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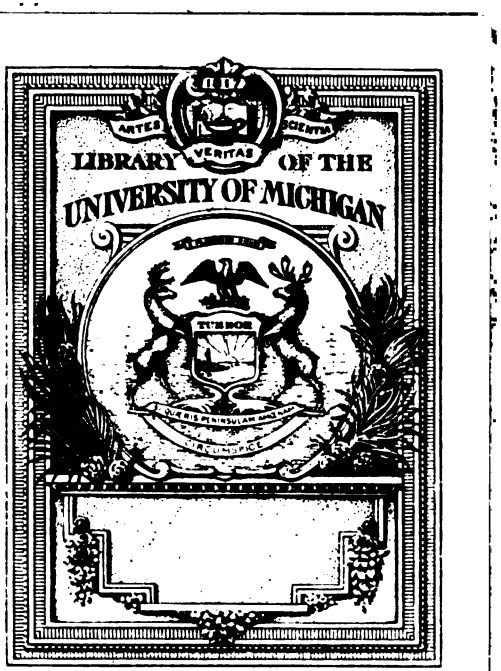
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THE

WORKS

OF THE

RIGHT REV. JOHN ENGLAND,

FIRST BISHOP OF CHARLESTON,

COLLECTED AND ARRANGED

UNDER THE ADVICE AND DIRECTION OF HIS IMMEDIATE SUCCESSOR,

THE RIGHT REV. IGNATIUS ALOYSIUS REYNOLDS,

AND PRINTED FOR HIM,

IN FIVE VOLUMES.

"Remember your Prelates, who have spoken the word of God to you."—Heb. xiii. 7.
"He shall show forth the discipline he hath learnt, and glory in the Covenant of the Lord: many shall praise his wisdom, and it shall never be forgotten."—Ecclt. xxxix. 11, 12.

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PART III.

(CONTINUED.)

MISCELLANEOUS.

THE REPUBLIC IN DANGER.

[This series of letters was occasioned, as the short note accompanying the extract from the "Southern Religious Telegraph," which is prefixed to it, shows, by the denunciations made against Catholics, in this and similar publications, as the enemies of civil freedom. It contains a brief history of the origin, progress, and commencing decline of the systematic effort to crush the rights and liberties of the Catholic communion, by classing its members with criminals against the state; an analysis of the theory of the Federal Government of the United States, in its relation to moral and religious questions, in which the essential difference between it and the European polity of the middle ages is pointed out; a defence of the Catholics of the United States against the accusation of hostility to its civil institutions; and a delineation of the course of policy which the party calling itself "Evangelical," would seek to carry out, by means of a "Christian party in politics." The letters were first published in the "United States Catholic Miscellany," numbers 4—15, of Vol. XI. for 1831, and afterwards republished in a pamphlet.]

To the Editors of the United States Catholic Miscellany.

GENTLEMEN:—I send you herewith the Southern Religious Telegraph, to which you requested my attention. I have carefully perused the article entitled, "The Republic in Danger!" and pray you to give it insertion in your next publication.

I shall, God willing, send you a few letters which will express my sentiments, not only upon this very unbecoming production, but upon other topics connected with the party from which it emanates, and regarding the spirit by which that party is animated and urged on. I shall, I trust, be able to send you my first communication by the close of this week, or early in the next.

I have the honour to remain, gentlemen,
Very sincerely yours, &c.
B. C.

Charleston, S, C., July 11th, 1831.

Keep thou the napkin, and go boast of this;
And, if thou tell'st the heavy story right,
Upon my soul, the hearers will shed tears:
Yea, even my foes will shed fast falling tears,
And say, Alas, it was a piteous deed!
Henry VI. Pt. III.

From the Southern Religious Telegraph.

THE REPUBLIC IN DANGER!

Richmond, Va., July 1, 1831.

At this season, while thousands of our fellow-citizens are preparing to celebrate, in some way or other, the memorable day which dates the existence of our country as an independent nation, it ought not to be concealed that the *republic is in danger*. It may be imagined, and many, no doubt, *do* imagine that all is well: that increasing numbers and growing prosperity are evidences of the safety of the republic, and pledges of its perpetuity; but this dream of

the imagination, so fondly entertained, instead of diminishing, *increases* the danger to which it is exposed. Whatever good citizens may imagine, there *is* danger; the republic is invaded by enemies that are plotting its destruction, more numerous and more powerful than the hostile armies of '76; and, what renders its condition the more hazardous, is the fact that the assaults of the enemy are so insidious, that they are not generally observed by the people. Let good citizens look around them—we would give no false alarm—let them look at the encampment of the enemy, and see the hostile powers arrayed against the republic, and they will be convinced that the present is not the time to dream that *all is safe.*

Intemperance has invaded the whole land; it has been cutting down 30,000 citizens annually, for the last ten years! Had a foreign power made all this devastation, the cry of, "*To arms!*" "*to arms!*" would have been reiterated in every part of the republic; the whole people would have risen, *en masse*, to drive out the invader; but, even now, after hundreds of thousands have been immolated as victims of destruction, after the alarm has been sounded in every part of the land, only 300,000, of 12,000,000, have enlisted in the ranks of those who have solemnly resolved to drive out the enemy. While the land has been stained with the blood of his victims, many of our political watchmen who ought to see that the republic receives no detriment, have been so intent on elections, that they have not appeared to know of this invasion.

The same enemy has plundered our citizens of millions of dollars annually. Had one half of this sum been contributed for the education of men to give sound religious instruction to the thousands of the uninstructed and prejudiced in this country, or to send the blessings of Christianity to the deluded heathen, some of our political *seers* would have raised the cry of "*enthusiasm!*" "*These bigoted fanatics will drain the people of their money, and ruin the country!*" But there is no bigotry, no fanaticism, it seems, in drunkenness. There is no danger when the guardians of the republic sleep, while millions are plundered from the people, to prepare an offering of human blood for this insatiable Moloch.

Popery has invaded the land, and is laying the foundations of an empire, with which, if it prevail, the enlightened freedom of the republic cannot coexist. Let no one be surprised that Popery should here be noticed in connexion with intemperance: for next to the fire which burns out reason and conscience, *that* power is to be dreaded which stupifies conscience and blinds the understanding, and withholds the only light which can guide human reason aright, and makes the whole man a superstitious slave to the impositions of a crafty priesthood. Already, "the beast" numbers half a million of subjects in these United States; and the morality and practices of this communion accord so well with the views and feelings of thousands of the descendants of Protestants, who cannot endure the "bigoted rules" of Presbyterians, that the industrious efforts of the minions of the Pope to extend his authority in our land, are regarded with more complacency and delight, than any enterprise in which Christians have engaged to diffuse the light and influences of the Gospel. Yes; it is well known that the anti-Christian moralists of our times have more sympathy for the monster that is forging chains to bind them, than they have for any denomination of enlightened Christians in the land; and here the danger is the more imminent, because it is unseen. The tolerant friends of Popery, who seem to regard it as differing little from the religion of the Bible, or of Protestants, and the indifferent spectators, know not its influence; its power to excite the imagination, captivate the senses, and enslave the mind to forms of superstition, while no truth is brought to bear on the conscience or the heart; nor do they appear to know the fact, which is demonstrated by the whole history of Popery, that civil and religious liberty, as understood in this country the last half century, cannot coexist with the laws of the papal communion. If the latter are administered, liberty *must die;* from the nature of things, it is *impossible* for them to flourish together.

Some say that a bad man injures no one but himself; this is often said of the intemperate man: "*Poor fellow! he injures no one but himself.*" But it is not true: a bad man injures all with whom he has influence, (and every one has influence somewhere;) he injures the community in which he lives; he injures the republic. Now, in addition to the dangers threatened and the injuries inflicted, by some hundreds of thousands of the subjects of Popery and intemperance, there are thousands of others whose example and influence, even while they plume themselves for patriots, are injuring the republic. This is true of all profane swearers who take the name of God in vain, and thus provoke him to come out in judgment against them; and of all Sabbath-breakers, who are weakening the restraints of virtue and countenancing vice, and encouraging others to neglect the instructions and ordinances of the church of Christ, the only

efficient means which has ever been known for saving a people from gross ignorance, wickedness, and superstition. This, too, is true of all gamblers, and of all the votaries of dissipation, whose example is pernicious to the community. The republic, also, receives detriment from infidels, and all the varying tribes of anti-Christians that inhabit the land. They may, perhaps, be well-meaning people; they may not *intend* to injure the public: but such is the nature of their principles, that they cannot avoid doing injury. They often injure much better men than themselves, who at first pity them, but at length are seduced by their flattery, or pernicious errors.

The danger to the republic, from men of this stamp, has been increased by the fact that they fill some of its important places of trust; so many of them had, by some means, obtained such stations a year or two since, that no Christian could speak plainly of the dangers to which his country was exposed, without being charged with the crime of "*mingling religion with politics!*" They seemed to regard the wise provisions of the Constitution to prevent the establishment of religion by law, as an ordinance to consign the world of politics to the dominion of infidelity. They seemed to think that they had an exclusive right to reign in the political world; hence the charge of "*intermeddling with politics*," when good men spoke or acted with reference to existing evils, as if they had no interest in transmitting our republican institutions unimpaired to their children; hence the outcry raised against the Rev. Dr. Ely, for sentiments which he published relative to the importance of electing men of good principles, who could be trusted, for civil rulers: sentiments which no man but an infidel need blush to avow.

We might speak of other evils which injure the public. It is well known that too many of the conductors of the political press, instead of informing the people, as watchmen ought, of the dangers which threaten the republic, are wholly engaged in promoting the supposed interests of their favourite candidates. It would not be difficult to show by facts that the evils of this course are incalculable—but we cannot now pursue this unpleasant topic. Enough, we hope, has been said of these dangers to persuade good men *to pray for their country, and for all in authority*. Let our country—its republican institutions, seminaries of learning, our rulers, and all the interests of the people, be remembered by Christians at the throne of grace, on the approaching Fourth of July. Prayer will not prevent them from rejoicing on this day. Let these objects of prayer be often commended to God in earnest supplication—for if He visit this people in judgment as their national sins deserve, scenes may yet be witnessed in our country which will fill the boldest hearts with dismay.

LETTER I.

Cùm Proteus consueta petens è fluctibus antra
Ibat: eum vasti circum gens humida ponti
Exultans rorem latè dispergit amarum.
VIRGIL, *Georg.* iv.

When weary Proteus, from the briny waves,
Retir'd for shelter to his wonted caves:
His finny flocks about their shepherd play,
And rolling round him, spirt the bitter sea.
DRYDEN.

To the Candid and Unprejudiced American People.

MY FRIENDS:—It is some time since I requested your attention to an essay which appeared in the Christian Advocate, denying the fact of St. Peter having been at Rome. That periodical work was under the management of the Rev. Dr. Green, a Presbyterian minister of Philadelphia; and the appearance of the essay, together with the comments by which it was accompanied, were intended to insinuate that the claims made by the Roman Catholic church were unfounded. I have been informed by several respectable persons who differ from me in religious belief, that the evidence which I then hastily collected, was abundantly sufficient to remove every shadow of doubt, if any was entertained, that the glorious apostle was in Rome, was bishop of that city, and died there. The Rev. Dr. Green, has not, as far as I can discover, ever made any retraction, never corrected the error into which he contributed to lead his readers, nor exhibited the least symptom of regret for the part which he and his clerical brother played upon that occasion.

I have since then marked with a greater degree of attention the proceedings of the body to which this minister belongs. Not only has it continued through a number of its presses, to vilify and to misrepresent Roman Catholics, but has by some of its publications endeavoured to excite against them the suspicions and the hatred of all friends of civil and religious liberty; not only has it sought by means of associations formed under its auspices, and directed by its influence, to secure for itself a wide-spread domination through the land; but it has collected vast sums of money, and pre-

pared to organize a host of zealots to sweep from the valley of the Mississippi the religion of the survivor of that noble assembly that created the liberty which it enjoys. Not content with the possession of the vast power which it at present holds, it looks forward to the securing of a future monopoly, of a more extensive and absorbing nature, and hesitates not in the triumph of its calculations to anticipate what it considers the inevitable arrival of the millennium of its glory, when the youth that it now trains up shall with its principles, assert their bloodless victory at the ballot boxes. Yet impatient of the delay, and desirous of hastening the happy epoch, it makes unceasing efforts, at one moment to procure from Congress a fatal precedent in even one act of what it styles Christian legislation; and at another, to render Catholics more odious to their fellow-citizens, or more suspected of being *dangerous to the republic.* Let it succeed in either way, and a passage will have been opened, through which it may pour the stream of its power, sweeping away the obstacles that retard, widening and deepening the channel by the impetuosity of its current, until, like so many new feeders, law gradually added to law, shall have caused church after church to disappear; and if then an effort should be made to stop the torrent, if the dam itself should not be swept away, the inundation would spread over the face of the land, and overwhelm the inhabitants.

My friends, I am not the only one who has beheld this, I am but one out of millions to whom it was visible, and, though silent until now upon the subject, I have heard, and you have heard the facts proclaimed by very many, and I submit to you whether the assertions which I make are not sustained, amongst others, by the article entitled "The Republic in Danger," which has been published in the Southern Religious Telegraph, in the city of Richmond, in Virginia, on the first day of this month, and reprinted in the Catholic Miscellany of last Saturday.

The body to which I thus allude, is not the Presbyterian church. There are a large number of the members of that church who have too much love of civil and religious liberty, too much affection for their fellow-citizens, and too deep a sense of common honesty to belong to the association. Nor is it confined to the Presbyterian denomination, though a number of the Presbyterian presses are the chief instruments for disseminating its principles; it embraces a vast multitude of other sects of various religious sentiments and forms of government. It is composed of the elect, the more sanctified and perfect of the land, as they esteem themselves; who leagued together in a holy covenant, to wage a war of extermination against Infidels and Roman Catholics, are urged by as pythonic a spirit against unbelievers and "the beast," as their predecessors in Europe were against the Turk and the Pope, and frequently with the Turk against the holy father.

I consider then the production which I now undertake to review, not as a document of any one of the churches of our country, but as publishing the well-known sentiments of a large body diffused through several of the churches and spread through all the states. Whatever the other objects of this body may be, I shall not now undertake to develope; but shall confine myself at present to showing that its treatment of Roman Catholics is not only uncharitable and unjust, but is manifestly at variance with the spirit of our political institutions. How far my leisure and other circumstances may subsequently lead me, if I shall proceed beyond this boundary, I cannot now determine.

I shall give you from their own version of the Scripture, the description given by St. Paul of charity, in the thirteenth chapter of his first epistle to Corinthians. "Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, and endureth all things."

Whoever reads their productions, whether they be the reports of Bible distributions, of tract supplyings, of missions abroad or at home, of temperance societies, of revivals, or Sabbath observance societies, or whatever else that belongs to the associated body, will necessarily often meet with mention of Roman Catholics, and one of the leading exhibitions is the vulgar and unkind substitution of nick-names for the appellation by which this body is and has been known throughout the world. Great Britain, it is true, took the lead in this lowest species of offensive, unkind, unseemly, insulting, and therefore uncharitable scurrility; not indeed in point of time or of virulence, but of legalized and common phraseology. Luther previously had bestowed the appellation of *Antichrist* upon the Pope, for the first time in 1520; designated him as the *Roman homicide*, and threatened "that the name of the Pope should be taken from beneath the heavens:" he called him "a wolf possessed by an evil spirit." On a subse-

quent occasion he declared that "the Pope was so full of devils, that he spit them, and blew them from his nose." In his apostrophe to Pope Paul III. he uses the following:† * * * * *.

In his subsequent writings he uses nicknames where he can, and would not vouchsafe to the adherents of the ancient church any name but that of *Papists*. I do not now enter upon the question of his doctrine or his mission; but I assert, that be the errors of those whom we oppose what they may, the bestowal of a nickname is an evidence of the want of common courtesy; kindness and charity are violated by the persons who continue to use the term, especially in the spirit which gave it origin. It was in the same spirit that Luther in 1534 called Henry VIII. of England, "a fool," "an idiot," "the most brutal of swine and asses." It was in the same spirit that when he came forth, in 1521, from his *Patmos*, as he called the place of his retreat, he declared in his sermon in the church at Wittemberg, "It was the word, whilst I slept quietly and drank my beer with my dear Melancthon and Amsdorf that gave the papacy such a shock," and that, when he threatened to re-establish the Mass, he asks his associates "What hurt will the *Popish* Mass do you? It was in this spirit that he styled Rome, *Babylon*, the Pope, the *man of sin*, *the beast*, &c., and the church, the *whore of Babylon*, &c. Indeed, he left scarcely room to any succeeding imagination to extend the nick-nomenclature.

Yet, though to him is due the invention, Great Britain has the discredit of introducing this vocabulary into her public legislation, and her high authority made that fashionable, which in its origin and its essence was vulgar, unseemly, and uncharitable. The object was to express contempt, which is not only unkind but is never sought after, save by those who are envious, vaunting, or puffed up. It contains no argument, but betrays a symptom, equivocal, it is true, of its absence; for it is generally observed that he who is anxious to fasten a nickname upon his adversary, seldom makes the effort until he has failed in adducing a reason. The works of the principal English Protestant divines will go down to other days, lamentable monuments of the fact, that a perverse fashion is able to contaminate with rude and uncharitable vulgarity, minds of the first order, and of the best education. The statute book has however ceased to be the vehicle of scurrility, not only in Great Britain, but in the United States: during upwards of thirty years the calm and steady process of critical investigation has continued to rub away the stains which the reckless spirit of a bad and disastrous age had fastened upon those who were exhibited as too contemptible for association, too wicked for endurance, though not too poor to be victims of rapacity; for such was the state to which the Catholic subjects of the British crown were reduced by the potent spell of nicknames, and persevering audacity of unrestrained calumny. The plots with which they were charged are now acknowledged by the highest authorities to have been fictions: the credit of the Rev. Titus Oates, and the inscription of the London pillar, have vanished for ever. Great Britain no longer enacts laws to prevent the growth of Popery, but to emancipate Roman Catholics, she no longer confiscates the property of Papists, neither does she adjudge Romish ecclesiastics to be felons, nor will her polished society permit the feelings of their associates to be wounded by the vulgar phraseology, to perpetuate and to revive which an effort however is made by the over righteous; who eaten up with the zeal which devours them, lament the relaxation of the penal code, and the prospect of parliamentary reform; whilst they shed tears for the abominations of negro slavery, and muster their forces to obtain for that degenerate race, the sympathy which they denied to those with whom they had a more intimate relation. Whilst they bewail the destitution of the negro in Jamaica, they vociferate their abuse of the Irish papists, and exhibit a genuine specimen of the spirit with which they are possessed, in preventing the collection of funds for the relief of the starving Catholic population of Ireland, because the forlorn beings will not forego the convictions of their consciences, or purchase temporary relief by abominable hypocrisy. These are the men who at the other side of the Atlantic, would by the irritation of nicknames, add rancour to the excessive bitterness of sectarian animosity.

The colonies of Great Britain necessarily partook of the spirit of the mother country. Hence in the act of 1696-7 "for making aliens free of this part of the province, (Carolina,) and for granting liberty of conscience to all Protestants." We read in the enacting part, "That all Christians which now are, or hereafter may be in the province. (Papists only excepted) shall enjoy the full, free, and undisturbed liberty of their con-

† [The passage here quoted is omitted, on account of its indecency: those whose taste resembles that of Luther, can find ample gratification by referring to his writings.]

sciences." &c. It was the same in the other provinces at this period, as far as I can ascertain; and so far as the degradation of a nickname could be inflicted, it was legally and unsparingly bestowed. It will, my friends, not perhaps be amiss in this place to contrast the early legislation of what previous to that period was a Catholic colony, with the legislative practice which I thus impeach.

In March, 1638, chap. i. of the laws which the freemen of Maryland passed; "the first part ordained "that the holy church [Roman Catholic] within this province shall have all her rights and liberties." In the the same session, in "A bill for the liberties of the people," the principle was recognised which constituted the uniform rule of the Catholic legislature of that province, viz. "*All Christian inhabitants* (slaves excepted) to have and enjoy such rights, liberties, immunities, privileges, and free customs within this province, as any natural born subject of England hath or ought to have or enjoy in the realm of England by force or virtue of the common law or statute law of England." Bill 19, "An act for peopling the province," describes the settlers to be recognised only by the name of Christians. In 1640, the act for church liberties was passed, which enacts that "holy church within this province shall have and enjoy all her rights, liberties, and franchises, wholly and without blemish." A number of Protestants having subsequently come into the province and made settlements, religious disputes began, and offensive language became annoying, the assembly of April, 1649, passed *an act concerning religion*, the 3d section of which enacts that "persons *reproaching* any other within the province by the name of or denomination of Heretic, Schismatic, Idolater, Puritan, Independent, Presbyterian, Papist-priest, Jesuit, Jesuited-Papist, Lutheran, Calvinist, Anabaptist, Brownist, Antinomian, Barrowist, Round-head Separatist, or any other name or term, in a reproachful manner relating to any matter of religion, should forfeit ten shillings sterling for each offence; one-half to the person reproached, the other half to the lord proprietor: or in default of payment, to be publicly whipped, and to suffer imprisonment without bail or mainprize, until the offender shall satisfy the party reproached, by asking him or her respectively forgiveness, publicly, for such an offence, before the chief officer or magistrate of the town or place where the offence shall be given."

Thus whilst the Roman Catholics vindicated the rights and liberties of their church, they not only laid the foundations of our religious liberty at this side of the Atlantic, but they gave equal protection to the feelings of their Protestant brethren as they claimed for their own. It is in the fifth section of this act, that the wise and just provision is contained, which gave Catholic Maryland the glorious prerogative of being the mother of the religious liberty of America.

The first exhibition of legal vulgarity that we find in the laws of Maryland is in the fourth of the acts passed at a general assembly held at Patuxent, on the 20th of October, 1654, by commission from his highness the Lord Protector, (Cromwell). But the reader will observe the manner in which every innovation is palpable, for this manifestly indicates its spirit by substituting the new appellation which was not commonly known, but was invented to insult and to degrade, for the old name which, time out of mind, had designated the body which it was intended to vilify and to injure. This was also "an act concerning religion," and it provided, "That none who professed and exercised the Popish (commonly called the Roman Catholic) religion, could be protected, in this province by the laws of England formerly established and not yet repealed." "That such as profess faith in God by Jesus Christ, though differing in judgment from the doctrine, worship, or discipline publicly held forth, should not be restrained from, but be protected in the profession of their faith and exercise of their religion," "Provided such liberty should not be construed to extend to Popery, &c." And this was not opposed by the Protestant Episcopalians, who were received when they sought hospitality in Maryland from the Catholics, not being able to have a resting-place with the Puritans of New England; but it was chiefly enacted by the Puritans, who feeling the domination of the Protestant Episcopal Church in the old dominion, were hospitably received and warmed in the bosom of this Catholic colony of Maryland! This law ceased to operate in 1658, and the old law of 1649 gradually was restored to execution, and was made perpetual in 1676. But on the 23d of August, 1689, a convention met at St. Mary's "by virtue of letters missive from the several commanders, officers, and gentlemen associated in arms, for the defence of the Protestant religion, and asserting the title of William and Mary." Now this association had not the shadow of a pretext for charging their Catholic brethren with any, even an unkind expression, much less with any attempt to injure them, because of their religion; they were equally protected, represented and representatives as the Catholics; they had offices in more than their ratio

of numbers: but now they assumed a monopoly, and Maryland not only saw the Catholics deprived of power, but placed under the operation of the English code of insult and persecution. It was therefore true that at the period of the Carolina act, 1696, the Catholics were equally insulted in the other provinces. Even Pennsylvania in this year, 1696, in the act of October the 26th, went no farther to secure religious liberty, than to enact that persons who *made affirmation*, that is Quakers, should be considered equally qualified as if they had *sworn* to the declaration of the first William and Mary, *exempting their majesty's* PROTESTANT *subjects dissenting from the church of England, from the penalties of certain laws:* and under the laws in force at that period, the nicknames were in full vigour against the feelings of Roman Catholics, and Catholics were liable to the penalties. But Maryland, of all other provinces, was the most insulting, as she was the specially ungrateful.

I shall trouble you with only one instance as an example. In the year 1715 she passed a law, of which the following is the title—"An act, laying an imposition on NEGROES, and on several sorts of liquors imported, and also on IRISH SERVANTS, to prevent importing too great a number of IRISH PAPISTS into this province. The naval officer was to execute this law. In 1717, the general assembly of Maryland again placed the NEGROES and IRISH PAPISTS on a level, and deeming it expedient to double the tax on the latter, did the same for their associates, lest there should be any jealousy. "An act for laying an additional duty of 20s. current money, per poll, on all *Irish servants, being* PAPISTS, *to prevent the growth of* POPERY, by the importation of too great a number of them into this Province: and also an additional duty of 20s. current money, per poll, on all NEGROES, for raising a fund, for the use of public schools within the several counties of this province." For the better discovery of the PAPIST, section ii. empowers and requires the naval officer to tender the oaths appointed by the act of assembly, as also the abjuration and the test to every *Irish servant* except children under fourteen years of age.

Thus habituated to the degradation of the members of our church, the feelings of the community became torpid upon the subject; and the man who would go to death itself rather than suffer a contumelious word, or the application of an epithet of contempt to himself, his party, or his church, expected that a Catholic should quietly submit to the load of nicknames, which, with equal want of taste, of manners, and of charity, were now made the familiar language of laws, and of society, in his regard.

It is true, my friends, there is an objection of which we are not altogether unmindful; one imposed upon us by Him, who, for our sakes, underwent not only mockery and contumely, but even death: by that obligation we should submit; and some of us have rejoiced to be thought worthy of contumely for his sake; and there is more Christian fortitude evinced by the coercion of our feelings, than there is Christian charity in assailing them. We may, therefore, upon this score, profit by the insolence of which I complain.

As in Great Britain, so in America, the legislative bodies have grown too refined for this, formerly, fashionable vulgarity. Well-informed gentlemen have also learned to speak and to write with becoming dignity, and in appropriate language; but, unfortunately, when we cast our eyes around, and institute a general comparison, we must candidly avow, that in this respect we are as far behind Great Britain as she is behind the continent of Europe in this species of politeness.

I shall endeavour, in my next, to account for this unpleasant blot upon our social condition, and exhibit a few specimens to sustain the position which I here assume.

Yours, respectfully,

B. C.

Charleston, S. C., July 16, 1831.

LETTER II.

Proscripti Regis Rupilî pus atque venenum
Ibrida quo pacto sit Persius ultus opinor
Omnibus et lippis notum et tonsoribus esse.
HORACE.

How mongrel Persius, in his wrathful mood,
That outlaw'd wretch, Rupilius King, pursued
With poisonous filth, and venom all his own,
To barbers and to blear-ey'd folk is known.
FRANCIS.

To the Candid and Unprejudiced People of America.

MY FRIENDS:—In my former letter I endeavoured to show you the origin of the nicknames, Antichrist, Papist, Beast, Babylon, Romanist, Romish, Popish, Scarlet Whore, &c., applied to the Pope, to Roman Catholics, and to the Catholic Church. I have been, perhaps, somewhat prolix in the exhibition of facts to enable you to solve the apparent difficulty, how well-educated gentlemen could be degraded into vulgarity; and in doing this, I have brought to your view a melancholy picture; its colours were bold and flaming, and its

shades were very dark; it was no common spectacle. You have seen the Irish Catholic, upon his arrival in America, legally degraded to the level of the negro-slave; and this in a province where, when all around, in every other settlement of this country, the most heartless bigotry held unrestricted sway, Catholics, under the spiritual administration of Jesuits, first kindled at the fire of Christian charity that torch of religious freedom which was subsequently quenched in their own tears. Do! my friends, allow me the poor, but the gratifying consolation of cherishing, with fondness that increases with my years, the memory of those good Catholic freemen of Maryland, who erected for the American citizens of after times that beacon light, which, though extinguished by others, yet, after the days of captivity had passed away, blazed forth upon the first sacrifices having been offered upon the altar of liberty, as did that sacred flame which the priests of Israel hid upon their going to Babylon, but which was miraculously reproduced in the days of Nehemias. Yes! my friends, the associates may sneer at me, for my "man-worship," if they will; they may cry, "to the law and the testimony," whose meaning they mistake; they may appear zealous for the honour of that God by whose charity and whose justice those good men, whose memory I hold in benediction, were led; they may proclaim me an idolater, but, in this respect, I feel in their regard what an old Irish Catholic chieftain expressed even after a field of disaster, where his son had fallen in the glorious discharge of a noble duty. "I would not give my dead son for all the living heroes they possess." No! my friends! That single clause of the law which they enacted to prohibit nicknames in 1649, is of more value, in my estimation, than if all the mail stages in the Union should be obliged to stop, from midnight on Saturday to midnight on Sunday; than if every man, woman, and child was compelled, on the Lord's day, to live on cold food, and all the mothers to be prohibited from kissing their children on the Sabbath, as it is called! Excuse me for this ebullition of feeling, into the restraint of which I have not yet been subdued.

I need not inform you, that the changes in religion, which I cannot be expected to call a *reformation*, did not stop exactly at that point which they who made the first alterations thought proper to prescribe. The principles of the Catholic Church are, that faith is the belief of what God has taught; that all men are bound to believe his revelation; that it was perfected by Jesus Christ; that this divine Saviour commissioned his Apostles and those whom they should associate to their body, and the regular successors in that tribunal, to testify those doctrines to the world; and that under his protection, though a few individuals might err, yet that infallibly the vast majority of this tribunal will always testify that which came down from the beginning; and that the doctrine of Christ was to be ascertained by the testimony of this tribunal, and not by the conjectures of individuals! When they who, with Luther, separated from the great body, and opposed the tribunal, undertook to judge, each for himself, the meaning of the sacred volume, they destroyed all claim of authority in any tribunal, to require of any individual submission to its testimony, or to learn from it: all their members claimed to be each taught of God; vast numbers claimed the privilege of divine inspiration, and whilst, with one accord, they all proclaimed that no assembly was infallibly correct in the interpretation of the sacred volume, nor even in ascertaining what books were inspired by the Holy Ghost, yet each individual spoke and acted as if he was himself infallible. The Church of England having separated from the Catholic Church, which she accused of error, could claim no higher privilege for herself; and she felt exceedingly awkward and ridiculous in declaring that they who, imitating her own example, differed from her in doctrine, and separated from her, were heretics. Every reasonable person must instantly perceive that it would be, in this state of things, palpably absurd to expect unity of doctrine; or for any person to undertake, upon those principles, to determine who was right, or who was wrong. Every man gave his *opinion* as to what Christ taught, but no one could be *certain* that his opinion was the doctrine of the Apostles; because there was scarcely a doctrine upon which all were agreed. The Bible was for them, not a book of peace and reconciliation, but was an occasion of dispute and discord. Notwithstanding the dictation of Luther, the divisions of the continental Protestants daily multiplied. And in spite of the power of the British government, the Church of England found herself assailed by a more restless and a more worrying foe than the Papists, by the Reformers of the Reformation. I shall not enter into their history; my object is merely to continue the history of nicknames, and to discover the spirit which has preserved them.

The various divisions of Presbyterians and Independents, who desired to purify

the Church of England from what they called the dregs of Popery, now turned the weapons of that unfortunate church against herself. She had abused Papists, and they called her members Papists in disguise; all that the Church of England had said of Romanists and the Beast, the Puritans gave back to herself, with such usury as would have contented the most demure and sober-minded and avaricious money-lender. Thus, in their mutual scurrility, there was one neutral ground on which they met, one postulate was fully conceded by each to the other, viz.: That no abuse could be too bad for the Papists; and that the highest offence which either could give to the other would be, to assert that it bore some mark of the beast. So that, even in their mutual conflicts, the Roman Catholic Church was the greatest sufferer; and men became accustomed to consider the propriety of our degradation as perfectly unquestionable. Allow me, however disgusting they may be, to give you a few specimens of the manner in which the Puritans made their onslaught.

Bishop Bancroft, in his *Dangerous Positions*, b. 2, c. 9, gives us the following specimen of the manner in which the nonconformists assailed the English Protestant Church: "Christ's religion is fondly patched with the Pope's; the communion book is an imperfect book, culled and picked out of that Romish dunghill, the Portyse and Mass-book. The sacraments are wickedly mangled and profaned; they eat not the Lord's supper, but play a pageant of their own to blind the people; their pomps, rites, laws, and traditions are anti-Christian, carnal, beggarly Popish fooleries, Romish relics, and rags of Antichrist, dregs and remnants of transformed Popery; Pharisaical outward faces and vizzards, remnants of Romish Antichrist, a cursed leaven of a cursed blasphemous priesthood, known liveries of Antichrist; cursed patches of Popery and idolatry, they are worse than lousie."

One of their orators declaiming before the Parliament on September 24, 1656, praising God for delivering them from the Protestant Episcopal Church of England, described the observances of that species of Protestants. "Altar genuflexions, cringings, with crossings, and all that Popish trash and trumpery"—"the removal of these insupportable burdens countervailed for the blood and treasure shed and spent in the late distractions." The following curious scrap from p. 25 of the "Cavalier's Catechism," exhibits the spirit in which the assault was made upon the Church of England under the name of the Church of Rome. It was a burlesque upon the Catechism of the English Protestant Church. "*Ques.* What is your name? *Ans.* Cavalier. *Ques.* Who gave you that name? *Ans.* My *seducers* and *deceivers* in my innocence, wherein I was made a member of the Church of Rome, and consequently a limb of Antichrist, an enemy to all godliness, a child of the Devil, an inheriter of the kingdom of darkness, amongst the infernal spirits that rule in the air of this terrestrial globe."

Nalson, in his collections, v. 1, p. 499, gives us the following: "Cardinals, patriarchs, primates, metropolitans, archbishops, bishops, deans, and innumerable such vermin, a monster of which monstrous body our (English Protestant) hierarchy is . . . never came from God,—but rather from the Pope and the Devil; *Diabolus* CACAVIT *illos.*"

A compound of holy writers, whose initials gave the word *smectymnius*, thus describe the English Protestant Church: "This many-headed monster, * * * * is the beast against which we fight in the covenant. Thy mother, Papacy, shall be made childless amongst harlots."

In Case's sermon, at Milk Street, September 30, 1643, the clergy of the Protestant Church of England are called "swearing, drunken, unclean priests, that taught nothing but rebellion in Israel, and caused the people to abominate the sacrifice of the Lord. Arminian, *Popish*, idolatrous, vile wretches, such as, had Job been alive, he would not have set with the dogs of his flock."

Vicar, in his *Jehovah Jerah* calls them "a stinking heap of atheistical *Roman* rubbish, a rotten rabble of slanderous priests, and spurious bastard sons of Belial, who by their affected ignorance and laziness, by their most abominable lives and conversations, had made the Lord's ordinance to be even abhorred by the people."

In 1720, a Church of England Protestant, complaining of the violent abuse of the clergy of that church, by those Puritans who charged them with *ignorance*, *debauchery*, and *villany*, after mentioning those charges, adds, "But this the clergy can forgive, provided their *enemies* would forbear to charge them with vices of *Popery:* or a reconciliation with the Church of Rome, * * * they will always go on steadily to oppose *Popery*, though they should be *traduced as favourers of it*, by those very Presbyterians, who in the day of distress, were busy in breaking down those fences by which alone it was to be kept out." This writer in another place

abuses the Presbyterians for being so exceedingly wicked as not to hate Popery; he tells them that in the reign of James II., "the dissenters, (to their eternal shame and conviction be it spoken,) paid all their addresses and compliments to the government, and accepted many insinuating favours from it, which the Church of Englandmen refused upon principles of conscience. But these good men notwithstanding their pretended stiffness against *Popery* at other times, could then comply with anything, if they could but lessen the esteem and authority of the church; and come *Popery*, or whatever else, were very easy and caressed themselves; and if our establishment had been borne down, it is certain that nothing but *Popery* could possibly have been established in the room; for *fanaticism* is so wild and so untractable a thing, that it admits of no settlement upon any principles."

You must, my friends, be as heartily tired of these quotations as I am; I leave them for the present to remind you of what I intended by their introduction. It is then a plain fact, that the various religious sects that worried each other in England and in Scotland during the seventeenth century, united in abusing and censuring the Roman Catholic Church, as the most vile and loathsome and dangerous and wicked and pestilential of all institutions; and that when either desired to render the other obnoxious, it had recourse to what it considered the most easy and effectual mode of success, a charge of affection to what it called *Popery*. The Church of England and the Independents each, indeed, proved with melancholy evidence the utter want of foundation for such imputations; because each of them contended with the other in the enactment of barbarous laws and the invention of degrading epithets, and the expressions of scorn, of hatred, and of contempt. Thus the religion of the great bulk of the civilized world was made an object of contumely to those contending factions, and to all to whom their influence extended. The New England colonies were principally settled by the Puritans, those of Virginia, by the members of the law-church, or English Protestant Episcopalians; each division brought with it across the Atlantic the same spirit and the same language that it had in the land whence it came; and thus this barbarous and degrading nomenclature was diffused through the colonies. We have seen the ineffectual effort of the Catholics to preserve at least one spot free from the domination of vulgarity, and unprofaned by the spirit of persecution. We have seen the power of that Catholic colony broken down; and the professors of that religion degraded to the level of the negro slave.

France and Spain, two great and powerful nations had colonies to the north and to the south; they were also approaching upon the west: these colonies were Catholic, and the policy of Great Britain urged her to increase the hatred and the contempt for their religion, the better to guard against the alienation of her own colonies, by means of any combination with them. Thus was there upon the ground which we now occupy, a population trained up by such circumstances into the strongest prejudices against the Catholic Church, and without any mode whatever of correcting its serious mistakes. Europe was differently circumstanced; Catholics were there seen and known, and observed. What must have been the situation of the American colonist, when the usual impression upon the mind of John Bull was, that the Pope really was not a man like his fellows, that he was some undefined kind of strange and dangerous animal? I know an excellent priest, who within a very short time has, to my astonishment, convinced me that aged and respectable persons in the interior of Virginia, have seriously examined his head, at his own request, to be satisfied that a *Popish priest* had not small horns. I have evidence of nearly a similar description in North Carolina. The familiar and ordinary phraseology of many in our states respecting our church and its members, still, is the nicknomenclature; and though it has scarcely ever prevailed in the Protestant countries upon the continent of Europe, and been nearly exploded from the more polished parts of Great Britain, as well as disused in her legislative and judicial halls; and has also been discarded by our legislatures, still an effort is made by the party called *Evangelical*,* to continue it in Great Britain and Ireland; and persons otherwise well educated and not usually vulgar, unconsciously offend others and degrade themselves by its continuance here. Would to God, I could attribute to ignorance the habit of the editors of what are called our religious periodicals! They cannot avail themselves of this excuse. What then are we to think of the kind disposition, the Christian humility, the affability, the politeness, the courtesy, the charity, and the education of the editor of the Southern Religious Telegraph, who, in a short paragraph, gives us the following specimen of his claims to the character of a Christian gentleman?

* [The same ridiculous and vulgar phraseology is also studiously affected by a certain section of the High Church party.]

"*Popery* has invaded the land." "*Popery* should be noticed in connexion with intemperance." "It stupifies the conscience." "It blinds the understanding." "It makes the whole man a *superstitious slave* to the impositions of a crafty priesthood." "The BEAST numbers half a million of subjects in these United States." "Popery is A MONSTER, forging chains to bind the people."

All this is gathered from one paragraph compiled by this writer in an essay put forward to instruct his readers how to offer their sacrifice of praise to God, on the anniversary of our Independence, when every good man would endeavour to unite his fellow-citizens into one great harmonious band, to pay their grateful homage for a mighty and an invaluable common benefit? Yes! it is in affecting to call upon his readers to make a due celebration of that day when twenty-four confederated republics rejoice in their freedom, that this man vilifies with his foul obloquy the religion of the only venerated survivor of that band of patriots who staked their lives, their fortunes, and their sacred honour to procure that boon for which he affects gratitude! Nor was this writer ignorant of this fact; nor was he unaware of the insulting nature of his language.

But suppose against all the evidence which I possess, and I have much, that this man was not aware of the vile character of his phraseology, as above quoted. Surely no one will undertake to offer an excuse for his classing Roman Catholics with "drunkards," "profane swearers," "sabbath breakers," "gamblers," "all votaries of dissipation whose example is pernicious to the community." And this he deliberately does in an article directing his compatriots how to celebrate the anniversary of our Independence! Will he have the hardihood to assert that the Roman Catholic Church teaches men to become "drunkards," or sanctions intemperance? Can he perceive no efforts of that church to take away utterly the abomination of profane swearing? Does she not by her own special regulations endeavour to bring to close practical operation the general command for the sanctification of one day in the week? Does she not lament and reprove the misconduct and negligence of such of her children as disregard or undervalue the divine ordinance? Does she not uniformly teach that "gambling" is not only injustice, but is closely allied to a variety of other crimes? In opposing "dissipation," is she not charged by her enemies with being too severe and harsh and superstitious in the recommendation and estimation of her works of self-denial and mortification? But the object was to fasten obloquy upon our body, to degrade us by nicknames, to mortify us by supercilliousness, to estrange our fellow-citizens from us by contempt, and to deprive us of sympathy by daubing us with the colouring of the most despicable vices. There was however an ulterior object, to attain which this is only a preparation.

My friends—look through the publications of this confederacy, and you will at once perceive that, as regards us, obloquy is their usual style, vulgar nicknames their usual appellations; and though our church contains more than three-fifths of all Christendom in her communion, and has in her bosom, at least, that ratio of the talent, of the science, of the virtue, in a word, of all the good qualities of the civilized world; yet this combination of sections of sects affects to look down upon us as if we were beings carelessly flung into some lower region, upon whom these self-complacent, refined, and chosen spirits may occasionally cast a glance from their empyreal sphere. Yet fallen and degraded as I am, I shall venture humbly to suggest to these mighty ones in Israel, that even for them it might prove beneficial to ponder occasionally upon that beautiful parable which commences at the ninth verse of chapter xviii. of the Gospel according to St. Luke.

Meantime I remain,
Your's respectfully,
B. C.

Charleston, S. C., July 25th, 1831.

LETTER III.

For if the Devil to serve his turn,
Can tell truth; why the Saints shall scorn,
When it serves theirs, to swear and lie;
I think there's little reason why:
Else he has a greater pow'r than they;
Which 'twere impiety to say. HUDIBRAS.

You will but make it blush,
And glow with shame of your proceedings, Hubert. KING JOHN.

To the Candid and Unprejudiced people of America.

MY FRIENDS:—I have brought down the history of the nicknames with sufficient detail and accuracy. It might be asked what can prompt their infliction? I shall remark that in the base and ignoble portion of the human family, there exists a strong and almost uncontrollable propensity to inflict every species of pain upon its opponents, and that this melancholy exhibition is often adduced as one of the evidences of our fallen

and degraded state. In those who are strong and powerful, that propensity finds its indulgence in the bodily pain or destruction which it inflicts: when the hatred is excessive, even this will not suffice: contumely is added to the injury, and hence, in that state of warfare which Homer describes between demi-savages, the hero is as powerful at wounding the soul with his tongue, as he is at wounding the body with his spear. The Indian loses half his revenge, if he cannot vent his malice in vituperation. But Christianity weeps over the victim that justice consigns to pain or to death, and even soothes the soul of the malefactor with the balm of religion. When she authorizes the patriot to arm for the protection of his rights, she conjures him to recollect that his hand is strengthened for the ruin of a brother, and she charges him as he will answer for it at the tribunal of Heaven, to strike no unnecessary blow, and to seek for no revenge. She commands him whilst he will devotedly expose himself and powerfully vindicate justice, yet to remember mercy, and to bathe with the tear of humanity that gash, which public right compels for the unnerving of an unjust aggressor. Thus does she breathe the airs of Heaven through the field of carnage, and exhibit her chosen warriors, calm, intrepid, charitable, and dignified; the bulwark of their nation, the terror of its foes, able to repel the mighty, and then prepared to stoop to the solace of the fallen. From their mouths no ribaldry proceeds, for their hearts cherish no hatred.

But there are several who, unable to injure you, vent their impotent rage in abusive language; and that fury which, in the strong, was divided between the hand and the tongue, here issues altogether from the mouth; so that as the being is powerless, it becomes ribald; and you may generally calculate its strength to be in the inverse ratio of its vulgar volubility. The veteran who has, during half a century, braved the varied perils of the field, the trench, the ambuscade, and the forlorn-hope; who could, with truth, say, as the high-priest did to Abner, that he feared God, but had no other fear. This brave man, upon whose single word a countless host of undaunted heroes move, gladly resigns the inglorious palm of wounding words and vituperative phraseology, to a drab of the market, redolent of fish, and bloated with her blustering. And well he may, for this is the appropriate field of the weak and the vulgar.

But is this harmless, save as the feelings are assailed and worried? No, my friends, there are other consequences which naturally follow, and which, perhaps, I would be warranted in asserting to have been intended. It is commonly told of a man who appeared to be calm, prudent, peaceable, kind, and charitable, that once taking a dislike, for some unaccountable cause, to a very quiet and inoffensive dog, he determined upon his destruction; but it would not only be unbecoming in Amasiah to stain his hand in blood, but, moreover, the attempt might be accompanied by its peculiar risk, and a dog which would be grateful and affectionate, whilst permitted to live, and meeting some kindness, would, probably, in self-defence, bite any one who manifested a disposition to slay him. Pondering upon those things, Amasiah prudently determined not to do the unseemly deed, yet did he give himself much to reflection; and on what seemed to him a fitting occasion, when poor Tray was, on one of the dog-days, passing through the street, with extended jaws and outstretched tongue, to inhale some coolness, our sober friend humanely pointed him out to a neighbour, whose child had just gone in the direction to which the dog was quietly proceeding. "Friend Charles, I think thee had better be careful in these days, of rabid animals. Thy son is, I think, down the street." Away flew the parent, and observing Tray approach his child, vociferated to him "avoid that mad dog." The child ran; one and another, and a third flung some missile at the animal; no one stopped to inquire the ground of the charge; the terrified mastiff now ran with a host of pursuers at his heels, he occasionally barked, he sometimes snapped at dog or man that approached; the glare of his eyes now, indeed, became wild, and the multitude of his assailants increased; their fury soon incapacitated him for flight, and shot, and swords, and stones made his carcass a shapeless mass, before friend Amasiah had completed the calculation of compound interest upon the bond of a debtor who had come to make a partial settlement, just as neighbour Charles commenced the pursuit. No one condoled more sincerely with the owner of Tray for the loss of his very valuable animal, than did Amasiah, though he indeed admitted that he had spoken with his neighbour as to the propriety of guarding against rabid animals, yet far be it from him to say that the faithful Tray was such; but it was natural that Charles should be careful for his child. Yet was the good man sometimes inconsiderate; and it was not Charles, but the thoughtless rabble that deprived the poor animal of life.

The common sense of mankind has long since discovered, and the discovery now is admitted as an axiom. "That the public

degradation of any individual or body by nicknames, or continual imputations, however undeserved or groundless, is for the direction of public opinion, fully equivalent to the demonstration of the charges which they intimate." Thus in Great Britain and her colonies, it was scarcely deemed necessary, even for the purpose of gratifying curiosity, to examine into the grounds of any of the vague and monstrous, and frequently self-contradictory libels upon the Roman Catholics. The very name of Papist was synonymous with everything base, vile, and degrading; Popery was the most expressive word in the English language for all that was abominable; and, generally speaking, mad dog was not more fatal to the quadruped, than Romanist or Papist to the biped. I shall give you one or two instances out of several which lie within my reach.

You are aware that, by the law of 1696, no Roman Catholic was permitted to profess his religion in Carolina; and this law was not repealed at the time of the Revolution. As far as I can discover, no clergyman of that church ever entered Carolina previous to 1783; no one was stationed in it until several years later; until 1821 there was no station for a mission or a priest, in South Carolina, outside the city of Charleston. In 1790, there was considerable difficulty in obtaining the means of very poor support for one priest in this city.

With those facts before us, I would ask, what was the number of Catholics in this state in 1774, and in 1775? I believe that scarcely ten could be discovered. We shall find that there were two, and their history is not altogether uninteresting.

In 1774, Judge Drayton informs us in his memoirs, (Vol. 1, p. 136,) that about the month of August, news arrived in Charlestown, (now Charleston,) that an act had been passed in the British Parliament, extending the limits of the government of Quebec, and amongst other things "establishing therein the Roman Catholic religion." He should rather have said, permitting the *people* to follow the Catholic religion, which they always professed, and establishing the Protestant as the *government* religion. Almost every one of the colonies complained loudly of this act of toleration; and there was scarcely one of them that did not mark it down as a tyrannical assault by the British king upon their Protestant rights and liberties, and such as was likely to bring down the curse of God upon him. I shall here allow Judge Drayton to describe the feelings of the former inhabitants of that city in which I write.

"These acts sunk deep into the minds of the people, as they saw the crown now made despotic, and the Romish Church established in a part of America. Men openly said, George III. had broken his coronation oath; as well as the solemn contract, under which he received his title to the crown. They said, the Revolution of 1688 was effected upon a principle of rescuing the English dominions from the *errors and tyranny of the Romish Church*. That for this effect, William, Prince of Orange, had been placed on the British throne; and after him the ancestor, from whom George III. derived his royal titles; and that he was bound by the same conditions. Under these reflections, the meeting of the General Assembly now approached, and the representatives with impatience wished for an opportunity of declaring in a legislative manner, their sentiments respecting the late obnoxious acts of Parliament."

Would to God that I could acquit the Congress of 1774 of acts upon this subject, which should be effaced by my tears, if shedding them in the bitterness of my heart could blot the record from their journals! But enough of this. I must subdue the feeling which tempts me to place in contrast the declarations made by that body to the Protestants of what are now our republics, and those made by them to the Catholics of Quebec! Was I previously ignorant of the want of value in political professions, this would be an abundant lesson. Let it rest! It suffices for my present purpose to show that nicknames and groundless imputations had destroyed the fair fame of Catholics in this part of America. Judge Drayton gives us in his memoirs, p. 226, another instance, which shows us the force of association. The occurrence took place in April, 1775.

"With all these occurrences, men's minds had become agitated; and it was deemed proper to bring forth something calculated to arrest the public attention, to *throw odium on the British administration*, to put down the crown-officers in the province, and to invigorate the ardour of the people. And *nothing was deemed more likely to effect the same, than some public exhibition*, which might speak to the sight and senses, of the multitude. For this purpose, effigies were brought forward—supposed to be by the authority or connivance of the Secret Committee. They were executed under the direction of Mr. Poyas, in the Masonic lodge-room, in Lodge Alley; and represented the POPE, Lord Grenville, Lord North, and the DEVIL. They were placed on the top of a frame, capable of containing one or two persons within it, and the frame was covered over with thick canvass, so that those within could not be distinguished. In the front of the frame, on the top, *the Pope was seated in a chair of state, in his pontifical dress;* and at a distance immediately behind him, the *Devil* was placed in a standing position, holding a barbed dart in his right hand; between the *Pope and the Devil* on each side, Lords Grenville and North were stationed. Thus finished, the frame and effigies

were fixed on four wheels; and early in the morning, this uncommon spectacle was stationed between the Market* and St. Michael's church, in Broad Street, to the gaze of the citizens. Many were the surmises respecting it; but at length, by its evolutions, it soon began to explain the purposes for which it was constructed; for no sooner did any of the crown-officers, placemen, counsellors, or persons known to be disaffected to the common cause pass by, than *the Pope immediately bowed with proportioned respect to them; and the Devil, at the same moment, striking his dart at the head of the Pope, convulsed the populace with bursts of laughter.* While, on the other hand, the immovable effigies of Lords Grenville and North, appearing like attendants on the *Pope, or criminals*, moved the people with sentiments of *disgust and contempt against them*, and the whole British administration, for the many oppressive acts which they had been instrumental in procuring to be passed through both houses of Parliament. In this manner, the machine was exposed, after which it was paraded through the town the whole day, by the mob; and in the evening they carried it beyond the town, where, surrounding it with tar barrels, the whole was committed to the flames. Nor did the idea or influence of the thing end here—for boys forsook their customary sports to make models like it, with which, having amused themselves and roused their youthful spirits into a detestation of oppression, they also committed them to the flames. And many of those very boys supported, with their services and blood, the rights and liberties of their country.

"On this occasion, Edward Weyman, a member of the Secret Committee of five, was one of the persons within the machine, who directed the operation of the machinery; and to his knowledge of the men and characters he had to deal with, the public were indebted, no doubt, for the significant bows of respect which *the Pope* so appropriately paid to all those who preferred taxation and royalty, to liberty and social happiness. Mr. Weyman being so engaged in the plot, naturally associates the Secret Committee with him in the scheme; as it has been already stated, that when that committee was originated, Mr. Weyman was expressly nominated as one of them, *on account of the active and confidential services he could render.*"

Now, my friends, at this period, the British ministers would incur the penalties of a *præmunire*, or be put out of the protection of the law, if they should hold any communication with the Pope; the British administration persecuted Roman Catholics with the utmost virulence; yet they are here brought together, as the most likely way of throwing odium upon the British ministry; they are made the sport of schoolboys, and made companions of the devil. We should feel exceedingly grateful to Messrs. Weyman and Poyas, and to the other members of the Secret Committee, for this appropriate compliment.

* The Beef Market was then, where the elegant building of the City Hall is at present.

When the members of any body are thus held up to public scorn and detestation, it is an easy and a natural transition to maltreat them with impunity; especially in a community where they are exceedingly few in number, and have neither wealth, power, nor friends. Such was the case of the few unfortunate Catholics, who, in defiance of the law, skulked in some of the obscure purlieus of Charleston, where this exhibition took place. Without a priest, without an altar, without property, without political existence; hated and despised in Carolina, persecuted by Great Britain; who could imagine it possible that two or three insignificant outcasts of this description, could even be suspected of opposing themselves openly to the vengeance of a people? Who could imagine the possibility of their openly assailing with arms and threatening with death the patriotic Protestants of the city? Who could swallow the assertion, that at such a time, and after such an exhibition, there should be danger of their escaping through the partiality of the judicial tribunals? Yet, my friends, there were in this city men who, having discovered two Roman Catholics, set up these pretexts as a cover for the ill-treatment they were doomed to undergo.

"The following petition was transferred over to the Secret Committee, who acted upon it.

"To the Honourable Members of the Committee of Correspondence, at Charlestown, the humble petition of Michael Hubart, showeth:

"That upon the 2d day of June, your petitioner being in the house of Thomas Nicoll, in King Street, a certain James Dealey came in, and told there was good news come to town. Being answered what was it, he answered that a number of arms was sent over to be distributed amongst the *negroes*, *Roman Catholics*, and *Indians*. Upon which your petitioner replied he thought it was very bad news, that Roman Catholics and savages should be permitted to join and massacre Christians. Upon which Dealey struck his breast and swore, 'he was a Roman Catholic, and that he had arms, and would get arms, and use them as he pleased.' Your petitioner went home to his house, and shortly after came in said Dealey, and a certain Laughlin Martin, and A—— Reed.

"After sitting down a little, Laughlin Martin arose and said, 'So, Mr. Hubart, you'll not allow Roman Catholics to carry guns.' Your petitioner answered that his circumstances were too small to forbid any party or sect to carry arms. Martin then damned your petitioner for a false-faced villain; and declared he would believe Dealey sooner than me; at same time ordered said Dealey to drag your petitioner out of the house and pull him to pieces. At the same time standing with a drawn cutteau in his hand, swearing if he did not, that he (Martin) would have blood himself. Dealey then dragged your petitioner into a shop in front of the house, holding him by the throat until released by the

aforesaid Reed. But, upon being released, said Martin came up, with his cutteau drawn, threatening to put your petitioner to immediate death, when your petitioner, falling upon his knees, begged his life; your petitioner's wife and children begging, at the same time, to spare the life of their father and husband. Your petitioner then arose and went into the next room, but was still followed by Martin, who vowed to God if your petitioner did not beg pardon of Dealey, he would, that instant, cut off his head. Upon which your petitioner, to save his life, did ask his (Dealey's) pardon.

"Martin then declared he was a Roman Catholic, and vowed to God to cut off the head of any person who said he should not carry arms.

"After which, said Martin called for some drink, and drank of it with Dealey and Reed; and one of his toasts was, '*Damnation to the committee and their proceedings.*'

"Your petitioner has prosecuted them as law directs. But as the times appear to be very troublesome, and numbers of enemies, both to the Protestant interest and the present cause, are lurking amongst us, your petitioner hopes that you will inquire into such parts of their transaction as concerns the public; and your petitioner, as in duty bound, shall ever pray.

"MICHAEL HUBART.

"SECRET, tar and feather him.*

"Passed the Secret Committee, and ordered to be put in execution.†

☞ "On the back of the petition is written, in the real hand writing of William Henry Drayton, the chairman of the Secret Committee, the following, viz.:

LOCHLIN MARTIN,‡
JAMES DEALEY."§

Drayton's Memoirs, pp. 300, 301, 302.

The result is thus stated by Drayton, p. 273:

"During the events which took place about this time, and of which mention has been made, it is of some consequence to observe that in the course of June of this year (1775), Laughlin Martin, and James Dealey, having behaved in a very improper manner respecting the general committee and their proceedings, as well as respecting the association; and having threatened Michael Hubart with death, unless he begged their pardon for having justified the conduct of the committee, he sent a petition respecting the affair to the committee of correspondence of Charlestown. This committee immediately transferred it to the secret committee of five, who, having considered the same, ordered both Martin and Dealey to be tarred and feathered. The order was promptly put in execution by suitable agents; and they were both stripped of their clothes, tarred, feathered, and carted through the streets of Charlestown: affording the first instance of such a spectacle in this colony. This being done, the Secret Committee sent them on board a ship ready to sail for England; Laughlin Martin was, however, permitted to land again, and was discharged on expressing his contrition in a public manner, but James Dealey, for an example, was sent away. These summary measures have been supposed by writers to have proceeded from the intemperate zeal of the populace; and there can be no doubt but many of them took their rise from that source. But there can be as little doubt this first commencement of so ludicrous and disgraceful a punishment owed its origin, in South Carolina, to this very case."

Now I am confident that the unfortunate beings who were thus selected to undergo this "ludicrous and disgraceful punishment," endured it, not because they were guilty, but because they were of the class of *mad dogs*. Just think, for a moment, of the apprehensions of the sweet and veracious Michael Hubart, that in the year 1775, the "enemies to the Protestant interest" were so numerous in this city, as that a Protestant judge, and a Protestant jury, and Protestant prosecutors, and there could be none other, would be afraid to punish a Catholic malefactor!!! Only imagine the heroism and prowess of so formidable an array as Dealey and Martin, compelling so good a Protestant as Hubart, surrounded by his friends in so large a city, to save his precious life upon such ignominious terms!! Only figure to yourself the terror which pervaded the Protestant forces of this good city when the redoubted Martin brandished his glittering cutteau!!! But how fallen are the mighty! How fickle is Dame Fortune! The laurels had not yet faded on the brows of the victors ere the chaplets are torn from their heads; and that "Protestant interest" which was so feeble, and which had so many enemies, boldly leads them, in unresisted triumph, covered with their clucking honours, through the enraptured city. Not a hand is lifted to avenge the insult; not an eye is noticed to weep for their disgrace!! And, after the lapse of half a century, a venerable judge of the land writes the record of this inglorious, this illegal, this despotic outrage, without a single observation of censure!

Now, my friends, notwithstanding the effort of the notable Michael Hubart to identify *negroes*, *Roman Catholics*, and *Indians*, and to exhibit the Roman Catholics and savages as leagued for the massacre of Christians, I apprehend you will believe with me that, in all likelihood, this was another of Mr. Weyman's devices, "calculated to arrest public attention and to throw odium on the British administration."

Thus the process is natural and easy from

* This order is in a disguised hand, supposed to be that of William Henry Drayton, chairman of the Secret Committee.

† This certificate is also in a disguised hand, supposed to be that of Edward Weyman, one of the members of the Secret Committee.

‡ To land, and be discharged, upon his expressing his contrition in the most public manner.

§ Send away.

nicknames to ill-treatment, from degradation to the loss of sympathy, and to the excommunication from the charities of society and the protection of power. Would you insure the destruction of a wretched dog, you need only insinuate that he is mad. Am I asked what is the object of the sanctified host of our opponents, in their obstinate persistence in vulgar contumely: let this letter be the reply. It must be the expression of a low but impotent disposition to hurt our feelings, since they are restrained from injuring our persons; or it is to make us odious, that we may be injured. If there be any other, let it be assigned.

I remain, my friends,
Yours respectfully,
B. C.

Charleston, S. C., August 1, 1831.

LETTER IV.

Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολώα,
Ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦεν
Μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
Ἀλλ', ὅ, τι οἱ εἰσαιτο γελοῖον Ἀργείοισιν.

HOMER.

Thersites only clamour'd in the throng,
Loquacious, loud, and turbulent of tongue:
Awed by no shame, by no respect controll'd,
In scandal busy, in reproaches bold:
With witty malice studious to defame;
Scorn all his joy, and laughter all his aim:
But chief he gloried with licentious style,
To lash the great and monarchs to revile.

POPE.

To the Candid and Unprejudiced People of America.

MY FRIENDS:—I will not assert that the object of our evangelical opponents is to procure Roman Catholics being tarred and feathered; on the contrary, I believe they have no such object. But I do state that I believe their intention in continuing the use of nicknames is, first, to bring Catholics into contempt; and secondly, to deprive them of sympathy, and to excite against them suspicions of the worst kind and subject them to unmerited distrust, and to its natural consequences.

The editor of the Telegraph, besides using the nomenclature which I have before exhibited, tells his readers that "Popery should be noticed in connexion with intemperance." Let any person who possesses self-respect as a man, or any portion of religious sentiment, ask himself what is the estimation in which the drunkard should be held. Let him view the body unnerved, the countenance bloated, the eye dull, the dress slovenly, and covered with the stains of vomit: contemplating this personification, let him ask, "Is that the representation of a Catholic?" The mouth-piece of the brotherhood will tell him that it is, and will call the Catholic *beast*. Let him view the pictures drawn of the intemperate in all the associated publications; let him ask what is the object of the writers, of the preachers, of the societies; is it not to cover intemperance with the contempt, and the disgust, and the hatred of the community? When, therefore, we are told by the same associates "that *Popery* should be noticed in connexion with *intemperance*," is it not their intention to cover Catholics with the contempt, and the disgust, and the hatred of the community? Yet these are your men of sublime charity! These your men of tender mercy! These your men who oppose bigotry! These the only men who seek to preserve our republican affections!

Look around, my friends, review your Catholic neighbours, and ask yourselves do they deserve this contumely? Are they justly exposed to this hatred? We have seen the manner in which they were treated previous to the Revolution, in what were then the colonies. I have given you only a few specimens: I can, if necessary, multiply them to disgusting satiety. Then they were charged by the legislative bodies, by the popular assemblies, and by individuals, with a slavish spirit, with perfidious designs, with leaguing with negroes and savages for the extermination of Christians, to the destruction of freedom. It is not for me here to say, how they behaved in the contest. In their own address to President Washington, they tell him, "Whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice the equal rights of citizenship, as the price of our blood, spilt under your eyes, and our common exertions for her defence, under your auspicious conduct." Upon those grounds they asserted, respecting those equal rights of citizenship, "we expect the full extension of them from the justice of those states which still restrict them."

Besides the unjust and improper restrictions against Catholics, which yet are to be found in the constitutions of New Jersey and of North Carolina, and those of some of the New England States; the latter of which have been since repealed, the following were then the 12th and 13th sections of the constitution of South Carolina:

"12. No person shall be eligible to a seat in the Senate unless he be of the Protestant religion."

"13. No person shall be eligible to sit in the House of Representatives unless he be of the Protestant religion."

These have been repealed, and South Carolina at present, not only has the letter of her constitution, but the spirit of her legislature and of her other departments, kind, liberal, and just.

None had better opportunities of appreciating the conduct of the Catholics than General Washington possessed; and his answer to the address contains the following paragraph.

"As mankind become more liberal, they will be more apt to allow, that all those who conduct themselves as worthy members of the community, are equally entitled to the protection of the civil government. I hope ever to see America amongst the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of their government; or the important assistance which they received from a nation in which the Roman Catholic faith is professed."

One of the Catholics who subscribed that address, and who received that answer, yet survives. Isolated in his grandeur, he raises his modest head amidst the graves of all his companions, linking together the past and the present generations; all the affections which we would transmit to the venerable fathers of our republics converge in him, and through him are conducted to them; well has his life been devoted to the practice of virtue, nobly has his fortune been pledged for the benefits of myriads yet unborn; he has seen nearly a century pass away, and his honour is yet untarnished and sacred. And will America permit his departure to be embittered by the proclamation, that because of his profession and practice of the religion of the Alfreds, of the Augustines, of the Dorias, of the Tells, of the Ambroses, of the Fenelons, of the vindicators of Magna Charta, of the heralds of Christianity, of the discoverers of this continent; that, because he is a member of that church which preserved literature and civilized the world, the venerable Charles Carroll shall be classed with the most degraded portion of our sots by unappeasable and domineering bigotry? Yet, is not this the effort which is made?

Again, my friends, I call upon you to look to your Catholic neighbours; and ask —do they deserve such a stigma as this? It is true that few of their names are to be found upon the lists of what are called "temperance societies."—Yet it does not follow that they are intemperate. Others might have been actuated by the same motives which influenced him who addresses you, when he declined the invitation to enrol his name. He never was, and trusts in God, that he never will be intemperate: but he declined, because he has occasionally found the use of distilled liquors in a very moderate quantity, to be very necessary, and even prescribed by respectable and temperate physicians; because more than once, his own life has, he believes, been saved by their use, as he has known others to have been lost by their abuse; because he believed that the regulations of those societies, though they might produce partial good, produced, he thought, a greater evil, in the hypocrisy of some, and the pride of others; and above all, because he found the association put forward by men, whom, on every occasion when there was question of his religion, he found to be either grossly ignorant, incorrigibly obstinate, and superciliously insolent; or, if they were well-informed, were worse.

I believe, my friends, that for such reasons as these, few Catholics have joined or are likely to join these societies. I have also heard several members of other churches say, that they would not enter such associations; because they looked upon them to be, only means used for extending the influence, and upholding the power of what is intended to be a "religious party in politics."

But it will be said that this is not the ground upon which "Popery should be noticed in connexion with intemperance"—for the very essay itself is too plain to be misunderstood; it is the intrinsic baseness of Popery itself that places it on a level with intemperance; "for next to the fire which burns out reason and conscience, that power is to be dreaded which stupifies conscience, and blinds understanding, and withholds the only light which can guide human reason aright, and makes the whole man a superstitious slave to the impositions of a crafty priesthood."

I believe I need take no trouble now to show that the object of the saints is to bring Catholics into contempt; for what can be more contemptible than a body whose consciences are stupified, whose understandings are blinded, and who are the superstitious slaves of a crafty and deceitful priesthood? Need I enter into any farther examination to show that the object is to deprive us of sympathy, to excite suspicion, and to subject us to distrust when we are exhibited as objects of dread? And who is the man that thus denounces not only half a million of his fellow-citizens, but the vast majority of the Christian world?

The denunciation is against the Roman Catholic Church, which numbers in its communion considerably upwards of one hun-

dred and fifty millions of the civilized population of the globe. And by whom? By the mouth-piece of one of the smaller divisions of the modern separatists from the church of ages. I do not wish to write unkindly; I would not write offensively of any one of the religious societies which cover our territory; but it is necessary often to bring those who are ignorant or forgetful, to the contemplation of facts. If the doctrines of the Catholic Church stupify the conscience, how has it happened that the best works, for the direction of conscience, that are found amongst our separated brethren, who boast so much of their light, are garbled imitations of the Catholic writers, only deteriorated by their omissions? How has it happened that in the works of Catholic writers, before the unfortunate secession of Luther, all the great maxims of piety and morality are so conspicuous? How has it happened, that in the bosom of the Catholic Church they have been studiously preserved, zealously enforced, continually expounded, and nobly reduced to practice? It is true, that the Gersons, the Kempises, the Bourdaloues, the Fenelons, the Rodriguezes, the Granadas, the Francises of Sales, the Massillons, the Gothers, the Challoners, and men of that description, wrote in the plain and intelligible language of common sense, and of fervid piety, that whilst they enlightened the conscience, they did not shock the taste, nor disgust the understanding, though they won upon the heart. Their mode of stupifying the conscience was not indeed similar to that of the holy men who would sweep our church with their besom of destruction.

"When the soul finds corruption in itself, it sets to the rock Jesus Christ, and there repenting and believing, yea, by the highest actings of faith, endeavouring to knock off its beak, its individuate desires unto the world. A saint becomes clad with the sun of righteousness, and presently the moon is under his feet; which makes him use the world, as though he used it not. A renewed old man, is a renewed eagle, enabled to mount in duties with the wings of eagles."—*Lamot's funeral Sermon by Fulk Bellers*, p. 21.

"Ye know, dear saints, that the sweet-spirited nightingales, and robin red-breasts cannot endure cages, but will soon die; nor can precious souls be cooped up, or kept in durance under any form whatsoever, but they must be left free to fly up and down in Christian liberty."—*Epistle Dedic. to John Rogers's Bethshemesh*, p. 47.

"For though truth be as good a diet as partridge, or pheasant, yet it is not to be served in or carved out raw, feathers and all; no, but cooked, and seasoned, and now and then you have a pretty tart sauce to it too, to whet your stomachs.—I pray accept of it, and say grace to it, and fall to, and much good may it do you."—*Ib.* p. 74.

"If you cannot reach a book off a shelf, you take a stool, and standing upon that stool, you are able to reach down the book; the stool are there gifts; grace alone, many times cannot reach down such a notion in divinity, as it is able to do by the help of gifts: gifts are given for the help of grace; they are the handmaids of grace, and they bring forth sweetly upon the knees of grace."—*Bridge's Sermon before the Lord Mayor*, 1653, pp. 49, 50.

"I do not boast, but I speak it to his glory, that God vouchsafed to take up his lodgings in so vile, so contemptible, unswept, ungarnished a room as this unworthy cottage of mine; but it was his will, and I am thankful for it."—*Cromwell's learned, devout, and conscientious exercise held at Sir Peter Temple's upon* xiii. Rom. 1. 1649, p. 3.

"Let any true saint of God be taken away in the very act of any known sin, before it is possible for him to repent: I make no doubt or scruple of it but he shall be as surely saved as if he had lived to have repented of it."—*Prynn's Perpetuity of a Regenerate Man's Estate*, p. 431.

"The child of God in the power of grace doth perform every duty so well, that to ask pardon for failing either in the matter or manner of it, is a sin; it is unlawful to pray for forgiveness of sins after conversion; and if he does at any time fall, he can, by the power of grace, carry his sin to the Lord, and say, here I had it, and here I leave it."—*Fifty Propositions taken from Brierly's Mouth*, prop. 19.

These, I acknowledge, are not the maxims by which the conscience of a Catholic is enlightened. He must be guided by the great rules of moral truth as revealed by God, and expounded and testified by the great bulk of the Christian world, in communion with the successor of that Apostle, to whom Christ declared, that upon that rock (Peter) would he build his church, against which the gates of hell should never prevail; that church founded and established in doctrine, after Christ, by the Apostles, upon whom the Holy Ghost descended, to lead them into all truth, and which truth was to continue for the guidance of the Christian people, as the pillar of the cloud and fire remained to bring Israel into the land of promise. The fervent, faithful disciples of the early ages, the martyrs and their companions, gave to our predecessors the sacred volume which contains these maxims, together with the comment of their writings, and of their conduct. Scattered through thousands of churches, in every habitable portion of the globe, the zealous people preserved the deposit with religious fidelity under the powerful protection of the celestial influence. Occasionally, proud men, and sometimes weak men, at other times, corrupt men, went out from this body, censured for using novelties which could not be tolerated, because of their in-

compatibility with the original truth. The writings, the institutions, and the recorded conduct of those men who in their days were acknowledged to have comprehended and taught the true doctrine and practice revealed in the sacred volume, exhibited to the inquirer in the midst of the fluctuations of opinion, what was the correct rule for his conscience. What the Basils, the Gregorys, the Chrysostoms, the Augustines, the Ambroses, the Cyrils, the Jeromes, have taught from the sacred record, is that which guides the Roman Catholic to-day: this he prefers to the lucubrations, the conjectures, the anxieties, the experience, the backslidings, and the contradictions of "nightingales, and robin red-breasts," who wander to and fro in the full enjoyment of their powers of aberration.

And yet we are told of this *religious* writer that the vast majority of the Christian world, guided by such means in the exposition of the sacred text are "stupified in their consciences!!!" By whom has his been illustrated? He has had the spirit poured forth upon him. He has been a man of prayer, and he has been taught by heaven. I am ready to admit, that "could we see a spirit of prayer poured down upon us, I would not question but that God would open the bottles of his mercy and rain down upon us a blessing in abundance." (*Sclater's sermon*, Oct. 13, 1658, p. 60.) But the spirit of prayer and its form are two very different things. And it is not by saying, "Lord, Lord," but by doing the will of the Father, that man is to obtain a blessing. The will of the Father is, that we obey the Saviour, and the Saviour commanded us to hear that tribunal which he established, and whose ministers he sent with a commission to teach: he did not command us to destroy the tribunal, and first proclaiming unrestricted freedom under the pretext of unproved inspirations, then endeavour to subject others, under the semblance of an underived commission.

My friends, I have deviated from my plan in making this skirmish against the position that Catholics have their "consciences stupified," my object was not so much to combat the assertion, as to show the aim of the writer. I shall not therefore dwell at present upon the refutation of his other charges. "That the understandings of Catholics are blinded," and that they are the "superstitious slaves of a crafty priesthood," as also the charge that this priesthood is guilty of "impositions." I shall merely ask upon what are these charges based?—It would seem from his article that the only reason he vouchsafes to give is, that the Catholic Church "withholds the only light which can guide human reason aright," by which I suppose he means the Bible. Assuming this to be the correct meaning of his piece, I shall cursorily observe, that forbidding the use of a bad and defective translation of a book, is not "withholding the book:" nor is the forbidding its misinterpretation "withholding the book." This is all that the Catholic church does, and this, not only religion, but common sense and the public good would require. What he insinuates as a reason, is then but a figment, and if he has no other proof of his charges, they are unsustained. His intention is manifest. It is to cast contempt upon the Catholics of the United States, to deprive them of the sympathy of their fellow-citizens, it is to excite against them sinister suspicions, and to prepare the mind of the community for ulterior steps in their regard.

My friends, "if by multiplying the streams and branches my stay may be a little longer than ordinary, I beforehand beg your pardon and patience, withal entreating the sharpening of your appetites, that you may eat of this pleasant fruit which grows upon these branches and drink of the waters of life which flow from these streams; and having your souls refreshed, I shall then dismiss you to that love feast which is prepared for your bodies."—*Nat Hardy's Sermon before the city of London, at their yearly feast in St. Paul's.* May 27, 1658, p. 3.

I have the honour to remain,
Very respectfully,
Yours, &c. B. C.

Charleston, S. C., August 8th, 1831.

LETTER V.

But to convince the proud what signs avail,
Or wonders move th' obdurate to relent?
They harden'd more by what might most reclaim,
Grieving to see his glory, at the sight
Took envy.

MILTON.

To the Candid and Unprejudiced People of America.

MY FRIENDS:—If you inquire what could be the ulterior objects which the editor of the *Southern Religious Telegraph* sought in bringing Catholics into contempt and hatred: I will refer you to his own production for the answer. That production informs you of what I admit to be a fact; and I am gratified beyond measure at its development. The Catholics as they become better known,

are more esteemed by their fellow-citizens. This is creditable to themselves, and to those by whom they are esteemed. In one it argues the absence of what deserves contempt or hatred; in the other, it shows the existence of a love of truth and of justice.

. We have had ample evidence of the degradation of the Catholics in the United States at the period of the Revolution. They were sunk below the level of the negroes and of the Indians: few, poor, despised, a byword, butts of ridicule, objects of suspicion, victims of persecution, the mockery of school-boys, could they be sunk lower on the social scale? They had scarcely the skeleton of a clergy; and the greater portion of that little band consisted of men who had from their childhood been under the rod of affliction and trained up in a contentedness to neglect: they rejoiced that they were thought worthy to suffer reproach for the name of Christ. With scarcely an exception they were men who, though erudite, yet kept aloof from the learned, and, occupied in the discharge of their functions amongst their scattered poor, were only occasionally noticed by the public as strange objects of an undefined curiosity or of pity, or contempt, or of execration. The notions which the bulk of the citizens entertained of the doctrines of the Catholic church were the most preposterous: they were formed from the worst books of their most unprincipled opponents; from the allegations and preambles of the laws of their most bitter persecutors; from the tales of terrified old ladies, and the declamations of religious teachers, in whom, it is hard to determine whether gross ignorance of Catholic tenets, or fanatical hatred of everything Catholic predominated. The pulpit, the press, the bench, the bar, the public prejudice, the assemblies of the people, the representations of the theatre, the hall of the college, the lesson of the school, the tale of the nursery, whatever occupied the meditation of the sage, or guided the progress of the child, was all,—all, eminently and emphatically anti-Catholic. The Pope was the beast of the apocalypse, the church was the harlot who made the nations of the earth drunk with the cup of her abominations, Rome was the great custom-house of sin, at which a stipulated tariff was to be paid, for leave to commit with impunity, every crime by which man could be stained or God could be offended; incest, sodomy, murder, parricide might be perpetrated upon a trifling composition! Every Catholic was the sworn and devoted slave of the cruel tyrant who presided in this pest-house of abominations; an admirable contrivance of wicked moral mechanism, enabled the monster to touch the springs by which his orders were secretly and securely and infallibly executed at the same moment, in a thousand places upon the surface of the globe, and by which he as infallibly learned all that occurred. The bishops confessed to him and received his directions; from these, he learned all that others had communicated to them, and through their agency, he conveyed his will to all his other vassals: each prelate stood in a similar relation to the priests, who were the conductors between him and the people: and all were to consider the Pope as the Lord God: his will could change virtue into vice, and make vice become virtue. The inquisitors also were his agents, who, by his command, destroyed in the most cruel manner, all who dared to question his omnipotence.

This tyrant looked upon kings as his slaves, and set his feet upon the necks of emperors; he abominated republicanism, and commanded the Bible to be destroyed. He lifted himself up in the temple of God against God himself, and substituted a gross and desolating superstition for the pure religion of the Apostles; a pageantry of corrupt and tawdry worldly pomp, for the observances of the meek and lowly Jesus. Every crime which was perpetrated under the semblance of religion, every political machination in which a Catholic was concerned, every suffering of a Protestant in a Catholic nation, for what crime soever, all were attributed to the ravening of this monster for human blood; real cruelties were aggravated, and imaginary atrocities were conjured up, and this revolting aggregate of everything vile and villanous was styled the religion of Roman Catholics!!! How the understanding is shocked, and the heart shudders, and charity recoils from the contemplation! Does not the question naturally present itself? If the American people had such notions of the religion of Roman Catholics, how could they tolerate an individual of that communion in the country? I shall not answer that question; but I bring two facts under your observation. 1. They did tolerate Catholics amongst them, and the general impression in their regard was such as I have imperfectly sketched. I will go farther, and say, such is the picture which the Evangelicals would give of us to-day; such is the notion honestly formed by a vast portion of our fellow-citizens at present. And 2. Not one single trait of the above picture is correctly drawn; no one of the features of the Catholic religion is there fairly or honestly re-

presented. That which is now, unfortunately, the mistake of perhaps half our fellow-citizens, was, fifty years ago, the delusion of nearly the whole body.

Allow me to examine the intermediate history, that we may trace effects to their causes, and try to account for evangelical acrimony.

Subsequently to the Revolution there was, in the emigration hither, some accession of Catholics, though not speedily in great numbers. They were principally from Ireland and from Germany, and they at first settled more generally in Pennsylvania and Maryland, from various causes to which I need not advert; New York next received some accession, and only some stragglers found their way to the north or the south of this region. For a time their spiritual wants were but imperfectly, and only at intervals, supplied. Their conduct was open to the observation of their neighbours; they were persons generally of the humbler grades of society; they had been fully imbued with all the principles of the Catholic Church; the Irish had been exasperated and ground down by oppression and persecution; they felt partially relieved from the yoke which had so long pressed upon their fathers and themselves; and their feelings against Protestants were rather embittered than affectionate: they had here no "crafty priesthood" to teach them the concealment of their true principles, and to fit them with a mask of disguise; they were proverbially communicative, open, and confiding; in them an ordinary observer would soon detect the mark of the beast, and his true character would be easily developed. The Germans were blunt, rough, honest, and fully as open to observation as the Irish. The few clergymen of either nation who, from time to time, migrated hither, were equally subject to the public scrutiny as their flocks; and the Americans are not remarkable for their indifference or imperfection of observation.

From what I before stated, the public mind was not biassed favourably towards this portion of the new settlers. Yet it is a fact, that they gradually won upon the favour of their fellow-citizens, and after some time they were considered not only to be Christians, but even to be moral, and several of them pious; and some of their more reflecting neighbours began to hope, that though it would be prudent not to be over sanguine, yet it was possible they might become good citizens. Where they were more numerous, their intercourse with their fellow-citizens was necessarily more extended, and the opportunities for observation enlarged; and as this occurred, prejudice rapidly diminished.

Another accession was from France, at the period of her first revolution; and a large number of her clergy were thus thrown upon our shores. Nearly ignorant of our language, scarcely recovered from the terrors of the atrocities with which their infatuated and infuriated countrymen had disgraced the name of liberty, and smarting under the wounds inflicted upon them in the name of republicanism,—it would seem that these circumstances, superadded to the native deformities ascribed to Catholicism, would enable the cautious and inquisitive American to discover, in those men, the hideous traits of the Beast. Yet, they too improved upon acquaintance, were found useful to the country, exceedingly virtuous in their conduct, and affectionate to their neighbours. New England began to see a few Catholic emigrants settle only in her seaports, for as yet she had no manufactories; and the names of Matignon and Cheverus are affectionately recollected and pronounced with benediction by the sons of the Pilgrims. The insurrection of St. Domingo cast hundreds of refugees upon our southern coasts; a warm and cordial hospitality forgot the imagined abominations of their religion; they were observed, they were known, they were confided in, and yet they were Roman Catholics! The distresses of Ireland, and the love of America, brought out hordes, who spread over the face of our land. Louisiana was purchased and occupied, Missouri has grown into a state, and Florida belongs to us. In all our wide domain, the Catholics of these newly acquired regions and the Protestants of the old British colonies became blended together; they dwell in the same streets, they board in the same houses, they preside on the same bench, they serve on the same juries, they have defended their common country in the same ranks, their blood has been commingled in peace and in war. The Catholic clergy, as well as the Catholic laity, are under the eye of Protestant observation. Many very respectable persons who were ornaments of their own religious societies, have closely investigated the principles and the doctrines of the Catholic Church; they have laid aside their early prejudices, they have entered the pale of her communion; some of them minister at her altars, some of them are found in her cloisters, some of them are in the highest places of her esteem and confidence; they are themselves witnesses of her doctrines to their families, to their relatives, to their

connexions, to their friends, and to their fellow-citizens.

In this manner, within the period of fifty years, have common sense, and common observation, and honest purpose, and Protestant intelligence, and Protestant honour, made a serious encroachment upon ancient Protestant prejudice, and folly, and injustice.

I have shown you the description of persons upon whom the scrutiny has been made. I beg of you now to see who have been the scrutineers? They are yourselves. They are the American people. I dislike sectional distinctions; but sometimes they may be inoffensively made. In making the inquiry which produced this result, we had first, the calm, steady, persevering industry of Pennsylvania, and the keen observation and jealous scrutiny of Maryland; we had the adverse, obstinate, determined investigation of New York; we had the prejudices of the New Englander, deep-rooted and unbending, but yet loving truth, though cautious in the investigation. The New Englander has a character, many of the features of which I admire; and dare I venture upon a prophetic calculation, I would say, that the land of steady habits will, before the lapse of half a century, be a land in which the Catholic Church will extensively flourish! Add to these the high-toned feeling of the South, with its high-toned attachment to its high church principles, which, though it would scarcely vouchsafe an examination of our creed, yet is most jealous and lynx-eyed as to the effect of our doctrines upon society. Yes, my friends! it is by you,—by a people of strong and varied prejudices against us, but a people of the most comprehensive mind, the most habitual jealousy, and probably, as an aggregate, the best instructed in the universe, that, during half a century, this scrutiny has been made; the result of which is a decision, to a great degree, in our favour. We duly appreciate the kindness, and we are gratified for the benefit,—though, as yet, it renders us only partial justice.

My friends, it is this decision of yours which has enraged the evangelicals, and driven them to assail us. The writer in the Telegraph complains, 1. That you regard our efforts with more complacency and delight, than you do any enterprise of theirs. It is true, that our efforts are not directed to create a Christian party in politics; and though we do count half a million of what they are pleased to call "subjects of the Beast," we are not found plotting, as the Rev. Doctor Ely testifies against his own party, to establish "sentiments which no man but an infidel need blush to avow," and from which, of course, a saint will not depart. The propriety and the certainty of bringing a combined religious club of half a million of votes to the polls on a given day, for a given purpose. Were we to make such an effort as this, you would not, and you ought not to regard it with complacency. Our efforts are made to diffuse learning, by the means of schools and colleges, to erect churches, and to create pastors for our destitute flocks,—to introduce the correct knowledge of our peculiar principles and practices amongst our fellow-citizens, for the purpose of disabusing them of the unfounded prejudices under which they have laboured, we trust, without any fault of their own. Our efforts are openly directed to these, and only to these objects. We do not calumniate our brethren, we do not "nickname God's creatures," we do not excite hatred against our fellow-citizens, we do not sow discord in the Union, nor do we, with a Pharisaic rudeness, send our deacons to drag ladies from carriages, under the pretext of serving the God of benevolence.

2. The writer complains that you have more sympathy for us than you have for any denomination of "enlightened Christians" in the land. This does honour to your feelings. For who is deserving of sympathy, if it be not the victim of bigotry and of misrepresentation? You have seen that such is the state to which we have been reduced. The "enlightened Christians," to whatever denomination they may belong, need not your sympathy. Were they in our situation, and we in theirs, we trust they should receive not only our sympathy, but also our aid. When the British dissenters were under the operation of the British test-act, the Roman Catholics uniformly petitioned on their behalf, though the evangelical section of the dissenters uniformly petitioned against Catholic emancipation, and for the emancipation of negroes. Thank God, the "enlightened Christians of other denominations" do not need your sympathy, but we do; and we thank you for it, though you are called "anti-Christian moralists," probably from your sympathy for the poor *slaves of Antichrist*, as we are said to be. Yet we warn you to be cautious, for you are told "that the monster is forging chains to bind you." Lest you should doubt my accuracy, I shall again bring the passage to your view."

"Already 'the Beast' numbers half a million of subjects in these United States. And the morality and practices of this communion accord

so well with the views and feelings of thousands of the descendants of Protestants, who cannot endure the 'bigoted rules' of Presbyterians, that the industrious efforts of the minions of the Pope to extend his authority in our land, are regarded with more complacency and delight than any enterprise in which Christians have engaged to diffuse the light and influences of the Gospel. Yes, it is well known that the anti-Christian moralists of our times have more sympathy for the monster that is forging chains to bind them, than they have for any denomination of enlightened Christians in the land. And here the danger is the more imminent, because it is unseen. The tolerant friends of Popery, who seem to regard it as differing little from the religion of the Bible, or of Protestants, and the indifferent spectators, know not its influence, &c."

Here, then, those "thousands," the writer might have substituted "millions" of the descendants of Protestants, who cannot endure the "bigoted rules" of Presbyterians, are complimented with the appellation of "anti-Christian moralists." We are thus nicknamed, in company with the largest and most respectable portion of our fellow-citizens, to whom this wanton insult has been arrogantly given, because they do not choose to submit to the discipline of those men, who aspire to the first places in the synagogues, to be saluted in the market-places, and to be called rabbi by their fellow-men: and also, because, after half a century of close scrutiny, they cannot find that we are such miscreants as the saints of former ages proclaimed us to be. It worries the holy ones of the present day that you, my friends, "the tolerant friends of Popery, seem to regard it as little differing from the religion of the Bible." Would they exhort you to be like themselves, *intolerant?* After proclaiming that it is the *right* of every human being, man, woman, and child, to judge without dictation or appeal, of the meaning of every passage of the Bible, will they presume to deprive you of that right? Or, are you to take from this comparatively insignificant subdivision of a minority of Christendom, an interpretation, the right of giving which they deny to the vast, the overwhelming majority? Are they able to assure you that they have the genuine and original meaning of the sacred volume, and that it has been lost by the great body which has subsisted in every age, and been spread through all nations? Are you not as competent as they are, to judge of the true meaning of the Bible? Is not your understanding as good as theirs? Have not your opportunities of knowing our doctrine been equally extensive; have you not been as free from prejudice; and as anxious to discover truth as they? Why then will they presume to arraign your opinion, that our religion differs little from the religion of the Bible? Are we not equally competent as either you or they to read that sacred volume, to judge of its contents, and to compare it with our tenets? We have received from the same God equal portions of intellect as they have, our education has been equally good as theirs, or yours, our knowledge of *our own doctrines* is at least equally accurate; and, after due comparison of both, we say that our doctrine does not differ even little, or at all, from the religion of the Bible: and upon what ground will those men presume to set their judgment above ours? In flinging this insult upon us, do they not offend you? Or, must you and we be compelled to learn from them the religion of the Bible? Is this their notion of Christian liberty? What has become of the "sweet-spirited nightingales and robin red-breasts" of the days of yore? Is the freedom of every man to interpret the Bible according to the dictates of his private judgment, to be restricted by the proviso, that he must discover in it what is called evangelical religion, or, as the writer expresses it, "the 'bigoted rules' of the Presbyterians?" Because your deliberate judgments have, after close observation, and cautious inquiry and mature reflection, acquitted us of the foul charges made against us by the saints of former days, you too are abused and vilified by these self-sufficient men.

But, my friends, you do not stand alone in bearing this testimony in our favour. Our religion was calumniated and persecuted in Great Britain: and after having been there also subjected to the most trying ordeal of examination, after enduring the repeated test of the parliamentary rack, after answering the varied charges of every bigot, put in every form; after combating the assaults of every defamer, after references to our universities, the explanations of our prelates, the inspection of our colleges, the dissection of our institutions: notwithstanding the great weight of clerical opposition, the monitions of the lords-spiritual, the wailings of the evangelicals, the denunciations of the Bible societies, the homilies of the societies for discountenancing vice, the sighs of the meek, the threats of the strong, the terrors of old maids, and the prognostication of old men, Great Britain has laid down her prejudices, broken the bonds of her iniquity, and proclaimed the emptiness of the pretexts and the wickedness of the enactments, by whose means our religion was misrepresented, and our people were ground down. The liberal Protestants of Great Britain and of America have then passed a just judgment in our

favour: and this is gall and wormwood to the evangelicals. It is, therefore, that "the tolerant friends of Popery" are styled "anti-Christian moralists," by those intolerant men. Yes, my friends, "you have examined our principles of morality and the practices of our communion:" and these men truly say, "that they so well accord with the views and feelings of thousands of the descendants of Protestants," that, in their estimation, they "differ little from the religion of the Bible;" and they therefore not only do not hate us, but they regard "our industrious efforts with comparative complacency." We are deeply grateful to those tolerant friends who bear such honourable testimony in our regard; and we are happy to know that they are numerous and increasing. To their kindness, to the excellence of our cause, and to the blessing of Heaven, but not to the charity, the forbearance, or "sweet spirit" of the men of "bitter sanctity," do we commit ourselves.

I could give you volumes of extracts from the periodicals of the day, to sustain the position which I have taken; but why perform this work of supererogation? You cannot doubt its correctness. I shall conclude this letter by giving you an extract from a number of the Boston Recorder, in the beginning of last January. It is comparatively mild and tolerant: has some little decency.

"ROMAN CATHOLICS.

"The Pawtucket Chronicle of the 19th ultimo expresses joy that the Roman Catholic chapel of that village was completed, and would be opened for High Mass on Christmas day. 'For our own part (observe the editors) we are Protestants, born and educated in a Protestant country; yet we do sincerely believe that the Catholic cross and the Protestant spire point upward to the same heaven.'

"Their remark is latitudinarian enough; and the full amount of their Protestantism, like that of some other editors, who act as apologists of Popery, seems to consist in their being 'born and educated in a Protestant country.' As the friends of religion and civil liberty, we ought to support the doctrine of free toleration, and be willing to defend the religious rights of those whose tenets are the most absurd and corrupt; but it is no mark of knowledge or correct religious feeling, to express pleasure in Popery. It would be well for our Protestant editors, who are so complacent towards 'the mother of harlots,' to be well acquainted with the principles and history of Popery, and its demoralizing tendency, before they rejoice in its progress in our land of light and liberty. 'The Protestant,' a new paper contemplated by Mr. Requa, of New York, will, it is hoped, furnish our country with the wished for information."

Thus it is not only hatred to Catholics, but censure of liberal Protestants, which characterizes the holy associates.

Yours, respectfully,

B. C.

Charleston, S. C., August 16th, 1831.

LETTER VI.

Learn hence for ancient rules a just esteem;
To copy nature is to copy them.

POPE.

To the Candid and Unprejudiced People of America.

MY FRIENDS:—I have been admonished to make my present letter very short, or to omit addressing you this week, as the pages of the Miscellany are engaged for a communication, to whose author I am bound to pay a willing homage. As I do not wish to omit my weekly epistle, I must then be brief.

I have, in my last, shown you with what justice and kindness we have been treated by a large portion of our Protestant fellow-citizens, and how their good conduct displeased our opponents. I shall now follow up the topic, so as to conclude my remarks upon the paragraph which I then took for examination. The editor of the "Southern Religious Telegraph" endeavours to account for the favour which we have received from Protestants, upon the ground of their ignorance or their stupidity.

"The tolerant friends of Popery, who seem to regard it as differing little from the religion of the Bible, or of Protestants, and the indifferent spectators, know not its influence, its power to excite the imagination, captivate the senses, and enslave the mind to forms of superstition, while no truth is brought to bear on the conscience or the heart."

Allow me to discuss this pretty paragraph. Protestants and other tolerant, that is, indifferent spectators, are said to be ignorant of the following facts: first, that Popery has influence by its power to excite the imagination; secondly, that it has influence by its power to captivate the senses; thirdly, that it has influence to enslave the mind to the forms of superstition; and, fourthly, that all this is done, whilst no truth is brought to bear on the conscience or the heart.

To sustain these four propositions, not one tittle of evidence is adduced. I shall, however, admit the two first to be perfectly true, and deny that there exists a particle of truth in either of the two last; and, as to sustain the editor's position would require the combined truth of the entire, especially

as derived from the correctness of his fourth proposition, which is notoriously untrue; of course that position is utterly untenable.

I am not bound to prove my negatives: but, by every rule of reason, he ought to make, at least, a *prima facie* case, before I could be called upon for a defence; but I waive formalities. If the Catholic religion does not, by her ceremonial, excite the imagination to an excessive and disorderly pitch, nor mislead it from facts to fancies, it does no injury; but, if it so excites the imagination, as to aid the memory in the recollection of important facts, and their proper bearing, this is useful to devotion: and such is truly the case.

The holy society of evangelicals, whose interpreter the editor appears to be, frequently lament the want of this excitement, in what they call formal religionists; but revivals, outpourings of the spirit, rhapsody, conviction, experience, the triumph of grace, the apprehension of the Lord, the enthusiasm flowing from the imagined certainty of election and predestination; this undoubting faith, as it is called; all this excitement of the imagination is, according to the sanctimonious fraternity, the discovery of the truth as it is in Christ Jesus; and yet, they talk of the excitement of the imagination by Popery! Verily, and of a truth, there are more of such imaginings at one revival, or camp-meeting, than would suffice for ten provinces of Popery. I cannot consent, unless driven thereto, to enter into disgusting and ridiculous details, of which, if the brethren choose, they shall have abundance.

The imagination of the Catholic is rationally excited by the representation of the great facts of religion. created in painting, or statuary, and exhibited in ceremony; thus also Popery captivates the senses; but for what purpose? To excite the recollection of those facts which are recorded in the Bible; to place before us the example of the faithful servants of God; and, in doing so, we have the warrant of God's own precept, and of his own example. We have it not only in the precepts which he gave to Moses respecting the ark, and its decorations and appurtenances, but also in the model of the work which he exhibited upon the mountain; in the brazen serpent, that he caused to be made and exposed, until it became an occasion of scandal, which rendered its removal necessary. I need not here multiply the proofs, by reference to the works of Solomon, of Nehemias, and of others. I need not refer to the raising up memorials of the passage of the Jordan, and of the sustenance of the people in the desert. All these captivated the senses, excited the imagination, wrought upon the memory, and thereby led to the practice of religion; and, as regards ceremony, surely we have the authority of God himself, for the costly and ornamental and mystic attire of the priesthood, and of the attendants in the temple, for the symbolic rites of the Egyptian lamb, the feast of Tabernacles, the celebration of Pentecost, and several others. All these are calculated to captivate the senses, to excite the imagination, and thus influence man for the purposes of religion.

But the writer says that "Popery enslaves the mind to the forms of superstition." He does not vouchsafe either to inform us what he means by superstition; what are those forms, nor the mode of the enslavement. Thus his charge is so indistinct that it is not susceptible of distinct refutation. But my friends, I shall inform you what we mean by superstition. It is the use of any rite or ceremony, or other means, with the expectation of thereby obtaining any spiritual or supernatural effect, not attached thereto by the nature of what we so use, or by the institution of God. When he shall be able to show that any one of our authorized practices comes under this definition, then I shall admit that it is superstitious. Our authorized decorations and ceremonies are all calculated to impress the mind with the idea of God's presence, his perfections, the homage which we owe to him, the benefits which he has conferred upon us, and the gratitude which we ought to exhibit in return. If this be superstition, we plead guilty. If this be religion, we claim to be religious. We first produce the definition; until this be admitted or denied, it would be ridiculous to go into special facts: but if the principle be agreed to, let our adversaries then go through the catalogue of our practices, and we shall abide the results of the application of that description to each. If abiding by the principles of religion be an enslavement of the mind, then are we enslaved. If it be the freedom of the children of God, then are we free. Thus his third proposition is untrue.

His fourth is utterly destitute of even a semblance of truth. He charges us that in our system "no truth is brought to bear upon the conscience or the heart." I am perfectly well aware of the influence of prejudice upon every mind. I can therefore suppose that this man actually thinks as he writes, and that he is under the erroneous impression that ours is a mere external exhibition of unmeaning and empty pomp. My friends, the fact is quite otherwise. In

all our ceremonial, there is not one particle of mere idle exhibition. It is true that, like the language of a nation, the symbolic rite which our church thus uses, is unintelligible to a stranger, until he is taught. But they who conclude that it is useless, or unmeaning show, may be well compared to the person who upon arriving in a strange country, imagined its population were all idiots, and would fain persuade his companions that they used unmeaning and ridiculous babbling, instead of language; he was certain that they could not understand each other, because they were incomprehensible to him. One of his associates, however, who had travelled more, soon contrived to learn some of their phrases, and understand their meaning, but could not make his obstinate friend recede from his first notions; though his associate showed himself now able to hold some intercourse with the natives, and declared that as his knowledge of their vocabulary became extended, he was delighted with the copiousness of their tongue, and the rich significancy of their phraseology.

I have known several respectable converts to our faith, whose devotion was wonderfully increased, and whose piety was greatly soothed by the rich, and sublime, and varied language of our ceremonial, as soon as they became acquainted with the principles of its explanation. When they spoke to some of their friends upon the subject, in the warm language of their new feelings, their expressions were attributed to unmeaning fanaticism; for the persons whom they addressed perceived no change: the language was as yet unintelligible to them. So I should suppose ours is to the editor of the Southern Telegraph. But such is not our own case. In it we behold, compendiously, and strikingly displayed, the fall and the imperfection of man; the promise and the expectation of a redeemer; the inefficiency of the ancient institutions for the purposes of our redemption; the types of better things; the arrival of the Saviour; the promulgation of his Gospel; its effects; the institutions of the Saviour; his death, the source of their efficacy, the ground of our hope; the lessons of morality which we should practice: the approach of death; the examples of the saints; the rewards bestowed upon them by a merciful God: and we are excited to labour as they did, that through the merits of the same Saviour, we may obtain similar glory. Is not this bringing truth to bear upon the conscience and the heart? I would now ask whether the ignorance is chargeable upon the *tolerant Protestant*, who in his worship perceives little that differs from the religion of the Bible, or upon the *bigoted*, or if he prefers it, the *intolerant Protestant*, who calls it "an enslavement of the mind to forms of superstition, while no truth is brought to bear upon the conscience or the heart?"

It is a notorious fact that even upon the uninstructed, the forms of our religion are calculated to make an impression which better fits the mind for the recollection of divine truth, the contemplation of heavenly things, and the reverential payment of homage to the eternal God. Upon this I may confidently appeal to any person who has had the opportunity of witnessing them duly performed, and who has attended with an unprejudiced disposition. How often has the subdued demeanour, the solemn attention, and occasionally the moistened eye of the stranger, testified the feeling? I recollect two instances, in different stations of life, in which the same feeling was expressed in different style. An English gentleman asked his footman, a Protestant, who accompanied him to a High Mass, in Brussels, what he thought of the ceremony. He answered, "Sir, I never saw God Almighty served like a gentleman before." One of the most talented and observant British diplomatists observed, after attending at a High Mass, celebrated by the Archbishop of Paris, in Notre Dame—"If I were king of France, I would permit no subject to elevate the host: that sublime act should be performed only by myself." Did our Protestant fellow-citizens take more pains to understand what is thoughtlessly condemned their information, and our mutual charity, would be increased.

Yours respectfully,

B. C.

Charleston, S. C., Augus 22, 1831.

LETTER VII.

O let me live,
And all the secrets of our camp I'll show;
Their force, their purposes: nay I'll speak that
Which you will wonder at.

SHAKSPEARE.

To the Candid and Unprejudiced People of America.

MY FRIENDS:—Before I proceed to examine the charges which the editor of the "Southern Religious Telegraph" has made upon the Roman Catholic body, and to exhibit their utter want of foundation; allow me to draw your attention to a very unfortunate assertion, which, in his essay, follows the little paragraph upon which I comment-

ed in my last letter. Complaining of the stupidity of liberal Protestants or, as he calls them, the tolerant friends of Popery, he states:—

"Nor do they appear to know the fact, which is demonstrated by the whole history of Popery, that civil and religious liberty, as understood in this country, the last half century, cannot co-exist with the laws of the papal communion. If the latter are administered, liberty *must* die—from the nature of things it is *impossible* for them to flourish together."

Was ever writer more unfortunate? With notorious facts, palpably under his observation; it would seem that he not only cannot perceive the existence of what he announces, but he asserts the impossibility of what he proclaims to be a fact.

He surely will not deny that "civil and religious liberty, as understood in this country the last half century," has during that half century been in a flourishing and prosperous state: he anticipates evils it is true, but they have not as yet arrived, and as they might be only imaginary, he cannot assume the possibilities dreaded by his imagination, to be really in existence. We have then hitherto preserved civil and religious liberty, and it has as yet been well upheld. This is an unquestionable fact. Now another fact equally unquestionable, is, that the Roman Catholic religion has, during the same period, made an astonishing progress in our republics, and there is not in all Christendom, a country in which "the laws of the papal communion," as he calls the discipline of the Roman Catholic Church, have less impediment cast in the way of their administration, by the civil government, than amongst us. And these laws are effectually carried into full execution. It is therefore evident that civil and religious liberty, such as he designates, and our religion, have actually co-existed and flourished together. Fifty years ago our republics were by no means secure: they were certainly not prosperous. To-day they are strong, powerful, efficient, formidable, happy, and respected. Fifty years ago, there was not a diocess, a bishop, a seminary, nor a convent of the Catholic church in our Union. Now there is a perfect province, with its regular hierarchy, consisting of an archbishop, with seven suffragan bishops, and two coadjutors, besides two exempt diocesses and their bishops; giving an aggregate of twelve of the episcopal body, with their secular clergy: two universities, and five or six seminaries: a province of Jesuits with an university and noviciate, and two or three colleges: an establishment of Sulpicians, with an university and college, and a seminary; a province of Dominican friars, with their professed house and college, and noviciate; two or three establishments of Lazarists with their colleges and seminaries and schools; an establishment of Augustinian friars; two flourishing Ursuline convents, Visitation nuns, Carmelite nuns, poor Clares, Lorretines, Sisters of Charity, and five or six other descriptions of female religious societies, with their schools and establishments, besides some monasteries of men. Add to this, three or four periodical presses, and continual demand for new churches, and more clergymen: the progress of the religion appearing to be in the ratio of the efforts to extinguish it or to impede its progress. The editor himself saw this, and complained of the very increase; and tells his readers that Popery has invaded the land, "is laying the foundations of an empire," "is forging chains to bind the anti-Christian moralists," and so on. Yet this writer, who observes and testifies the existence of this liberty, and this Popery, who has beheld the wonderful progress of each in the same land, and under the same government, very sapiently assures his readers, verily, and of truth, that they "cannot co-exist,"—"from the nature of things it is impossible for them to flourish together." And he very wisely gives us the assurance of this impossibility, whilst he assures us, that what he declares to be impossible is the fact! Which are we to believe, his doctrine, or his testimony?—"If the laws of the papal communion be administered, liberty must die." But the said laws have been administered during half a century, and yet liberty has not died.

Perhaps he has discovered that she is in her death sickness, for the administration of the law of the papal communion must be the tariff: and the death sickness is evidently nullification! Bless us! what a glorious privilege it is, to be gifted with the power of looking into the imaginary world, and proclaiming the solution of those enigmas, which are so impervious to ken of ordinary mortals! Now which of us, poor creatures, whose notions are confined to the surface of the globe, could have suspected that our civil and religious liberties had been so greatly jeopardized by the administration of the laws of the papal communion? Sure enough! there was a provincial council in Baltimore, nearly two years ago; the Pope has confirmed the proceedings of the prelates; the president has dismissed his cabinet, some of those who lost their places, are very angry; the vice-president and Mr. Crawford, are at open war; South Carolina is about to do strange things, and we have

a popish attorney-general! No wonder that the sun gave dim portent of mighty disasters! But even previous to his ghastly green and livid blue, the prognostication was drawn from a more unerring horoscope, by the sagacious editor of the "Southern Religious Telegraph!" "If you cannot reach a book off a shelf, you take a stool, and standing upon that stool, you are able to reach down the book; the stool are these gifts; grace alone, many times cannot reach down such a notion in divinity as it is able to do by the help of gifts, &c." Verily, it is a good gift, to be able to reconcile contradictions! This is a favour granted only to the elect.

Passing by this paragraph, without further remarks, for the present, allow me to exhibit to you the arrogance with which this evangelical editor treats the *tolerant friends of Popery*, as he is pleased to call the liberal Protestants of the United States. After degrading Roman Catholics to the level of the drunkard, the profane swearer, the gambler, the votary of dissipation, the infidel, and the anti-Christian, and emphatically designating them as the slaves of the impositions of a crafty priesthood, as the subjects of a beast, he compliments all those Protestants who do not choose to adopt the rules of the Presbyterians, with the assurance that their feelings and views accord perfectly well with the morality and practices of the abominable outcasts whom he has thus described! This is a compliment for which the large portion of the Protestants should feel very grateful. This is a species of liberality that ought to make a due impression upon them. It reminds me of the manner in which a stupid fellow once made his court to a person with whom he sought an intimacy. "My dear sir, I had a cousin of whom I was very fond; we were exceedingly intimate, and I was greatly attached to the poor fellow. He was one of the most jovial, merry scape-graces I ever knew; he lived in a continual round of gambling, dissipation, and their comcomitant habits; until in an unlucky moment he had his career arrested—poor fellow! You knew him; he was hanged last year. Your manner and appearance remind me so perfectly of him, that I have ever since sought to make your acquaintance—for really I feel at a loss for a companion!" It is quite out of the question, my friends, to doubt the great respect in which the evangelical brethren hold their fellow-Protestants, the unconverted, the unregenerated, the worldly! Nor is this a novel feeling amongst the pure and the orthodox in regard to the other portion; the tolerant, and the liberal; and not only in their regard, but towards all those who have fallen short of their notions of reformation and holy hatred of our church. I shall give you a few specimens.

"The church of England is a true *whorish* mother, and they that were of her, were base begotten, and *bastardly* children, and she neither is, nor ever was truly married, joined, or united unto *Jesus Christ*, in that espoused band, which his true churches are and ought to be."—*Lilburn*, cited by *Bastwick*.

"Of all the nations that have renounced the *whore of Rome*, there is none in the world so far out of square as England, in retaining *the Popish Hierarchy*."—*Epist. before the Demons.*

"Your churches bear with *drunkards, whoremongers, railers, open scorners at godliness.* The most ungodly of the land, are the forwardest for your ways. You may have almost all the *drunkards, blasphemers*, and *ignorant haters of godliness* to vote for ye."—*Baxter*, Dispute V., p. p. 17, 37.

"The church of England evidently declares themselves limbs of *Antichrist*: therefore, there is no communion to be kept with such in their public worship."—*Vind. Cult. Evang.*, p. 30.

"We have a long while been clouded by confusion in the *church* by a *loose priesthood*, who have not only brought in an innumerable number of *pagan rites*, and *Jewish ceremonies*, but by their hellish skill have just broke through our constitution and almost reduced her to the obedience of Rome."—*Rebels Doom*, p. 42.

What can a man of sense believe when he shall see a *priest* at the *altar, acting a holy part*, bowing, and cringing, approaching the bread and wine, as if the popish notion of transubstantiation was true?"—*Christianity no Creature of the State*, p. 13.

If we look upon the lives, actions, and manners of the *priests* and *prelates* of this age, and see their pride, impudency, profaneness, uncleanness, one would think that hell had broke loose, and that the *devils* in *surplices*, in hoods, and copes, and rochetts, and in foursquare * * * * upon their heads* were coming amongst us * * * *. The priests are *secundum ordinem diaboli*, a generation of vipers, proud, ungrateful, illiterate asses."—*Nelson's Collect, V.* 1, p. 502, 3.

"The bishops are men swallowed up with wine and strong drink, whose tables are full of vomit and filthiness, whoremongers and adulterers, who as fed horses neigh after their neighbours' wives." The rest of this passage is too obscene.—*White's First Century. Preface.*

"One parson is drunken and quarrelsome, but then he bows to the altar and thinks King William is damned. Another cheats everybody, and pays nobody, but he drinks to the royal orphan, and cannot abide King George. A third neither preaches nor prays, but he does a more meritorious thing, he constantly and fervently curses the Germans and the Presbyte-

* The clergy of the church of England at the period of this publication used to wear square caps, such as are still worn in the English universities.

rians.* A sixth is an evidence upon a trial and forswears himself, but the cause was for tithe, and he did it out of love for the church. A seventh is a scoffer, who has laughed religion out of the world, but he hated my lord Wharton like a *toad*, and got drunk frequently with Lord Harry for the prosperity of the church."—*Letter to the Archbishop of Canterbury*, p. 15, 16.

These, and volumes of such passages, which abound in the publications of the saints, during the last two centuries, show their feelings toward other Protestants, and the estimation in which they hold all that do not come up to their standard of purity, and orthodoxy, and illiberality. Thus it is that the sanctified editor styles the other Protestants, *anti-Christian moralists*, in contradistinction to *evangelical Christians*, who are the Puritans of our day. He charges them with cherishing sympathy rather for gross error than for enlightened Christianity: and with stupidity and ignorance in not knowing the evil tendency of *Popery*, both upon the spiritual and political concerns of the community and of the nation!!! This is the politeness, this the courtesy, this the forbearance with which the charitable editor treats the large mass of the Protestant population of America! What could an unfortunate Catholic expect from such a man, or from the host to which he belongs, when he is thus insulting and arrogant to the great body of the Protestants who profess to be reformed without professing to be evangelical?

Let us now review his specific charges against the subjects of the *Beast*. He places as the caption of his article—THE REPUBLIC IN DANGER! He then repeats in the very commencement of his article that "it ought not to be concealed, that the *republic is in danger*;" he assures his readers that it is "a dream of the imagination" to suppose that "increasing numbers and growing prosperity, are evidences of the safety of the republic, and pledges of its perpetuity." On the contrary he declares that this "dream of the imagination so fondly entertained, instead of diminishing, *increases* the danger to which it is exposed." Again, to make assurance doubly sure; to perform his duty as a watchman upon the tower, he ceases not to repeat "whatever good citizens may imagine, there is danger." Of a verity, then, if the slumbering and careless "good citizens," indulge in their imaginations and their day-dreams; the watchman hath loudly proclaimed—he hath delivered his own soul. But, pray, faithful sentinel! —what is it you behold! Why such an aspect of terror! Why shake you so? Does any treacherous foe invade the peaceful bosom of our land?

Frighting her pale-faced villages with war?

"The republic is invaded by enemies that are plotting its destruction, more numerous and more powerful than the hostile armies of '76." But, good friend, you must be under a mistake. Your eyes are weary from watching, or your imagination is excited from apprehension and vigilance: we perceive no enemy—we see no danger. Yea, now, is not this deplorable? "And what renders the condition of the republic more hazardous is the fact that the assaults of the enemy are so insidious that they are not generally observed by the people." But, friend, we really know not what bewilders and terrifies you. You acknowledge, as facts, 1, that our numbers increase; 2, that our prosperity grows; and 3, that the people cannot observe, and do not feel or perceive those assaults that you speak of. Are you not ashamed to make false alarms? or are you demented? Demented! wo be to the mockers: "Let good citizens look around them—we would give no false alarm —let them look at the encampment of the enemy, and see the hostile powers arrayed against the republic, and they will be convinced that the present is not the time to dream that *all is safe*." Really, sir, we have looked around us, and the only encampments that we can perceive are those for religious meetings of the Methodists and the Presbyterians, with a few, occasionally, of the Baptists. In these there undoubtedly is mighty bustle, there is fearful noise, but we cannot perceive that they are "hostile powers arrayed against the republic." Pray, sir, do you call these enemies? Is it to disperse these congregations; is it to send the men to their labour and the women to their household concerns, that you have told us that we should cry "*To arms!*" "*to arms?*" Is it for this purpose you proclaim that "the cry" should be "reiterated in every part of the republic?" Is it for this that you declare "the whole people should have risen *en masse?*" We assure you, sir, that to us no other camp is visible, save those religious camps: although we look upon them as not useful, either to religion, or morality, or the state, yet we do not think ourselves warranted to interfere with the rights of those who bellow or who rave, with the liberties of those who are frantic or sober, of those who feast or who fast, with the conduct of the man of prayer, or of him of blasphemy, who might be found

* [We must be excused for suppressing some of these choice inspirations of the chaste Puritan muse, for which the corrupting influence of Popery has, alas! deprived us of all relish.]

in this multitude. Wo to the careless; wo to the unbeliever! Wo to him who would compare the host of Israel to the Philistine! the armies of Jehovah to the invader. "Do you not see that *Popery has invaded the land*, and is laying the foundations of an empire with which, if it prevail, the enlightened freedom of the republic cannot exist?" So, so; is this the enemy? Is this the camp? Is this the hostile array? O! now I begin to breathe more freely. Why, sir, all these tropes, and figures, and hyperbolical expressions, led me to fear that really there was some danger; and especially when they were uttered by you. I could never have imagined that a gentleman of such well-regulated gravity, such holy calmness, so demure an aspect, so staid and measured a gait, so plain as to the exterior man, and so sober-minded as respects the interior man, could make so vehement an outcry, and permit his imagination to be so irrecoverably bewildered in metaphor. I assuredly believed you were describing what your corporeal eye discovered. Which of these are you?

Lovers and madmen have such seething brains,
Such shaping fantasies, that apprehend
More than cool reason ever comprehends.
The lunatic, the lover, and the poet,
Are of imagination all compact:
One sees more devils than vast hell can hold;
That is the madman: the lover, all as frantic,
Sees Helen's beauty in a brow of Egypt;
The poet's eye, in a fine frenzy rolling,
Doth glance from heav'n to earth, from earth to heaven;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.
Such tricks hath strong imagination,
That if it would but apprehend some joy,
It comprehends some bringer of that joy;
Or in the night, imagining some fear,
How easy is a bush supposed a bear!

My friends, excuse me, if I have thus relaxed my style whilst I pursued my subject. I thought this colloquial criticism best calculated to expose the perfect folly of the paragraphist's apprehensions: whether, deluded by his own imagination, he really entertained them, or conscious of the absence of any foundation upon which they could solidly rest, he conjured up its semblance in the phraseology of terror. The Italians have a proverb which well describes this latter procedure. It represents a blacksmith running hastily, having a serious air of business, with a piece of cold iron in his tongs; he plunges it into the water from which a heated piece had just been removed, and over which the vapour yet rests; whilst he cunningly purrs to imitate that boiling which does not exist. This writer, after having made an astounding prologue about camps and armies, about alarms and enemies, about seventy-six and devastation, invasions and destruction, then exhibits hundreds of thousands of victims and immolations, summons 300,000 temperance men, and astounds us with reiterations, and levies *en masse*, he envelopes the imagination in the fumes and vapours of intemperance, and with the semblance of affright, he now plunges *Popery* into those waters of bitterness in which he had extinguished the drunkard. Unquestionably it is a good specimen of the bathos, but according to every rule of rhetoric, here it is a beauty, for the object was to describe a plunge.

But why is he angry with *Popery* Reason first: Because Popery and the enlightened freedom of the republic cannot coexist. Answer: They have coexisted, they do coexist, they will continue to coexist; they may therefore coexist, they can therefore coexist, let them coexist. Now, my good friends, we have gone through all the moods and tenses with their coexistence; you and I both do know the fact that they have coexisted; and this single fact, whose truth no one can question, which even the writer of the Telegraph dare not deny, overturns his whole theory. Reason second: Popery stupifies the conscience. Answer second: This is not only an unwarranted assumption, but a palpable falsehood. When an attempt is made by any one worth notice to sustain the charge, he shall find the answer here given fully upheld. Reason third: Popery blinds the understanding. Answer third: This is not only a gratuitous, and a false assertion, but it emanates from a spirit which is equally bereft of humility, of charity, of modesty, of benignity, as of truth. No attempt is made to prove its correctness: should any one undertake the task and appear to make progress, he shall not proceed without being encountered. Reason fourth: Popery withholds the only light which can guide human reason aright. Answer fourth: I shall not affect to misunderstand this; I look upon it to be the hackneyed assertion, that by this light is meant the Bible. This is not withheld by the Catholic Church; but she has preserved it. Without her guardianship it would long since have been lost; without her testimony it would be no authority; she not only gives to her children the book, but also its commissioned exposito: as the state not only gives to us her statutes, but also her judiciary, and as without the latter the former would be useless; so in religion, the book without its commis-

sioned judge would prove a rock of destruction in place of being the foundation of doctrine. It is untrue that the Catholic Church withholds the only light which can guide human reason aright; but it is true that she warns her children against receiving or relying upon the mutilated and imperfect and mistranslated volumes which the evangelical societies have substituted for the word of God; as it is equally true that she cautions them against misinterpretations, and misapplications, and a submission to tribunals illegally and unwarrantably claiming a heavenly commission, whose existence they cannot prove. When he who makes the charge shall expand his reason, I shall develope my answer. Reason fifth: Popery makes the whole man a superstitious slave to the impositions of a crafty priesthood. Answer fifth: This is but an assertion, couched in language equally offensive to the priest and the people, without a single particle of evidence either to sustain its averments, or to justify its epithets. I can only say of it, as of those that preceded it, he has asserted—I have denied: upon him lies the obligation of adducing proof or submitting to the consequences. When he supplies this defect, I shall feel myself called upon to sustain my position.

I have shown you his charge, I have exhibited to you the manner in which he accounts for the alarm that he has given. I appeal to you whether he was justified in thus terrifying his readers. His last publication contains the account of an incursion of marauders upon some families at Southampton, and the horrible butchery of perhaps more than one hundred persons, who were left unprotected by the effective male population, because, as the Norfolk paper informs us, "they were absent at camp-meeting in Gates county, some miles off, a circumstance which gave a temporary security to the brigands in the perpetration of their butcheries." He does not place any REPUBLIC IN DANGER as the caption to this. Yet besides the butcheries thus perpetrated, justice will necessarily destroy the lives of the wretches concerned in this atrocity; it is impossible that they should escape; not only public justice, but public security compels to the most unsparing search, and its consequences. Was it Popery produced this? I would entreat the writer to abandon his fancies, and to dwell upon facts. Let him trace effects to their causes, and he will find enemies to the peace and the tranquillity of our republic nearer home than in Popery. I would recommend to him to reserve his alarms and his wailings for causes which too plainly demand them, and to pay more attention to the real camps of his associates, than to the imaginary camps of non-existent enemies.

I remain, my friends,
Yours respectfully,
B. C.

Charleston, S. C., August 29th, 1831.

LETTER VIII.

What! shall opinion then, of nature free
And liberal as the vagrant air, agree
To rust in chains like these, imposed by things
Which, less than nothing, ape the pride of kings.

CHURCHILL.

To the Candid and Unprejudiced People of America.

MY FRIENDS:—I now come to exhibit to you the drift of the paragraphist. He informs his readers, that "the danger to the republic from men of this stamp," that is, Catholics, tolerant Protestants, drunkards, profane swearers, sabbath-breakers, gamblers, the votaries of dissipation, and infidels, "has been increased by the fact, that they fill some of its important places of trust." Thus, the object of the party whose mouthpiece the editor is, clearly must be, to exclude from office not only Catholics and tolerant Protestants, but all those whom the evangelicals designate as infidels. He first informs us, that "a bad man injures all with whom he has influence; he injures the community in which he lives; he injures the republic." He proceeds to inform us, that not only is "danger threatened, but injury has been inflicted" upon the community and the Republic "by some hundreds of thousands of the subjects of Popery and intemperance." He then states, that "thousands of others whose example and influence, even while they plume themselves for patriots, are injuring the republic." Amongst them he enumerates specially "sabbath-breakers, who are weakening the restraints of virtue, and countenancing vice, and encouraging others to neglect the instructions and ordinances of the Church of Christ." Thus, when we know that the *Church of Christ* as contra-distinguished from the *synagogue of Satan*, means the evangelical combination, as segregated, because of its self-righteousness, from all the tolerant Protestants, the infidels, the ungodly, and the subjects of Popery and intemperance,—we can easily perceive, when sabbath-breaking is the theme, that the great complaint is the refusal of Congress to comply with the demand of the church,

for stopping the travelling of the mails on Sunday. This refusal is weakening the restraints of virtue; this is the countenancing of vice; this the encouraging of others to neglect the instructions and ordinances of the *Church of Christ!* These instructions and ordinances, he informs us, are "the only efficient means which have ever been known for saving a people from gross ignorance, wickedness, and superstition." Thus, having shown us the sources of danger, and the authors of the injury to the republic, he goes on to exhibit how "the danger has been increased" by the fact that such persons "fill important places of trust" in the republic. Clearly, then, the remedy which he considers effectual, would be to put such men out of the offices, and to fill them with persons who would encourage others, by their precept and example, to reduce to practice the instructions and ordinances of the evangelical association. He does not like our present government. "So many of them," tolerant Protestants and infidels, "had, by some means, obtained important stations of trust a year or two since, that *no Christian* could speak plainly of the dangers to which his country was exposed, without being charged with the crime of '*mingling religion with politics!*' They seemed to regard the wise provisions of the constitution, to prevent the establishment of religion by law, as an ordinance to consign the world of politics to the dominion of infidelity. They seemed to think that they had an exclusive right to reign in the political world."

In all this, I believe we can evidently see the complaint to be, that the persons placed in political power took it into their heads that they were entrusted with the regulation of the political concerns of the country, without being obliged to share their concern in that regulation with the holy ones who claimed an exclusive right to reign in the religious world. And when, filled with the zeal of the house of the Lord, the pious fraternity essayed to aid these infidels—a complimentary name for our government—in the burdensome work of legislation, they were informed that this was *mingling religion with politics.* Then the saints protested that they sought not to have their church established by law, as that was forbidden by the constitution; I believe that they were perfectly sincere, for the object was not to place the church under the protection of Congress, but to take Congress under the direction of the church,—and against this there was indeed no express provision made in the constitution; so that really, without any palpable verbal violation of that instrument, their reasonable desire might be complied with! But if they complained of the men then in place of important trust, what would they say now? Or rather what have they said? I need but refer to the extracts which are contained in the Miscellany of last Saturday, to exhibit their shameful attack upon the President of the United States for daring to call to the post of attorney-general one of the best lawyers, one of the most consistent politicians, one of the most virtuous private characters in the United States, merely because he was of the same religion as the patriotic, the amiable, the venerable survivor of the band that established our liberty! Yes! my friends, one of the plain objects of these men and women who are banded together in the several evangelical associations, is the exclusion from political power of every one who is not of the brotherhood. But this is only as a lemma to their ulterior conclusion. Give them exclusive political power, and then, of course, they will use it for legislative purposes. Then the instructions and ordinances of the Church of Christ will of a surety be applied to the rational and religious purposes of saving the people from gross ignorance, wickedness, and superstition. The reform may indeed commence at the post-office, but where is it to stop? Let me remind you of a few of the ordinances under which the Evangelicals formerly regulated the liberties of Connecticut.

"None shall hold any office who is not sound in the faith." To be sure it was also regulated that he should be "faithful to their dominion." Thus, you see the spirit is not changed. As yet they have not the power to make the enactment constitutionally; but let them have such a power as they calculate themselves upon acquiring through the instrumentality of their associations, and they will inevitably have the moral power of making this provision constitutional. They will then be able to revive the penalty. "And whoever votes for such a person shall pay a fine of one pound. For the second offence shall be disfranchised." That this is the object of the party there can be no question. What says the paragraphist? "Hence the outcry raised against the Rev. Dr. Ely for sentiments which he published relative to the importance of electing men of good principles, who could be trusted for civil rulers—sentiments which no man but an infidel need blush to avow." Doctor Ely's sentiments were, that none but *men of good principles*—of course no Papists, no infidels, no sabbath-breakers, no profane swearers, no

drunkards, no tolerant Protestants, no anti-Christian moralists—should be elected to offices. And though this could not be immediately effected, he calculated that, by reason of the organized systems of the associations, especially of the Sunday Schools, the great bulk of the religious community could ere long be brought to a simultaneous action at the polls, and carry everything before them, according as the wisdom by which they were guided should direct. From candidates the transition is natural to electors. We might next expect the revival of the enactment, "No one shall be a freeman, or give a vote, *unless he be converted*, or a member of one of the churches allowed in this dominion!" And think you, good friends, that the Beast would be permitted to have "subjects." Would you find a Roman Catholic Church in the dominion? Why the laws themselves answer "No priest shall abide in this dominion. He shall be banished, and suffer death on his return." And this law extended to the priests of the Church of England, upon whom I have shown you they bestowed such pretty epithets, and of whom they furnish so many disgusting descriptions. Yet, there are priests of that church who, without reflecting upon the consequences, abet efforts which would produce their own ruin!—"priests may be seized by any one without a warrant." So says the puritanical legislation. Lest any person should harbour a doubt of the correctness of my meaning of the word "*priest*," or imagine that there was a disposition to treat "the Church of England" with kindness or indulgence, I shall furnish you with another extract from the same code: "No one shall read common prayer, keep Christmas or saints' day, make minced pies, dance, play cards, or play any instrument of music, except the drum, the trumpet, and the jewsharp."

Allow me to show what more may be reasonably expected if those men should succeed in their plans. "No Quaker or dissenter from the established worship of this dominion shall be allowed to give a vote at the election of magistrates, or of any officer." But, my friends, you neither know the history nor the characters of these men, if you imagine they will, after having attained this point, stop contented. No! The same restless spirit, the same grasping ambition, the same sectarian domination which led them to this acquisition, encouraged by the success of their efforts, will urge them to proceed; and they will re-enact that "No food and lodging shall be afforded to a Quaker, Adamite, or other heretic." And every one who belongs not to the evangelical combination is, in their estimation, an infidel or a heretic. "If any person turns Quaker, he shall be banished, and not suffered to return on pain of death." Papists may, of course, calculate upon giving up all expectation of remaining in the United States, when Dr. Ely's growing phalanx of voters is duly organized and efficient. It is quite against the consciences of the saints to permit the subjects of the beast to pollute the soil. I could give you the names of several of the associates in this city, who would not receive Catholics into their employ without enforcing a special clause, that they should be under control of their employers on Sundays, and some are honest enough to avow that the object is to prevent their going to Mass, and obliging them to go to an evangelical church. This is no isolated, no extraordinary case; it is frequent and usual amongst a large class of persons in Charleston to act upon this principle, though not so usual to make the avowal. Catholics looking for employment are thus perpetually worried and disappointed; and when they do get situations, in such places, without agreeing to the clause, they are liable to a variety of petty tyranny and mean vexations; by throwing obstacles in the way of their attending Mass, their going to the sacraments, and particularly from the shameful contrivance of endeavouring to starve them out of their religion, by keeping from them on days of abstinence such food as they are warranted, by their discipline, to use. Think you, my friends, that the petty malevolence which thus exhibits itself daily, in this city, and in so many other places, would, if it was clothed with power equal to its deformity, confine itself to such despicable annoyance? Care would, indeed, be taken, that Popery should not invade the land; chains would be fastened upon "the monster," and he would be smitten by the elect of the Lord. "Drunkards" would, perhaps, be permitted to remain, but they "shall have masters appointed by the select men, who are to debar them the liberty of buying or selling." Protestant Episcopalians must give up their priests. The prelates, of course, would stink in the nostrils of the godly, and common prayer-books and minced pies should disappear together. Whether organs would be permitted to remain is doubtful, as the jewsharp has been so little practised of late that its dulcet notes could, with great difficulty, be brought to equal the diapason; Quakers, Adamites, and other heretics, in a word, all dissenters from the church not united with the state, but domineering over the state, being banished; not only would the conveying of

mails be stopped upon the Sabbath, but "no one shall travel, cook victuals, make beds, sweep houses, cut hair, or shave on the Sabbath day." Alas for the barber! this would not be his sole misfortune, for "Every male shall have his hair cut round, according to a cap." The fashionable touches of our titivators would be useless, as are the powder, bags, and puffs, and pomatum of their predecessors. "No one should run of a Sabbath day, or walk in his garden, or elsewhere, but reverently to and from church." "No woman shall kiss her child on the Sabbath or fasting day." Are you, my friends, prepared for such domination as this? If you are ready to bow your necks to receive this yoke, of course, you will have no difficulty in permitting the enactment of a law similar to this: "Whoever wears clothes trimmed with silver or bone lace, above two shillings a yard, shall be presented by the grand jurors, and the select men shall tax the offender at the rate of £300 estate." I would ask whether any civilized nation, except under the dominion of this sect, ever submitted to such a code? I would ask whether any despot that ever ruled a degraded accumulation of vassals, dared to impose such a yoke? A man is not allowed to walk in his garden, nor a young mother to kiss her beloved infant on a Sunday!!!*

I assure you, my friends, that I by no means endeavour to create upon your minds an impression different from what exists on my own, when I exhibit to you those as the consequences likely to flow from the success of these efforts to create a Christian party in politics. In 1645 and '46, when the same party had no dominion over the English Parliament, but great encouragement from that assembly; they declared "That toleration was the appointing a city of refuge in men's consciences for the Devil to fly to; a toleration of soul murther, the greatest murther of all others."† In the Book of Discipline, published in the reign of Elizabeth, p. 142, we read, "Kings no less than the rest, must obey, and yield to the authority of the ecclesiastical magistrate." One of their writers (Cartwright) explains this submission, "That princes must remember to subject themselves to the church, and to submit their sceptres, and throw down their crowns before the church; yea, to lick the dust off the feet of the church," p. 645. Compare this with the complaints of their writers at present, that too many infidels have obtained places of power; that infidels seem to think they have an exclusive right to reign in the political world; that the instructions and ordinances of the church are disregarded by Sabbath breakers; that good men are seduced by pernicious errors; that Dr. Ely's plan is one which no man but an infidel need blush to avow. Add to this, the fact that although they complain that, a year or two since, so many bad men have by some means obtained important stations in the government, yet they have actually more than their proportion of those places, in their ratio to the rest of the population of the Union, which they consider the ungodly. The article in the Telegraph has stated his numbers at only 300,000, out of 12,000,000, which would be but one to thirty-nine. He has, however, underrated his own side. The whole population consists of adults and infants; he only gives us his adults, and even these are underrated. Instead of one saint to thirty-nine sinners, I think we may fairly give him one saint to seven sinners, provided he considers all the converted, and all the members of the evangelical churches and their families, as he ought, as belonging to the aggregate of his population. This would give them a right to one-eighth of the public offices and of the representation; and if they possess that portion they ought to be satisfied. How shall it be ascertained whether they have this portion?

On the 16th of April, the "Southern Religious Telegraph," of March 5, 1831, informs us, a meeting was held at the First Presbyterian Church, in the city of Washington, for establishing Sunday schools in the valley of the Mississippi. This is one of the leading objects of the confederates, as it is through means of the Sunday schools Dr. Ely intends to secure the votes necessary to his own favourite object, of creating the dominion of *a Christian party in politics*. We may, therefore, fairly put down, as belonging to their party, or under its influence, all the advocates and operators who then and there came forward. The Telegraph informs us, in emphatic italics, that "*the most of the speakers* on the interesting occasion, *were members of Congress*. The friends of Sabbath schools will rejoice to learn that the most distinguished voices in our country are proclaiming the importance of the holy enterprise, which is to cheer and bless, and save the youth of our land, and re-echoing from the citadel of freedom, the noble resolution adopted last May, by the American Sunday School Union." The New York Observer, another of the associated presses, informs us "the North, the

* See App. B.

† Bennet's introduct. to abridg. of the London cases, p. 6.

South, the West, the Middle States were *well represented* on this occasion."

This does not look like the complaint of men feeling themselves treated with injustice; and bereft of friends in important stations of the government of the United States! "Never did our legislators appear in an attitude of superior dignity and interest, than as advocates, in the temple of God, of the great system of religious education, which *is wielding its potent influence through their country*, commanding the best services of the best men in all communities, of all professions, and *destined to pervade the whole of this mighty republic*, and even to encircle the globe itself." After declaring that the fact of the system being advocated by such men, proves that there is no design of uniting church and state, the Observer proceeds—"It is a fortunate circumstance that so many and so *highly distinguished public men*, should have first openly stood forth at the seat of government, in defence of that very institution against which the most envenomed shafts of infidel fury have been hurled." Yet the writer, who is one of the heralds of the party, complains of the danger to the republic, from the fact that what it is pleased to call the "infidel party, and the irreligious party," have not only filled some of its important places of trust, but by some means have obtained such stations, a year or two since, as to prevent Christians speaking of the dangers to which their country is exposed by Popery, intemperance, infidelity and Sabbath-breaking, without being charged with the crime *of mingling religion with politics!* Have they not more than double their share of officers, and senators and representatives? Is there a single public institution into which they have not endeavoured to worm themselves, and successfully in most instances? On the 16th of April, had they not Senator Grundy in the chair, Senator Frelinghuysen preaching, Senator Webster declaiming, and judges and members of Congress and other public men, without measure, applauding? Had they not the President of the United States apologizing and transmitting a message? And of what do they complain? Verily, because they had not *all* the public officers, *all* the Congress, *all* the power of the Union at their command. They were unable to clog the wheels of the mail stages; the mighty meed of honours and power of the court; nay, even the prospect of encircling the great globe itself, were mere nothing, whilst Mordecai sat quietly at the palace gate, unscathed by the lightning of their zeal. They must have uncontrolled dominion; there must be no Popery in the land; infidelity must bow down; intemperance must be extinguished; men's hair must be cut to the measure of a cap; minced pies and Christmas must disappear; neither mail-bags, nor razors, nor scissors, nor brushes, nor combs shall be touched on the Sabbath; pots and saucepans must have rest, stages must lie by; nor steam shall run, nor fire shall burn, nor men shall run, nor mother kiss her babe. These are to be the tokens which will usher in, as glorious auspices, the millennium of the sacred host!

I believe, my friends, that, from the preceding review, there will exist very little doubt on the mind of any impartial and close observer, respecting at least two great objects of that portion of our citizens who consider themselves as *religious*. No one can reasonably doubt their efforts and their steady determination to create a *Christian party in politics;* that this party is to consist of those whom they consider sanctified, or converted; that although they are aware that it is not at present a majority, they calculate upon its becoming so, through the operation of religious associations, especially the Sunday schools; that this party is to support such political measures as best agree with the instructions and ordinances of the evangelical churches; that for this purpose the members will, at the ballot boxes, be induced to act by one spirit, from one impulse to vote for no candidate who will not merit the confidence of the religious and evangelical. Thus, though they will not seek to make the church dependent upon the state, they will succeed in making the state dependent upon the church. The other object is to deliver the republic from its enemies, from the dangers with which it is threatened; one of the most formidable of which is *Popery*. I might, upon this head, rest satisfied with the evidence which I have adduced; but you will perhaps allow me to show you that the same sentiments which are expressed by the writer of the paragraph which I review, are entertained everywhere by the same party. I shall give only two specimens. Dr. Beecher gave lectures upon Catholicism lately in Boston, and in his second lecture on the doctrines of the Church of Rome, which was the sixth of his course as given in the Telegraph of March 5, we read:

"He feared that the siren song of 'no danger,' would beguile this people in the quiet enjoyment of their great privileges; and that while we were slumbering in the lap of indulgence, we should lose the hardy courage of our fathers, and might be 'shorn of our locks of glory,' our blessings snatched from us before we were aware."

"Infidelity is ready for an alliance with the

papal power, to consummate the destruction of our liberties, and the movements of our enemies must be watched with vigilance. If our fears are excited, no physical power can enslave this people. There is in them an unconquerable spirit to defend their rights. The danger is not in an open attack, but in stratagems and wiles. If the conscience be enslaved to superstition, and the liberty of private judgment in religious concerns be wrested from us, our civil rights will of course be prostrated."

The two points are uniformly the same in all the productions of the party, viz., first to identify the Catholic church and infidelity; the second to impress the lovers of republicanism with the idea that the toleration of the Catholic church will destroy liberty—and thus to excite them to banish Catholics from the republic. Yet is it not strange that the editor of the Telegraph has so far forgotten himself, as to insert in the same number of his paper a practical refutation of the first of Doctor Beecher's positions, by showing in the following notice that the same infidelity which he dreads, is that which persecuted and nearly destroyed the Catholic church in France?

"*Deistical Works.*—We observe that the infidel publications of France—works that had a powerful influence, in introducing '*the Reign of Terror*' in Paris, forty years ago, are now advertised for sale in this city. Spirited efforts, it seems are to be made to scatter the seeds of poison and death among our citizens. These efforts to propagate the delusions of infidelity—of infidelity of the darkest character, are not unworthy of the friends of morality and religion. If they succeed, virtue and social order must give place to licentiousness and vice, which will be followed by crime and enormity—and at length by miseries for which there will be no mitigation."

Now I think it would be somewhat difficult for him to show how this same infidelity which in Europe is so hostile to the Roman Catholic religion, can be its ally in America. Do the Catholic clergy disseminate these works?—I must not, however, expect to find this writer free from contradictions:—he seems to love them.

In the same paper, he presents us with a letter from some evangelical students in Scotland to their brethren at Princeton, N. J., in which they inform these latter that they "seek to accelerate the downfall of Satan by every effort in their power," and amongst other fields in which they may labour with effect, in overthrowing Satan, "the more popish districts of Ireland readily obtrude themselves on their notice," and they remind their brethren that in Scotland as well as in the United States "the adherents of the Catholic church, falsely so called, have for several years been labouring with extreme assiduity to spread the principles of Popery." They hail the French revolution as, "it will, they trust, prove a deathblow to the interests of Popery upon the continent." Shall I then charge as leagued with the infidels of France, the evangelical students of Scotland, and the evangelical editors of America, and the evangelical ministers, who from their pulpits gave glory to God, and called upon their evangelical hearers to exult in the success of the French infidels, who prepared for that revolution and mainly effected it through the instrumentality of those very works, against which the editor of the Telegraph declaims?

I have by no means gone deeply into the documents which lie under my hand. Yet, I trust, I have shown you enough to make it clear, that two of the great objects of the saints, and two of primary importance in their estimation, are, to acquire influence over the government, and to root out the Roman Catholic religion; that they aim at succeeding in the first, by means of the votes through their organized associations; and in the second by creating distrust, jealousy, fear, and horror in the public mind, using to this end, calumny and misrepresentation.

I remain, my friends,
Yours respectfully,
B. C.

Charleston, S. C. Sept. 5, 1831.

LETTER IX.

Too well I know thee, but for King no more,
This is not Lisbon, nor the circle this,
Where, like a statue thou hast stood besieged
By sycophants and fools, the growth of courts;
Where thy gull'd eyes in all the gaudy round
Met nothing but a lie in every face;
And the gross flattery of a gaping crowd,
Envious who first should catch, and first applaud
The stuff of royal nonsense.

DRYDEN.

To the Candid and Unprejudiced People of America.

MY FRIENDS:—I beg to draw your attention to a few more topics of the article upon which these letters are a comment. I shall first exhibit to you the manner in which the writer lectures our public men. Treating of intemperance he writes, "while the land has been stained with the blood of his victims, many of our *political watchmen*, who ought to see that the Republic receives no detriment, have been so intent on elections, that they have not appeared to know of this invasion!" Again, in the next paragraph:

"*The same enemy has plundered our citizens of millions of dollars annually.* Had one-half of this sum been contributed for the education of

men to give sound religious instruction to thousands of the uninstructed and prejudiced in this country, or to send the blessings of Christianity to the deluded heathen, some of our political *seers* would have raised the cry of '*Enthusiasm!*' '*These bigoted fanatics will drain the people of their money, and ruin the country!*' But there is no bigotry—no fanaticism, it seems, in drunkenness. There is no danger when the guardians of the republic sleep, while millions are plundered from the people to prepare an offering of human blood for this insatiable Moloch."

Again, after complaining that "men of that stamp" which he dislikes, "fill some of the important places of trust" of the republic, he adds, "they seemed to regard the wise provisions of the Constitution to prevent the establishment of religion by law, as an ordinance to consign the world of politics to the dominion of infidelity. They seemed to think that they had an exclusive right to reign in the political world." The passages manifest the writer's notion that it is the duty of *our political watchmen*, to regulate his temperance societies, so as to prevent the expenditure of those yearly millions of dollars for drink, and to provide either directly or indirectly for home and foreign missions, by encouraging the education of clerical candidates. He seems to charge the "political *seers*," as he facetiously calls them, with "sleeping while millions are plundered from the public," though they are the "guardians of the republic." And yet while they *sleep*, they "have been intent upon elections." My friends, I am perfectly unable to discover, if he means our General Government, as I suppose he must, upon what ground he makes this very wanton aggression. To sustain his charge he should show, first, that the government, that is, Congress had the power to do what he requires; next, that it was the duty of Congress; and thirdly, that this duty was neglected, either because of their supineness, or because of their being intent on elections; for I will not fasten upon him the blunder of which he was guilty in conjoining sleep and watchfulness.

Now I deny at once, that Congress has any power whatever to interfere directly or indirectly with the temperance societies or education, or missionary societies, or with the conduct of individuals in respect to either. Any legislative action of Congress upon either of those subjects would be direct usurpation, palpably invalid, and dangerous to the liberties of the republic: and as such, it would, and it ought to be resisted. The paragraphist appears to be altogether ignorant of the principles upon which our General Government has been formed, as also of the source and the extent of its powers. I doubt if any state government in the Union possesses the power which he would call upon it to assume; I know several which positively do not; and where any legislation upon either of those subjects would of course be gross usurpation, which it would be the duty of every patriot to oppose.

The governments under which our affairs are administered, derive their powers from conventions of the people, in which alone the sovereignty, properly and strictly speaking, resides. These conventions have expressed the popular will in written constitutions; the legislatures derive their powers from the people, through those constitutions, and only to their extent: in many of them are to be found declarations of rights, in others of them restraining clauses and principles are found, and in some of our constitutions a combination of both exists; and where the legislative power is thus restrained by the popular will, any effort to violate, or to evade the restraint, would be an act of palpable usurpation. It was to the Roman dictator who was clothed with absolute and unrestricted power, that the charge was given "to see that the republic received no detriment." If given to a consul it was only upon an extraordinary case of great and imminent danger, when the very use of the phrase was equivalent to the withdrawal of the usual clogs and restraints by which his power was limited. Our governments are not absolute and unrestricted: our legislators have not unlimited power conferred upon them, they are not complete sovereigns, and so far from having unlimited and absolute power "to see that the republic receives no detriment," the power of Congress is exceedingly restrained, as regards the people. I am no advocate for the notion of *nullification*—but I do know that our General Government has not power either to enact that we shall abstain from meat on Friday or Saturday, nor that we shall eschew whiskey on Sunday; nor has it the power to lay an excise tax of one cent per hogshead upon the said whiskey, for the purpose of giving the said cent to aid the education of a missionary, either for Virginia, or Liberia, or Otaheite, or Ceylon, or China. Why then does the paragraphist assail our "political *seers*?" Does he desire to urge them to usurpation, and the people to resistance? I defy his utmost ingenuity to exhibit any mode in which Congress has the power to aid him directly or indirectly.

He appears to have embraced the doctrine respecting government, which was preached up in so many parts of Europe,

by the churchmen of all denominations, who found the government favourable to their views, or who expected to make it favourable. They declared that it was the duty of the civil magistrate to protect the church, to aid in the propagation of truth, in the diffusion of the Gospel, in the providing for the instruction of the people in the way of salvation. It is not my business here to examine how far this might or might not have been a duty of any European or other government. I merely content myself with denying that such power has been given to the Congress of the United States. The doctrine of our Constitution plainly recognises, in that body, only the powers which have been specially delegated thereto; and in vain will you look through the catalogue of the conceded powers, for that of protecting the church, or, as the confession of faith of the Presbyterian Church expresses itself, chap. xxiii. a. iii. "Yet as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord." They have no such duty in this republic, nor have they any such power. They are appointed for a special object; and they have no authority beyond their special appointment: that appointment is, to look to such political concerns as have been entrusted to their exclusive management. They are forbidden to *mingle religion with politics*, not because they are specially prohibited from making any "law respecting the establishment of religion or prohibiting the free exercise thereof:" but because the people of the states, in creating their powers, gave them no such delegation.

The first article of the same (xxiii.) chapter of the Presbyterian Confession of Faith, contains an assertion not recognised by our republic: "God the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good." So much of this as asserts that God ordained the civil magistrate to be under him, for his own glory, is, as regards our general government, a political heresy, and the Presbyterian Confession of Faith is, so far, in direct contradiction to our constitutional doctrine. This being a fundamental error, its consequences extensively pervade the whole of the opinions and acts of the body. The first consequence will be found in the same article, "and to this end, he hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers." The reasoning is this, God having appointed the civil magistrate under himself, for his own glory, gave to him the power of the sword to encourage them that are good (that is who promote that glory), and for the punishment of evil-doers, (who oppose that glory.) It more distinctly exhibits itself in the article (ii.) of the same chapter, where it tells us that Christians who execute the office of magistrate, "in the managing thereof, ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth," of course the "civil magistrate" is not, in this document, the executive or the judicial only, but the legislator also: it is, therefore, his duty as God's delegate, for his glory, to use his legislative power to maintain piety; not, however, it is true, by violating the wholesome law of the commonwealth. I shall show you before I close this letter, of how little value is this semblance of a restraint. For we shall see that God's law by which piety is to be upheld, will be produced as the first obligation by which the legislator is directed. It is here worthy of remark, that the texts of Scripture which are quoted, are precisely the same which, in Europe, the advocates of the divine right of kings have adduced to sustain their position; and they are equally inapplicable in one case as in the other, being, to use the mildest phrase, a mistake and misapplication in each case.

The third article of chapter xxiii. after declaring that civil magistrates may not assume the administration of the word and sacraments, or the power of the keys of the kingdom of heaven, (I should like to know what they mean by this phrase.) or in the least interfere in matters of faith: goes on to say, "yet as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord." How are they to protect it? In what manner are they to be nursing fathers? They cannot make a church establishment. Let us see whether the article itself will help us out. But first, I repeat that the people of these states never gave to Congress any authority whatever to nurse or to protect the church. Hence, the Congress has no duty in this respect; the magistrates or officers appointed under its authority have not any power in this regard, and consequently, no nursing duty as civil magistrates. Thus the spirit of the article is at variance with the spirit of the constitution: and the admonitions given by the evangelical party are founded upon a false assumption, viz., that it is the duty of the civil magistrate as a nursing father, to protect the church. The Presbyterian Church is not alone in using this phraseology; the Associate, the Scotch, and the

Reformed Churches have the same article. The Reformed Dutch Church, in her Confession of Faith, article xxxvi., says of civil magistrates: "their office is, not only to have regard unto, and watch for the welfare of the civil state; but also to protect the holy church service; to prevent and extirpate all idolatry and false worship; to destroy the kingdom of Antichrist; to promote the kingdom of Jesus Christ, and to take care that the word of the Gospel be preached everywhere, that God may be honoured and worshipped by every one as he commands in his word."

We need not be astonished that persons who believe as an article of faith, that the civil magistrate has the power here described, and is bound by his office, to act as here indicated, should accuse them of being "asleep" in not extirpating Popery, which they in article xxix., describe as a "false church," "persecuting those who live holily according to the word of God, and rebuke her for her errors, covetousness, and idolatry." But these good gentlemen forget that the people of America, who are the true sovereigns of these republics, never gave such power to their civil magistrates or to the general government: and consequently it is not their "office"—but it would be gross and palpable usurpation for them to attempt its exercise.

It is true, the Presbyterian article goes on to say that the nursing fathers should afford this protection to the church "without giving the preference to any denomination of Christians above the rest, in such a manner, that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions without violence or danger." The articles of their confession may, I presume, be fairly made to explain each other. Upon this principle I proceed to examine whether this confession means that Roman Catholics, as a denomination of Christians, form any portion of what the article describes as the church which is to be protected. The xxvth. chapter art. ii., describes the visible church as consisting of "all those who throughout the world, profess the true religion, together with their children." Article iv. states that "particular churches which are members of that Catholic Church which is sometimes more or less visible, are more or less pure." Article v. states that "some have so degenerated, as to become no churches of Christ, but synagogues of Satan." The text referred to, for the purpose of sustaining this assertion, is that which the saints uniformly quote to show that the Roman Catholic Church is Babylon, the habitation of devils.—Article vi. describes the Pope, who is the visible head of the Roman Catholic Church, as Antichrist, the man of sin, the son of perdition, exalting himself against God and Christ. Hence, we may fairly conclude that Roman Catholics are not considered members of that church which the nursing fathers are bound to protect: and the Christian denominations, of which none is to receive a preference, are those particular churches, which, though differing in their degree of purity, yet have not so far degenerated as to become synagogues of Satan, they are churches, not "no churches!"

But supposing Roman Catholics to be admitted not to be Antichrist, but to be a Christian denomination, the clause would, if it consisted merely of the words "without giving the preference to any denomination of Christians above the rest," seem to imply that no distinction was to be drawn; but the general expressions are greatly restrained by the specific description, "in such a manner, that all ecclesiastical persons whatever shall enjoy the full, and free, and unquestioned liberty of discharging every part of their sacred functions without violence or danger." Thus leaving them at liberty to discharge their sacred functions without being exposed to violence or danger for their performance, would appear to be the extent of protection. The last clause of the article might be quoted to sustain this construction, and to show that even Catholics may be included in the protection. "It is the duty of the civil magistrates to protect the person and good name of all their people, in such an effectual manner, as that no person be suffered, either on pretence of religion or infidelity to offer any indignity, violence, abuse or injury to any other person whatsoever, and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance." Now, if Roman Catholics are to have the benefit of this clause, how does it happen that the civil magistrates do not protect their good name against the calumny and vituperation of the saints? How does it happen that the civil magistrates do not interfere to protect them from the indignity of vulgar nicknames, from the injury of being falsely charged with designs upon the liberties of the republic, from the indignity of being classed with drunkards, blasphemers, and debauchees? Is it for neglecting to perform this duty, that the paragraphist assails the political watchmen, and charges them with drowsiness and negligence? Clearly not. Is it for neglecting to protect the persons, and the good

name of the saints? Clearly not. "Nursing father" must then, in his estimation, mean something more than being this description of protector. Let us look at the only remaining clause of this third article, to try what it contains. "And as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder the due exercise thereof among voluntary members of any denomination of Christians, according to their own profession and belief." Now this is somewhat ambiguous, as being susceptible of two interpretations. It states clearly, first, that Christ gave a law; secondly, that no commonwealth should interfere with the observance of that law: all this is plain: but the question arises, and an important one, Who shall give the true and correct meaning of that law, where a difference arises as to that meaning? I am prepared to say that the principle of our government is, that each denomination is to follow its own interpretation, and government is not to interfere with them in their construction, nor to place any let or hindrance to their own observance of that law so interpreted, where it does not injure the community at large. They may believe what they please; they may have such mode of church government as they please; they may pray and fast, and read, and sing, and dance, as they think that law requires or authorizes: and the civil magistrate has no power to interfere with them whilst they alone are concerned. But if any one of them shall tell the civil magistrate, that God Almighty forbids his transmitting the mail-bag on a particular day, and entrusting it to be so conveyed by another person, who thinks that the Almighty left him at liberty to undertake it, and declare to that magistrate that he is guilty of a high crime, and violation of the law of God, and that his human law is therefore to be nullified, as being in violation of the constitution of Jesus Christ: this sectarian goes out of his sphere, and acts with equal impropriety, as the Israelite, or Seventh-day Baptist would, who should insist on the legislator's following his interpretation of the divine law, and thereby require the mail to be arrested on the Sabbath (Saturday), and force the evangelical saint to travel with it on the Lord's day, (Sunday.) Hence, if under this clause, it should be contended that the civil magistrate ought to be a nursing father to the church, and is bound to protect, by putting no hindrance, that is, by carrying into execution amongst other sects, any construction which some pre-eminent religious societies might give to the divine law; the doctrine would be in direct contradiction to our principles of general government. This latter, I believe, is the construction which the greater portion of the saints give to the clause. This construction fully agrees with the doctrine in article xxxvi. of the Confession of Faith of the Dutch Reformed Church, which is evangelical. The office of the civil magistrate is therein declared to be "to protect the holy church service; and to prevent and extirpate all idolatry, and false worship," &c. If this was the duty of "the political watchmen," then it was their duty to avoid sleeping whilst such enemies as intemperance and Popery were making inroads. The broad construction of general welfare, or seeing that the republic receives no detriment, is one which no good republican can admit. It is giving to Congress a power to do everything it might fancy: and in this instance it is pleaded for the purpose of calling upon them to prevent distillation, to send officers to examine our houses, watch over us at meals, and break our jugs and bottles. I am an enemy to intemperance, but I am also an enemy to tyrants; and I know of no tyranny more despotic and despicable than that which the saints would exercise over our civil authorities, if they were permitted: and which they have endeavoured to exercise under the pretext that the civil powers of legislation, of judgment, and of execution, must be subordinate to the law of God, as expounded by those men who thus seek for liberty to restrain our liberty.—They have recourse to the old European maxim, that civil officers are God's deputies, so that they might themselves have the right, as God's interpreters, to guide these deputies. They would form a new species of heavenly aides-de-camp in the church militant, to bring the high behests of Jehovah to the several leaders of the civil host. Yet, these are the men who affect so deep an "interest in transmitting our republican institutions unimpaired to their children!"

The principles of our saints, respecting our government, appear to be derived from their confessions of faith; and some of them are, that the civil magistrate is a deputy under God, over the people to promote God's glory; that he is bound to protect the true church; that he is bound to extirpate idolatry; that he is obliged to take care that the word of God be preached and distributed; that he must be cautious not to legislate against God's holy law; that he do not encourage others to neglect the instructions and ordinances of the church of Christ; and that in these instructions and ordinances he

will see plainly exhibited the true intent and meaning of that law.

The constitutional principles respecting the general government are, that all its power is derived from the people of the United States; that neither the individual officers nor the aggregate, shall assume any power which has not been plainly granted; that such assumption would be palpable usurpation; that the people not only did not give them any power to regulate or protect morals or religion, but absolutely forbade their interference with religion in that way which alone seemed possibly open to them; that the people then and now, were and are, an aggregate holding various religious opinions, not only widely different, but absolutely contradictory in several and most important particulars; that, therefore, it was never conceded that the law of God as understood by any one division, or any number of divisions, was to be given as a rule to guide or to restrain the legislation, judgements, or execution of the general government;—nay, even that if all its members were Jews, Mahometans, Universalists, Catholics, and Infidels, as they might be; yet they would not be authorized to denounce, nor to inconvenience Evangelicals, Episcopalians, Baptists, Covenanters, Seceders, Unitarians, nor any other denomination, by legislating according to their own special religious notions. They were commissioned not to regulate religion, nor morals, but to manage civil and political concerns, and they have no power to be nursing fathers to the church. The saints have mistaken our constitution. I must resume this subject.

Yours respectfully, B. C.

Charleston, S. C., Sept. 12, 1831.

LETTER X.

Did nations combat to make *one* submit;
Or league to teach all kings true sovereignty?
What! shall reviving thraldom again be
The patch'd up idol of enlightened days!
Shall we who struck the lion down, shall we
Pay the wolf homage? BYRON.

To the Candid and Unprejudiced people of America.

MY FRIENDS:—In order more fully to lay before you what I consider to be the grand mistake of our saints as regards the power of our general government, I shall in this letter enter somewhat fully into the development of those facts and principles, which I consider necessary to be well understood, to insure our arriving at a correct conclusion.

In the first place, then, I state that our general government is so completely different from all those which have existed, or now exist, in other places, that no argument of analogy can be drawn from their powers or acts to show what those of our federal government are, or ought to be. I might indeed, discover some institutions bearing a great similarity, but the principle of their construction was essentially different, and though there might be considerable semblance in the appearance, there would be no true likeness. Perhaps, making due allowance for the difference between principalities and republics, and between an emperor and a president; the original frame of the Holy Roman empire, or Germanic confederation, would be found the nearest approximation upon the principle. But the points of difference would be found to exceed the points of agreement; and in the very particular which contains the ground of the evangelical mistake there is not only a total want of analogy, but their exists a palpable contradiction; so that what was the sworn obligation of the emperor, would be in the president a violation of his solemn and sacred duty. Thus, I consider that endeavouring to apply the rules and maxims of Europe, especially to our general administration, is worse than ridiculous.

It might be asked, why I confine my remarks to the federal government; why not extend them to the state governments? There are two reasons, either of which would, I believe, be sufficient to restrain me. First—the efforts of the associates are directed to the action of the general government. And secondly—the principle of power is not the same in the general as in the state governments. A contest might with more facility be maintained, to show that perhaps the state governments are not altogether bereft of a power of religious regulation, and it could, I think, be established that they are clothed with jurisdiction to preserve and to guard the public morals; when I think it perfectly clear, that the federal government has no power as respects either, save as far as the territory under its exclusive jurisdiction is concerned. Hence, my observations are altogether directed to maintain the incompetency of the federal government to legislate upon religion or morals, directly or indirectly, for the people of the United States, or to assume in its legislation that this is what the saints call a Christian country, rather than one which they would designate infidel and anti-Christian.

Before I come to the special inquiry respecting the origin and extent of the powers

of our general government, I feel it necessary that we should fully understand each other upon the principles of religious legislation. I trust there will be no difficulty in admitting that each individual has at least one indefeasible right with which no power can interfere; that right is the liberty of thought, in the most extended meaning of the expression. I shall develope the meaning of the proposition, as I desire to be perfectly distinct. God has given to every reasonable being the powers of perception; it would be absurd to attempt an interference with this power, save by presenting the object properly before the mind. Perhaps the individual himself has no control over this power, when he is placed where it must be exercised. If he opens his eyes he cannot avoid seeing; if you speak he cannot avoid hearing; if you touch him he cannot avoid feeling. It is true, he might keep his eyes closed, or his ears stopped, or avoid coming within your reach; but when he does not thus place obstacles, he is, so far as perception is concerned, rather passive and powerless. He is morally accountable for those perceptions which he voluntarily causes; but when he puts the cause he cannot prevent the effect. When he reasons upon his perceptions, if he reasons honestly, he has no control over his conclusions. He might dishonestly, through prejudice or partiality, avoid examining those premises which would guide him to a correct result, or he might willingly assume without good grounds, those which will mislead him; and then he draws a legitimate though a false conclusion from falsehoods thus culpably admitted, and this admission is criminal. He might also honestly err, through want of information or of intellect, and then though wrong, he is not criminal. No human tribunal can interfere with this mental process; it cannot be regulated by human legislation. The tribunal of conscience and the tribunal of that God who will judge all the acts of the soul, are the only ones before which the guilty can be convicted. Subject to this accountability, every individual has the right to investigate for the discovery of truth; and this right is indefeasible. Nay, it would be ridiculous to attempt to coerce it; for it would be impossible.

No man has a right to compel another to profess a lie. This is too plain to need either explanation or proof. A lie is a crime; and he who voluntarily compels another to be guilty, is not innocent.

From these premises I infer, that no human government can be vested with a power to require a man to profess what he does not believe, nor can it compel him to entertain any particular belief. But a different question is now to be examined, that is, whether government can, for the public benefit, require under penalty, that an individual shall not publish what he considers truth; and whether he may be compelled to conform to a course of proceeding which he considers at least useless and unnecessary, if not mischievous.

To solve this last question, I would first ask, whether the course of proceeding to which the government requires conformity, is clearly and absolutely necessary to attain the end for which it was created, and whether it be mischievous in reality, or only in the opinion of one, or of a small number of individuals. And whether, if it be mischievous, it is so, because of its immorality, or is mischievous only in so far as it is injurious to a few, and beneficial to the public at large. If it be not immoral, and if it be useful to the great community, and so declared by them, or by their government, clearly the maxim will hold; *Salus populi suprema lex*, and the government can, and ought to require conformity.

Hence, where the government has not reason to suspect that it might be in error, and the non-conforming individual right, and that the legitimate end for which it was constituted, can be best attained by requiring the conformity of the few to the conduct observed by the great mass of the community, and that if this be not enforced, that end can scarcely, if at all, be attained: the individual, or the few, are obliged to conform, or to leave the community.

Let us now apply this to the subject of religion: and to be better able to do so, let us first agree as to what religion is. I would say that it is, paying to God homage in that way which he himself points out. I assume here, that he has given a revelation. Perhaps we had better first see what government cannot do. It cannot make a system of religion. Because that is, as we have seen, the prerogative of God, and to be exercised only by him, or by deputation from him, and that deputation must be so plainly given, as not to admit of any rational doubt. Now, the deputation to make such a system has never, that I know of, been claimed by any of our modern governments: certainly not by any of our American governments, whether state or federal.

It cannot publish as certain, that any particular system of religion is true, unless it has such evidence of its truth, as will remove every reasonable doubt that this system is that which was given by God: and the ground for reasonable doubt can never be removed by such testimony as is liable

to error; and upon their own acknowledgment, every one of the Protestant churches is liable to err in giving this testimony; hence no government can reasonably proclaim any one Protestant church to be the teacher of the true system of God's revelation.

No government can require any man to sustain a religion by any act that he believes to be contrary to God's law or revelation, or subject him to any inconvenience for refusing to sustain it, unless the government itself is infallibly certain that the law or revelation is exactly what it proclaims, and has no ground whatever of doubt that the recusant is palpably in error.

Nor can a government, even with this certainty, interfere with the conscientious rights of individuals, nor can it restrain their profession or acts, except it be specially charged with this duty by that power whence it derives its authority, save so far as to preserve the peace and temporal well-being of the community.

In the establishment of the Christian revelation, its author never gave to any temporal or civil government any such power, by any delegation special or general; consequently, if any government claims any such power, it must be shown that it is derived, like all the other powers which it possesses, from those who created it.

I have here developed the great principles upon which I believe we all agree, and which, being duly applied to the facts of each case as they are ascertained, will enable us to arrive at proper conclusions.

There is, however, one other principle of jurisprudence which is universally admitted by all reasonable men, and which is sustained also by the Redeemer himself, respecting the duty of a government, having no doubt whatever as to what is the system of true religion, and charged either by God or by man with its protection; that principle is, that when religious error has made considerable progress in the state, and that it is impossible peaceably to correct the evil, the government must permit its existence, even though it do not approve of, or countenance the same: for even a considerable minority possess rights of which they cannot be divested; and, in this case, the evil of oppressing a large body of citizens, who, though in religious error, yet are otherwise in the peace of the state, would produce serious evils to the community at large. This is the case, in which an enemy has sown tares through the wheat; both spring up together: and yet the Saviour declares that we must leave the time of separation to his own harvest, when, in the order of nature, death will have cut down both.

How preposterous, then, would it be in a mixed community, to assert that a government which neither has a commission to interfere with the religion of individuals, or of the public composed of those individuals, and which has no reasonable ground of certainty by which it might ascertain the true religion, should have power to make religious discrimination between its citizens?

In Europe, when Christianity was fully established, the people believed, whether correctly or otherwise matters not for our present purpose, that Jesus Christ had established but one church, to whose care he committed the preservation of the deposit of his doctrine, and the dispensation of his sacraments: they also believed that this church consisted of the great body of prelates, who were the teachers, and, in case of controversy, the judges to testify by their judicial decision what Christ had revealed; at the head of this body of prelates was, by divine appointment, the successor of the Apostle St. Peter, who died in the city of Rome, and whose bishop thereby became his successor; in this successor was also vested the chief executive authority. When the great body of the prelates, with the adherence of the vast majority of their flocks, in union with that head of the visible church, declared that what they had received from their predecessors as the doctrine of God, agreed with what they found to be the testimony of all preceding ages, and that they also found it conformable to the sacred Scriptures, whose preservation and guardianship, both as to their matter and spirit, was committed to their predecessors and to themselves; the declaration was considered to be the solemn judgment of the church, from which there was no appeal, and was regarded as an infallibly correct exhibition of God's law, from which no person could lawfully dissent; since God had established this church to be their authorized teacher in his name, on his behalf, and guided in such decisions by his Holy Spirit. Thus, whether their belief was religiously correct or not, in fact all the people and governments of Europe looked upon such a testimony as giving to them unquestionable certainty of what was God's will respecting his service. If their position was correct, there would be no impropriety, when they were unanimous in this belief, in their vesting a power in the government to protect the church, and in making it part of the duty of the civil magistrate to prohibit the introduction of what all were certain must be error: and this not only because

of its mere religious incorrectness, but also because of the schisms, strifes, violence, and breaches of the peace which necessarily accompanied such innovations. It was in this manner, that when in Europe there was but one religion, the civil magistrate, with the consent of the people, assumed, retained, and exercised the power of being "a nursing father to the church;" and it is only in such a case he could properly assume or exercise such a power. Three conditions must coexist: the absence of either of which would render the assumption a nefarious usurpation; first, the government and the people must be so nearly unanimous on the subject of religion, as that there could scarcely be found any body of dissenters worth notice; secondly, it will not suffice that this vast majority have only a great or a superior probability, that theirs is that system of religion which God has established: they must have reasonable and sufficient grounds to remove doubt, and to create certainty; thirdly, the power which created the government must have, either directly or by acquiescence, vested the government with the authority of giving such protection.

I do not know a single European government, at the period of the great change of religion, and of separation from the Catholic Church in the fifteenth century, which had not upon the ground of the coexistence of these three conditions, been "nursing fathers" to the Roman Catholic Church. In some instances, they took good wages for their fostering care; in others, they enacted laws too cruel for Christian governments to execute; in very many instances, under the pretext of protecting the church, they indulged the spirit of rapine and revenge, and committed in the name of God deeds incompatible with his attributes. All these evils have been greatly exaggerated, falsehood has been added to the truth, and the church has been made accountable for all mischief done in her name, frequently against her will. I am far from denying that many of her prelates have been unworthy of the places which they held, and in the midst of such scenes have exhibited themselves fit associates for those amongst whom they lived; but, whilst religion weeps at the scandals caused, she laments the disingenuity of the historian who suppresses the record of the heroic virtue, the glorious spirit of patriotism and purity which distinguished vast numbers of her sons and daughters, as also the fervid and well-regulated piety and wisdom of a large portion of kings, emperors, and other governors, and their counsellors and officers, who, whilst they aided the cause of truth and of virtue, made more wide and solid the foundations of public liberty, civilization, literature, arts, manufactures, commerce, and social institutions.

When religious innovation was introduced, parties were created, strife ensued, persecution wielded her destructive implements, hatred, contention, war, and rapine, desolated the fairest portions of the civilized world. Without examining the ground upon which the governments gradually assumed and exercised the power of being "nursing fathers" to the church, Catholics and Protestants went back to the Jewish theocracy for precedent and authority, thus assuming to found their respective claims upon an analogy which never did and never could exist.

Upon the Protestant principle, the second of the conditions which I have stated as being requisite to sustain this nursing claim, never could exist: and therefore the idea of a Protestant government fostering a church, is an absurdity. Whenever the dissenters from the Catholic faith became numerous, though they should be only a feeble minority, the first condition ceased to exist; and if in addition to this, the public will should be dissatisfied at the continuance of this power in the government, that still strengthened the claim for its abandonment. The operation of these causes has in Europe produced, through a series of struggles and calamities, that revolution, which by gradual progress, has nearly severed the church from its connexion with the state.

But in America, at the period of our revolution, not one of those conditions existed, and the popular mind urged to the examination of first principles, in most instances recognised the maxims which I have endeavoured to develope: and in giving to our governments their powers, generally, not only did the people not bestow upon them this power of guardianship, or of being "nursing fathers," but in several instances directly prohibited its assumption. It is true, that in some of the States, the ancient bitterness and bigotry, united with the imagination of popish terrors, caused them to prohibit the elevation of Roman Catholics to certain places of honour or trust: but with only two melancholy and disgraceful exceptions, viz.: of North Carolina, and of New Jersey, this prohibition has been cancelled; and Maryland has also blotted from her constitution, the ridiculous and unbecoming exclusion from office, of the Jews. Thus the "nursing fathers" principle and all such like, are generally unknown to the spirit as to the letter of our state constitutions. Nor could it well be otherwise. The

constitutions have been made for and by people of every variety of religion, who in many instances had experienced the evils of the last struggles of the church and state union or severance in Europe, and who determined to guard against their introduction here.

But in forming our federal government, it was distinctly regulated that it was not to exercise any power, save that which was specially granted to it by the people of the states. To exercise any other, would be palpable usurpation. The powers granted were exclusively political, and the jealousy of the people, by a distinct and specific declaration, restrained the Congress from the exercise of the only power connected with religion, which it was supposed possible for them to assume. Thus, whether the governments in other places might or might not make religious regulations, the federal government is bound to confine itself strictly to the exercise of the powers with which it is vested; and they are purely political, to the exclusion of religious questions, whether general or special, directly or indirectly. The Congress has no power to nurse the Evangelist, nor to frown upon the Papist; it cannot prefer the Christian to the Jew; nor bestow one cent either to plant the Gospel in Monròvia, to build a synagogue at Grand Island, or a mosque in New York. I remain, my friends,

Yours, respectfully,

B. C.

Charleston, S. C., Sept. 19th, 1831.

LETTER XI.

Lord Pam in the church (could you think it?) kneel'd down:
Then, told that the duke was just come to town,
His station despising, unaw'd by the place,
He flies from his God, to attend on his grace.
To the court it was fitter to pay his devotion,
For God had no share in his lordship's promotion.

EPIGRAM ON AN IRISH PROTESTANT BISHOP.

To the Candid and Unprejudiced People of America.

MY FRIENDS:—I have exhibited to you the facts and principles upon which it must be evident that our federal government is not warranted to intermeddle with the interests of religion, directly or indirectly. It is not commissioned to take any part whatever in religious concerns. I now proceed to show that the United States cannot with any degree of truth, be called a "Protestant country," in the meaning of the saints.

Protestantism, according to different authors, has different meanings. Chillingworth, an eminent English writer, calls *Protestantism* "the religion of the Bible." That is, every man who finds his religion in the Bible, is a Protestant. I need go no farther to show you the folly of this definition, not to notice its obscurity, than to state that, according thereto, Roman Catholics are Protestants, because they assert that their doctrines are found in the Bible, and are drawn therefrom. But suppose I admit the definition to be good. I venture to assert that a large proportion of our population does seriously hesitate as to believing the sacred volume to be the word of God, or a religious authority, and do not draw their principles of religion from that source, but from what they call reason. The saints themselves inform us, that infidelity is widely spread through the country, and deplore as a serious evil to the republic, the number of infidels; so that if all who believed in the religion of the Bible, (and which of us could undertake upon Protestant principles to point out accurately, and certainly, what that is?) were to be deducted from our population, though we should retain a vast majority, yet we should suffer a serious diminution: and by our social compact, that minority is entitled to all the rights of citizenship, including the right of eligibility to office, and its enjoyment if elected. Not only is this the case in our general government, but it is the case in every one of our states, save North Carolina and New Jersey, which require the qualification of Protestantism for civil office.

Others define Protestantism to be "the religion of the Protestant Episcopalian Church." Whatever may be the case in Great Britain, certainly this will not hold good in America. It is by others defined to be "the profession of Christianity with dissent from Popery." Thus the Greek, the Armenian, the Russian, the Nestorian, and the hundred other eastern sects would be Protestants. This is a classification as curious as it is absurd. It would exhibit to us the extraordinary fact of American Protestants sending missionaries to Asia, for the purpose of converting Protestants to Protestantism. We must give up this definition. Others tell us that Protestantism is "the adhering to Lutheran or Calvinistic churches, or to some one of the branches derived from them." Thus Arminians and strict Calvinists, Episcopalians and Presbyterians, Zuinglians who deny the real presence, and Lutherans who assert it, Trinitarians and Unitarians, Methodists who believe in the existence of hell, and Universalists who deny its existence: and a vast variety of other discordant divisions are

all Protestants. But to be a Protestant it is necessary to be a member of some one of those divisions. Suppose, my friends, that I assume this to be the correct definition of Protestantism: is ours a Protestant country? Let us deduct the Roman Catholics and the infidels from the aggregate population; let us again deduct all those who, though they have some vague notion of revelation, and believe that indeed the Bible is the word of God, neither know why they think so, nor can they form any distinct notion of its doctrines; and say that they belong to no church, and as yet have their religion to choose; let us add this large mass of our population to the Catholics and infidels, and ask whether, because we call the remainder Protestants, this is "a Protestant country?" I ask you, which of the two divisions is more numerous? I shall not undertake to make a positive assertion, but I apprehend that it is as likely that the majority is on what would be called the non-Protestant side. If such be the fact, this cannot with propriety be called a Protestant, a Catholic, or an Infidel country. It is properly, and strictly speaking, a country of no distinct religious denomination, but one of perfect freedom, and of a vast variety of religious opinions; one whose inhabitants have solemnly interdicted to its government any interference, direct or indirect, with the subject of their religion.

Did the saints acquiesce in this latter definition of Protestantism, I apprehend they would have no ground either for asserting that this was a Protestant country, or that there was a majority of the inhabitants who wished the government to act upon the subject of religion, to be "nursing fathers" to their common church. Where does it exist? But I am under the impression that our evangelical brethren will not admit Unitarians, Universalists, Socinians, or many other of the subdivisions which have branched forth from the stocks of Luther and Calvin, to be Protestants, correctly speaking; they generally assert that these divisions are heterodox; that they err in fundamentals; that they have departed from the faith once given to the saints; and I have found them, in most instances, to make the specific difference of Protestantism to consist in "the doctrine of justification by faith." I am under the impression that this is the grand distinctive character of orthodoxy. If so, we must take as the definition of Protestantism, "the belief of justification by faith in the Redeemer." This is the evangelical standard; and I go very far in their favour when I say, that perhaps one-sixth of the population, according to this definition, may be classed as Protestants. And if this be actually the case, upon what ground will they say that this is in their view, or in strict truth, a Protestant country?

Thus, I am under the impression that, however reluctantly, and with what bad grace it will be yielded, yet the confession must be made that this is not a Protestant country. Did Louisiana, Florida, Arkansas, and Missouri, upon their incorporation with the United States, not stipulate that they should continue to possess all their religious rights? Was not the stipulation acceded to? Were they not Catholic at the period of their incorporation? Have they become Protestant? Is there any distinction between their rights and those of Connecticut, Maine, or Pennsylvania, or the District of Columbia? Are the Protestants who have emigrated into those formerly Catholic colonies stripped therein of any right which a Catholic enjoys? Are not Protestants sheriffs, magistrates, legislators, judges, generals, governors, representatives, and senators in those places, in double, treble, and quadruple ratio of their numbers, without any complaint, jealousy, or displeasure on the part of the Catholics? Are they not, in most instances, placed in those stations by Catholic votes? Why, then, shall not Catholics have similar rights in the former Protestant colonies, or are we to have different laws or principles of action under our common government, because of our religious diversities? Hitherto we have been content to permit our fellow-citizens of other religious denominations to take precedence of us in the actual enjoyment of the honours and the emoluments of office. We voluntarily abstained from the contest, and rested content with the fruits of our industry, without seeking either to feed at the public crib, or to be caparisoned with the public housings; we neither inquired what was the religion of the candidate, nor whether his eyes were black, or blue, or gray, or hazel. We were led to imagine that such inquiry would be not only foolish, but impertinent. It seems, however, that we were in error. This is a Protestant country, and it ought to have a Protestant government!!! No, my friends. It is not a Protestant country; the Catholic has here equal rights with the Protestant; and this assumption of the saints is a falsehood in fact, it is a legal untruth, a constitutional absurdity. If ninety-nine hundredths of the present population were to become Catholics to-morrow, they would be morally criminal did they exclude the remaining hundredth portion from any civil, or politi-

cal, or religious right; and under our constitution the attempt would be usurpation, and therefore invalid. They might, it is true, enter into a combination to render the legal provisions which secure some of those rights to Protestants unavailing,—Catholics might permit the law to declare them eligible to office, whilst they combined not to elect them; and thus imitating the misconduct of the Irish corporations, the majority of whose members are confederated Orangemen, they might convert the expression of equality into that bitter irony which taunts you with the mockery of that justice which their bigotry withholds. This, my friends, is the prudence of Irish evangelicals; this, I shall show you, is the charity of our saints! This indeed would be a violation of the spirit, though not of the letter of our constitution; this is the way in which miserable minorities of evangelical monopolists have in Ireland, during forty years, kept to themselves those places which the law declared to be equally open to the Catholics as to them. This is a vile swindling to which no body of men can stoop, until they shall have extinguished the last ray shed by heaven upon the conscience, exhausted the last tinge which modesty could spread upon the cheek, and become callous to every fine impulse of nature. Hitherto the generosity which would spurn such baseness had wide influence through our land; and in several places the isolated individual who differed with his fellow-citizens might openly and honestly avow that difference without being made the victim to his candour. But the system of the saints is well calculated to substitute hypocrisy for this openness, to create distrust instead of confidence, and to enable smooth rogues to banish honest men from all places of trust, and honour, and emolument, in the public service.

If the spirit of the constitution would not permit the great body of Catholics, where they predominate, to combine against the rights of the Protestants, neither does it permit the Protestants, where they form a majority, to combine against the Catholics; and that which is improper as a rule in any one of the parts of this Union, would be improper if assumed as a rule for the nation at large. If the people of Louisiana were to combine and send only Catholics to their Legislature, or to Congress; if they should exclude from all offices in the state every person who was not a member of their church, what a cry of bigotry, intolerance, persecution, and violated rights would be set up! And very properly! It would be of no avail that they should answer, that theirs was a Catholic State; that they destroyed no public right; that upon their books the eligibility of every man was recognised; that they allowed Protestants equally as Catholics to be candidates; that they punished no man who thought proper to vote for them, but that they merely exercised their own undoubted right of voting as they thought proper. All this might be very specious, but the evil would be too palpable; and the obvious answer would be, that the combination and its object were equally against the spirit of the constitution: that we judged them not so much by what they had written, as by what they had done. The people of America would not permit this violation of public rights by Catholics. Will they permit a worse violation by the saints?

The Evangelicals complain, that "whilst the land had been stained with the blood of the victims of intemperance, many of our political watchmen, who ought to see that the republic receives no detriment, have been so intent on elections, that they have not appeared to know of this invasion." What invasion? They have made such statements as would lead one to suppose that we were the most intemperate people upon earth, and that our conduct was becoming worse; whereas, in fact, we are comparatively a temperate people, and yearly improving. This improvement had made great progress before their mania commenced; and their efforts, however injudicious upon principle, and mischievous in mistatements and exaggerations, have perhaps considerably accelerated that improvement. But what would they have the political watchmen—that is, the members of the federal government—to do in this case? They complain that "the guardians of the republic sleep while millions are plundered from that people to prepare an offering of human blood for this insatiable Moloch." All this is unmeaning rant, except they can show us by what constitutional action the government can interfere. They have not spoken upon this point. They leave us to conjecture or deduction as to what the special mode of action should be; but they merely proclaim that government should act.

Again they tell us that "*Popery* is laying the foundations of an empire with which, if it prevail, the enlightened freedom of the republic cannot coexist," that "civil and religious liberty as understood in the last half century cannot coexist with the laws of the papal communion," "injuries are inflicted [upon the republic] by some hundreds of thousands of the subjects of Popery

and intemperance." "The republic also receives detriment from infidels and the varying tribes of anti-Christians that inhabit the land," as also from "profane swearers," "gamblers," "Sabbath breakers," and "votaries of dissipation." Suppose all this to be true! I ask by what constitutional process was the government to remove the evil? The saints tell us, that "the danger to the republic from men of this stamp has been increased by the fact that they fill some of its important places of trust." Of course they suggest that these men ought to be ejected.

We know that it is neither very religious nor very patriotic to be a railer against rulers of the people who are constitutionally in office, and who conduct themselves with as much decorum as is to be found in the best regulated governments of the civilized world. I shall not venture to assert that all our public officers are immaculate, nor that their private conduct can in every instance escape the censure of even the virtuous. They have not put themselves forward as paragons of perfection, nor were they selected for their religious gifts, but for their political qualifications; they did not undertake to guide us in the path to paradise, but to steer the vessel of the republic safe from the shoals and quicksands dangerous to liberty, and to procure for us a reasonable share of temporal blessings. This they have done: this they are doing. And so far from deserving the vile and unbecoming vituperation of the holy ones, the aggregate of our federal officers will stand an advantageous comparison with most other governments in existence. It is a melancholy instance of the misapplication of religious censure when the vial of the zealot's wrath is thus unsparingly poured out upon the heads of men, selected to fill arduous and honourable posts; because though their general demeanour is correct, they do not exactly agree in religious notions with that self-sufficient prophet who assumes to be their judge!

But again I ask, what would this man require to be done? He would purify the public offices! Of whom? He would banish the intemperate! Will he charge this vice upon our government? Is the wretched libeller who scribbles a few pages of a tour through our states, and publishes to Europe the degrading caricature which he has sketched of America, to be sustained in his slanders, by the testimony of our saints? Is it not enough that they invite the profligates of the old world to people our commercial metropolis, and thus engraft upon it that noxious excrescence which they affect to abhor? Is it not enough that they expose the virtuous female of that city to the rude gaze of every inquisitive debauchee; that they cause the blush of confusion to mantle the cheek of every woman who acknowledges that city as her home? Is it not enough that they have filled every manly heart with indignation, every sensitive bosom with pain, whilst their Magdalen report flies on the wings of the wind through every quarter of the globe, blighting the fair fame of the chaste daughters of our land? And will they in addition to this, endeavour still farther to disgrace us by the inglorious defamation of those men, whom we ourselves have selected as the rulers of our country? Are these officers drunkards? Are they votaries of dissipation, whose example is pernicious to the community? Are they infidels? The president and four or five members of his late cabinet were worshippers, if not members in a Presbyterian church at Washington. Is the charge of gambling made upon them? What has provoked the men of God to denounce the government as they have done? "So many of them [anti-Christians, infidels, votaries of dissipation, &c.] had by some means obtained such stations, [important places of trust in the government,] a year or two since, that no Christian could speak plainly of the dangers to which his country was exposed, without being charged with the crime of "*mingling religion with politics!!!*" The late developements show, perhaps, the origin of this accusation; for they plainly exhibit the Rev. Doctor Ely and the Rev. Mr. Campbell, both Presbyterian ministers, seated in full conclave with the President and his cabinet, regulating the very subject of those dangers. Yea, verily some persons would insinuate even that the modern saints emulated the freedom of Nathan himself, when he spoke to David! Perchance on that occasion, zeal was not tempered with discretion; it might be, that there existed neither the cunning of the serpent nor the simplicity of the dove in the venerable calculator upon the future glories of ballot-boxes, either when the ladies and gentlemen of the cabinet waited upon him at Philadelphia, or when like another Paul, in presence of another Festus, he pleaded his cause before the President, in Washington. And it is possible that his visions of present domination were dissipated by the talismanic warning, not to *mingle religion with politics*. When what we deem solid glories thus quickly vanish into thin air, it is natural that we should be mortified; he who grasps at what he deems a sceptre, is more than disappointed when he has clutched,

and clutched, and yet finds his hand empty. The avowal of the saints then is, that they think it necessary that Christians should have the opportunity of speaking of the dangers to which the republic is exposed by Papists and infidels, and anti-Christians, without being charged with the crime of mingling religion with politics! But surely they have that opportunity; neither are they sparing of its use. It is the theme of their declamation by day, and we may naturally suppose of their dreams by night. See the distorted countenance,—mark the dark eyeball gleaming its hidden fire,—hear how he thunders from the desk,—the spirit is upon him, and he is voluble in his denunciation. The broad Mississippi rolls majestically along, and its valley spreads to his view; how he describes the abominations of the man of sin! Some monster has appalled him,—he is bewildered—he describes it as a beast of prey ravaging the land.—And yet this beast brings chains and fetters to rivet upon the people!!! Alas! what has caused this disorder of the imagination? Yet is he permitted to rave, and he complains of cruel, of impious, of sacrilegious restraint!!! The compositor is active, the corrector is vigilant, the pressman labours, the press itself groans. Steam is applied to add to its powers. The young and the old,—the demure and wrinkled dame, round whose lips not even Momus could produce the approximation to a smile goes forth, together with the maiden in whom beauty and innocence appear blended and personified, to distribute the productions of this exertion: stages bear them through the country, the churches expect them, the prayer meetings desire them, the revivals are anxious to experience their blessed consolations; the city and the field, the ship and the steamboat, the barrack and the brothel are all put in possession of the catalogue of abominations in every variety of shape, size, sermon, story, statement, and supply. From all those various sources the dollars and the cents are also collected to replenish the coffers of the powerful directors of this grand and extensive system. Yet is the nation solemnly assured that no Christian can speak plainly of the dangers to which the country is exposed!!! What do these men desire? Listen to their own complaint.

"They (anti-Christians in power) seemed to regard the wise provisions of the constitution to prevent the establishment of religion by law, as an ordinance to consign the world of politics to the dominion of infidelity." No! good evangelicals, but they very properly looked upon it as an ordinance to exclude your dictation. The dominion of the world of politics was left equally open to the saint and the sinner: you had more than your share: but that would not content you. "They seemed to think that they had an exclusive right to reign in the political world." And pray good saints! did these infidels and anti-Christians deny the right of any officer who belonged to your body, on that account to discharge the duties of his office? Was Senator Frelinghuysen, or Senator Grundy, or President Jackson denied the right of regulating his portion of the government, because he frequented one of the evangelical churches, or sighed for the millennium, or preached, or declaimed, or contributed to your efforts to drive Popery from the Valley? No; you dare not make even this insinuation. Of what then do you complain? "When good men spoke or acted with reference to existing evils," "they were charged with *intermeddling with politics*," as if they had no interest in transmitting our republican institutions unimpaired to their children." All this is unmeaning. Let us come to some distinct proposition. Of what do you complain? What are the existing evils, against which you spoke? "An outcry was raised against the Rev. Dr. Ely, for sentiments which he published relative to the importance of electing men of good principles, who could be trusted, for civil rulers." So we have it out at last. The evangelicals wished to remedy the existing evils, by commencing on the plan of Rev. Doctor Ely, whose "sentiments no man but an infidel need blush to avow," that none except men of good, that is evangelical principles, ought to be trusted in civil offices, that the Papists, such as Mr. Taney, about whom so much noise has been made, and the intemperate, the dissipated, the Sabbath-breakers, and the gamblers, should be excluded from office. This is then the whole burden of the canting chorus, that the men of God ought to have power to exclude from office those who are not saints—and we are threatened with lamentation and wailing and wo, because the government has not violated its obligation, by associating as their directors the grand evangelical inquisitors into office. We must my friends, resume this subject.

Your's respectfully,

B. C.

Charleston, S. C., Sept. 26, 1831.

LETTER XII.

She syttes upon a rocke,
She bendes before hys speere,
She ryses from the shocke,
Wielding her own yn ayre.
CHATTERTON.

To the Candid and Unprejudiced People of America

MY FRIENDS:—I am desirous of closing this series of letters. I have trespassed upon your patience and been tedious in exhibiting evidence to prove that of which most of you have been long since convinced, viz., that the evangelicals complained that under the pretext of placing men of good principles in civil office, they were not permitted to exclude from all places of public honour, public trust, and public emolument, all men who did not belong to their party. Thus they sought to monopolize the stations of government to the exclusion of infidels, of Papists, and of the ungodly and the heterodox. That is they aim at a practical violation of the constitution of the United States. The rabid fury with which they assail Roman Catholics is abundant evidence of their disposition. The moment any member of that church is chosen to any office worth naming, that instant he and his church are villanously outraged: laboured and polished essays, and vile and vulgar contumely are flung abroad amongst the public, and you are called upon to protect your endangered liberties. These productions are seen in Europe, they are noticed in Catholic nations, and our country is viewed by men of literature and of acquirements in no very flattering way. Yet, what care the evangelicals for this? Their object is to perpetuate ancient prejudices for their private emolument: and if they succeed, the public may indeed hiss them, but they will applaud themselves. Hence they are reckless of the character of the nation, provided they possess the influence of power, or are able to count a large share of dollars in their stock.

Hitherto they have been defeated in their efforts, and they on that account complain of the men in power. The Congress refused to declare that this was a country of any religious denomination, or to assume any power of religious legislation, upon the express plea that they received no such commission. Hence they are to be considered infidels. They declined the honour of being "nursing fathers of the church," upon the principle that they were only appointed to be *political representatives* of the states and of the people. For this they are denominated anti-Christians. By means of petitions, of suggestions, of disquisitions, and various modes of influence, efforts were made to procure the enactment of a law upon the basis, that the public business should be regulated upon the principle of observing one divine law, as interpreted by one portion of the people,—and that portion the evangelical. Should that basis be laid, it would be sufficiently ample to sustain any edifice they might think proper to erect; for if the divine law as interpreted by this division were to be made the rule of legislation in one case, why not in another? Let one precedent be given, and the question would not be, what enactments it would sanction, but to what it would not extend. The Congress refused to be influenced, and therefore we find it charged with "Sabbath breaking," and its members with licentiousness. Thus, because the constitution is not violated, it is said that religion is destroyed. The principle for which Protestantism affected to contend is, that no man should have dominion over the conscience of another, but that every man should be the interpreter of God's law in his own behalf, and that no man should presume to force his interpretation upon another. Yet the practice of those self-styled Protestants is, to endeavour to compel others to submit to their interpretation. If the Congress desires to transport the mail, it compels no one to be the carrier. The conditions are known to all, and he who feels them interfere with his notions of religion is not forced to carry it. In like manner no one is compelled to drink whiskey; the distiller may make it if he will; and the grocer may sell it; but no one is compelled to buy or to drink. What would our evangelicals say, if Congress were to enact that no butcher should sell meat to a Catholic on Friday or Saturday, and that if any tavern-keeper furnished it to him he should forfeit his license and be fined? Yet the principle is the same. Congress has no power to compel the evangelical member to observe one law according to the interpretation of *his* sect, nor to compel a Catholic to observe another according to the discipline and interpretation of *his* spiritual authority. Our government therefore very properly declined to interfere:—and it has thus called forth the vituperation of the saints. But though baffled, they will not desist.

What is now their plan? You see it is in operation. In our country everything is carried by the ballot-box. The holy ones saw that although they are at present a minority: yet by perseverance they might become a majority. Dr. Ely in the exultation of his heart proclaimed the mode by which

it was to be effected. His brethren denied in a variety of ways that their object was what the Doctor developed: yet no one was deceived. The editor of the Telegraph now avows that the public understood the Doctor correctly, and that no one except an infidel need be ashamed to avow as the Doctor did, that by means of Sabbath schools, the rising generation might be so trained up as that in a few years, by concerted action at the ballot-boxes, none but men of good principles, that is men of the evangelical school, should hold public offices. And is there any question of this being not only a feasible plan, but one in which, if the saints can train up the children to their purposes, they must necessarily succeed?

From the remarks which I have previously made, it is clear that the framers of the constitution neither intended nor felt themselves authorized to make ours a sectarian government: and yet, if the saints succeed in their plan, will it not become, to all intents and purposes, sectarian? No; we are told this is impossible, for though there is a concert between those who hold evangelical principles, yet these persons are so divided into sects, that no one of the five or six which compose their aggregate could acquire an ascendency over the others, and in their minor differences we have the guarantee of our liberty; should any one of them arrogate to itself any predominance, the others would unite against that ambitious division, and defeat its unholy purposes. Suppose, my friends, that such would be the case; I ask, why should the aggregate of those sects be permitted to exclude the great body of their fellow-citizens, whom those elect designate as Papists, intemperate, anti-Christian, dissolute, infidel, gamblers, and Sabbath-breakers? Are not these men American citizens? And why are they to be disfranchised? Is it a crime for them to avail themselves of the Protestant principle, that each individual is to regulate his own religious conduct and belief without being accountable to his fellow-citizens, or liable to any civil or political disability, for his exercise of this right? But we are told that these systems lead, necessarily, to demoralization and to the ruin of our liberties: and that the lovers of liberty and good order should, therefore, discountenance them. The assumption is only an opinion which might be erroneous; and which I believe and know to be so in fact. I am of opinion that the principle of justification by faith, which I take to be characteristic of Evangelical Protestantism, is, if carried into practice, more demoralizing and destructive to our freedom, public and personal, than even infidelity. The evangelical Protestant will proclaim this to be a grievous mistake, and would deprecate as tyranny my being permitted to exclude him from office because of *my* opinion. He would in this be sustained by the spirit of our institutions, by the principles of our constitution, and by the patriotism of the republic. Shall I not, then, be equally sustained by the same powers in my objection to *his* being permitted to exclude me, a Roman Catholic, and my fellow-citizens, who, though Christians, are neither Evangelicals, nor Papists. Shall he be permitted to exclude the Jew, the anti-Christian, the Deist? Would he not have excluded Charles Carroll and Thomas Jefferson?

But he tells us, that he leaves us all in possession of our eligibility, and even of our right of voting, and he asks whether we are warranted to tell him and his associates that they shall be debarred from their right of voting for those men, whose religious principles and moral conduct they approve. I must, indeed, upon the general principle, concede all that he claims. But what would you say to the Catholics of those sections where they predominate, were they to treat Protestants in this way? What would the holy men themselves say, if that to which their conduct and efforts would naturally urge the public were reduced to practice, and that whilst they are a minority, all those against whom they have conspired were to enter into a league of co-operation, and to exclude from office every member of an evangelical church or society? The saints have conspired to act upon this principle against the body of the people; upon what ground could they then complain, if their own principle were turned against themselves? The consequence would indeed be unpleasant. We should have religious rancour superadded to our political differences. But will not this consequence arise whether the principle be acted upon by the saints or by the sinners? There is no way of avoiding it but by abandoning the principle itself: it is one at open variance with all our republican institutions.

Thus, even though the variety of their sects should appear to give you security against the usurpation and predominance of any one of the subdivisions of which this "Christian party in politics" is composed; yet their combination promises to elevate the party upon the ruins of your rights; and to produce consequences of the most disastrous character to the country itself.

When it is said that the variety of sects precludes the possibility of usurpation, I am led to consult my experience rather

than my imagination. I know many villages, especially in our Southern States, in which, at their origin, the inhabitants were of various Protestant sects, and I may, indeed, say, generally evangelical. Neither the numbers nor the means of the sects warranted the erection of separate churches, and the maintenance of different settled pastors; they united their efforts to build a common church, in which the pastors of all would have equal rights. They went on harmoniously for a time, and each pastor, as he visited, was welcomed to the church; but year after year began to give a greater singleness of character to the trustees; though the church was open to divers preachers, yet he who taught in accord with the great body of the trustees, always had a preference, and occasionally a stipend. His services were more frequent; he then became resident; and he appeared statedly in the pulpit: the others, upon their arrival, generally found it thus preoccupied. They could now seldom find an opportunity of holding forth, save on some week-day, and not always then. Disgusted, disappointed, and uniformly out-voted, the few dissident trustees resigned. There was on the side of their co-trustees an affectation of regret. Why could not brethren live together in harmony, as from the beginning? The board of trustees was now filled up, and they were, for the first time, all members in accord with the preacher. They who had departed were consoled; they were encouraged to do something for themselves; perhaps fifty or a hundred dollars, together with the promise of a subscription to aid them, was taken as a full compensation for the church which originally belonged to a community of five or six sects, but which now had become the property of one, and that one not always the most numerous, of the first owners. I could reckon up several churches whose history is here described, and almost in every instance they have fallen into the hands of one sect, and that the one which has most frequently put forward the fact of the diversity of sects in the evangelical combination as the guarantee for the safety of equal rights, and equal powers . . . . I need not make the application. You, my friends and fellow-citizens, have intellect equally strong as he who addresses you, and your conclusion is his. Thus, even if the monopolizing aggregate of five or six sects was to continue with a balance of power between the parties, still would their act be palpable and vile aggression upon the rights of their fellow-citizens; and their present variety of sects is no guarantee against the future predominance of the most industrious, the most insinuating, the most ambitious, and the most hypocritical.

Let us now see the manner in which the principle of Dr. Ely is to be reduced to practice. The principle is, that by training up the children in Sabbath-schools, such an influence can be created upon their minds as will necessarily operate at the ballot-boxes. They are not to be trained up to any special modification of federalism or democracy, but they are to be a *Christian party in politics*. Their teachers are to be Christians; the lessons, the expositions, the whole system of instruction is to be under the guidance of a board of saints. The only principle upon which the voters, as they grow up, are to be united is uniformly to support *Christians*, and to oppose profane and ungodly candidates. The *Christian* is not a Papist, is not an infidel, is not an anti-Christian—any man against whom there exists the suspicion of being suspected of anything condemned by the saints, is one of the ungodly. The board of local directors, and that of general directors, can easily testify for or against the *Christianity* of candidates. But who are to sustain their nominations? The candidate has necessarily some private and some political friends; then add to these the whole host of the children trained up at Sabbath-schools, now become men capable of voting. you see the *Christian party in politics*. But observe how industriously the agents are engaged. Thirty-eight thousand dollars have been expended last year, in exploring the valley of the Mississippi, merely preparatory to the introduction of their system. One of their collectors told a respectable gentleman in Georgia, who hesitated to subscribe, that the true object was to *destroy the power of Popery* in the great regions of the West, so as to *deprive it of any political influence*. Already in successful operation in various other quarters, the grand directors of the scheme saw that the West was not sufficiently organized; taking advantage of the religious feeling of the community, when they found themselves foiled in their premature efforts to seize upon the capital, they are so far from abandoning their plans that they have only retired to render them more effectual, and now, under the pretext of religion, they organize an extensive politico-religious association. And they are likely to succeed to the extent of their wishes; at least they have every reasonable prospect of success.

One word more before we part. The political press has not as yet been fully enlisted in their cause, and of this they piteously

complain. Yet already they have in the various sections of the Union, a vast number of their own presses. And the great bulk of the political press is favourable to their Sunday-school schemes, their Bible schemes, their missionary schemes, their colonization schemes, their temperance schemes, and their emancipation and education schemes—which are all the various branches of the great Christian party in politics, and yet that press is accused, as "it is well known that too many of the conductors of the political press, instead of informing the people as watchmen ought, of the dangers which threaten the republic, are wholly engaged in promoting the supposed interests of their favourite candidates;" and they add, "It would not be difficult to show by facts, that the evils of this course are incalculable." The object of this party is to procure the election of "men of good principles"—and yet the political press is accused of deserting its post by advocating the election of favourite candidates. How shall we understand this? There is but one explanation. The political press has not yet taken its lessons respecting candidates from the Christian party in politics.—When it shall have done this, it will have performed its duty.

My friends, I have done with this writer. I am an enemy to intemperance, but I am also an enemy to pharisaical restraint. I am a friend to the bringing children together for religious instruction on the Sunday; but I am an enemy to organizing them into political factions to promote ambition under the guise of piety. I am a friend to the liberal and pious education of a respectable ministry, and to their being sent to cultivate the desert places of our land; but I am an enemy to training up youth in ferocious hatred to a portion of their fellow-citizens, whose tenets they are taught to misrepresent; and thus unfitted for the work of peace, are sent to brandish swords of devastation, and to apply the torches of incendiaries. I am a friend to the diffusion of the Gospel; but an enemy to vilifying of those who preserved it through the vicissitudes of ages, of revolutions, of barbarism, of philosophy, of infidelity, of crime, and of corruption. I am an ardent admirer, a devoted enthusiast, and a sworn friend to the liberties and the constitutions of our American confederation; and therefore I am irreconcilably inimical to every effort whether of fraud or of folly to violate their principles by disfranchising any portion of our citizens under the pretext of their religious mistakes.

I have exhibited to you the malignity and rancour which pervade the article that called me forth. I have shown you how it exhibits the settled design of degrading and disfranchising, not only the Roman Catholics of these United States, but also a vast multitude of their fellow-citizens. I have shown you that the Christian party in politics, not only has not ceased to exist, but is strong, active, compact, powerful, extensive, industrious, prudent, wealthy, and ambitious. The means which it has selected, have been judiciously chosen, and are likely to insure its predominance. It calls upon the people not only to tax themselves for its support, but also to pray for its success; and like its precursor in England, it is careful whilst they pray, to take such steps as will conduce to the efficacy of the appeal. Whilst Aaron and Hur sustain the hands of Moses upon the mountain, the sword of Josue smites powerfully upon the plain. It is for you to say whether our civil and religious rights are to share the fate of Amelec.

Yours, respectfully, B. C.

Charleston, S. C., Oct. 3d, 1831.

APPENDIX.

A.

I would add to my letters the following as not only corroborating the positions which I have laid down, respecting the principle upon which the saints act, but as indicating that principle already in extensive practical operation. The correctness or incorrectness of the special impressions here described does not influence the result which I exhibit. That result is, that in consequence of the general impression created by the demeanour of the evangelical party, Catholics are frequently put under the ban of public opinion, and suffer that mortification of their feelings which is one of the most galling ingredients of persecution.

Bishop England has frequently mentioned instances of apologies for not visiting him, or omitting to pay him some mark of attention, having been conveyed to him through

a common friend, in very many places of the two Carolinas and Georgia, on several occasions, from respectable, and liberal, and high-minded men, who were candidates for public office, or for public honours: with the explanation that the spirit of evangelical sectarianism was so virulent, and the influence of its preachers so powerful, that if the candidate called upon him as a friend, visited him as a gentleman, or paid him any attention as a stranger; he would run the greatest risk of losing his election. And the bishop is so well convinced of the common sense and correctness of principle upon which those explanations have been given, that, although he says very few citizens have so much reason as he has to be grateful for the public attention and private kindness of his separated brethren, he looks upon it as a matter of course that in those places where there is much of the evangelical feeling, he will not meet the candidate for public favour.

To this, I shall add the following testimony from a pamphlet lately published by Mr. Buchan of Rochester, N. Y. Indeed I might add fifty other authorities if necessary.

B. C.

"But even if I had attacked those Presbyterians, entertaining the same opinions as their pastor, I would have been perfectly justified, for they not only bitterly attack all Catholics, but insist upon depriving them of their civil rights and liberty. And, in this spirit, they have exercised their undue influence over the publishers of the Rochester Daily Advertiser.

"There is no saying to what extent these sectarian and bigoted feelings thus displayed may be carried, when they are thus approved of and incited by one of their head pastors here. From the meeting-house they will extend to all the transactions of life. Nay, I solemnly believe, that if a Catholic were tried before a jury of such Presbyterians in this village, at the suit of a Presbyterian, justice would not be rendered to him. And no one, indeed, denies that these Presbyterians here would not vote for a Catholic candidate for a seat in the legislature, or for any public office. They would not only not vote for him, but would exert all their influence to prevent his being returned, and that purely on the score of his religion. And if this is not persecution against the Catholics for their religious opinions, what is it? It is not, indeed, persecution by law; for that luckily is now taken out of the power of these religious fanatics, but in effect it is the same thing. And yet these people pretend to be Christians! But they say, 'Your religion is dangerous to our liberties.' Can any be so silly as to believe this? If they do, we have only to refer them to history, to satisfy them that they are wrong.—Were they not Catholics who extorted from King John of England, Magna Charta, the basis of British liberty? Was not trial by jury, which has been styled the palladium of liberty, instituted by Catholics? Is it not, in fact, to Catholics that we owe our whole system of jurisprudence? Have not Catholics, instead of showing themselves adverse to liberty, been always foremost in her ranks? Were not our armies filled with Catholics at the time of our glorious Revolution? In our struggle for liberty at that time, were we not assisted by Catholic France? Is not Charles Carroll, the last survivor of those noble patriots who signed the Declaration of our Independence, a Catholic? Are they not Catholics who are attempting to regenerate Ireland, and free her from her inglorious thraldom? and are they not Protestants who have been, and are still attempting to enslave her? While the Protestants of New England hanged and persecuted Quakers and other sectarians, were not the Catholics of Maryland the first to grant religious tolerance and freedom to every man to worship God in his own way? Was it not by Catholics that the late glorious revolution in France was accomplished? Are they there priest-ridden? Are they in 'a state of moral and intellectual degradation,' as 'Republicus' says? It surely cannot be said that they are in the vicinity of Protestants, and that that accounts for their free and liberal principles? And yet the editor of the Observer maintains that they are never good citizens, unless they are surrounded by and mix with Protestants. No doubt religion may be made a tool of by unprincipled men, under any bad government, but undoubtedly it cannot under a free government. Those who entertain the same notions as are promulgated in the Rochester Observer, are the very persons to make a tool of religion, and unite church and state, as is strongly exemplified in the conduct of those persons here, already alluded to."

B.

[Where, and how, the story of the New Haven *Blue Laws* originated, is a matter of some curiosity. According to Dr. Peters, whose authority as a historian it is not necessary again to consider, the epithet *blue* was applied to the laws of New Haven by the neighbouring colonies, because these laws were thought peculiarly sanguinary;

and he says, that *blue* is here equivalent to *bloody*. It is a sufficient refutation of this account of the matter to say, that if there was any distinction between the colony of New Haven and the other united colonies of New England in the severity of their punishments, New Haven was the last of the number to gain this bad pre-eminence. Others have said, that certain laws of New Haven, of a more private and domestic kind, were bound in a blue cover, and hence the name. This explanation has as little probability as the preceding for its support. It is well known, that on the restoration of Charles II., the Puritans became the subject of every kind of reproach and contumely. Not only what was deserving of censure in their deportment, but their morality was especially held up to scorn. The epithet *blue* was applied to any one who looked with disapprobation on the licentiousness of the times. The Presbyterians, under which name all dissenters were often included, as they still dared to be the advocates of decency, were more particularly designated by this term; their religion and their morality being marked by it as mean and contemptible. Thus Butler,

> "For his religion it was fit
> To match his learning and his wit;
> 'Twas Presbyterian true *blue*."
> *Hudib., Cant. I.*

That this epithet of derision should find its way to the colonies was a matter of course. It was here applied not only to persons, but to the customs, institutions, and laws of the Puritans by those who wished to render the prevailing system ridiculous. Hence, probably a belief with some, that a distinct system of laws known as the "blue laws," must have had somewhere a local habitation. It seems that the impression, that these laws had been embodied more especially in New Haven, had become quite common as early, at least, as 1767. In the continuation of Smith's History of New York, published in the fourth volume of the Collections of the New York Historical Society, the author states, that, being in New Haven, he examined the early records of the colony. He subjoins the following: "A note ought not to be suppressed respecting these records, to correct a voice of misplaced ridicule. Few there are who speak of the blue laws (a title, of the origin of which the author was ignorant), who do not imagine they form a code of rules for future conduct, drawn up by an enthusiastic, precise set of religionists; and if the inventions of wits, humorists, and buffoons were to be credited, they must consist of many large volumes. The author had the curiosity to resort to them, when the commissaries met at New Haven for adjusting a partition line between New York and Massachusetts in 1767; and a parchment covered book of demi-royal paper was handed him for the laws asked for, as the only volume in the office passing under this odd title. It contains the memorials of the first establishment of the colony, which consisted of persons who had wandered beyond the limits of the old charter of the Massachusetts Bay, and who, as yet unauthorized by the crown to set up any civil government in due form of law, resolved to conduct themselves by the Bible. As a necessary consequence, the judges they chose took up an authority similar to that which every religious man exercises over his own children and domestics. Hence their attention to the morals of the people, in instances with which the civil magistrate can never intermeddle, under a regular well policied institution; because, to preserve liberty, they are cognizable only by parental authority. The select-man, under the blue laws, found it his duty to punish every contravention to the decorum enjoined by the broad commandments of heaven. The good-men and good-wives of the new society were admonished and fined for liberties daily corrected, but never made criminal by the laws of large and well-poised communities; and so far is the common idea of the blue laws being a collection of rules from being true, that they are only records of convictions, consonant, in the judgment of the magistrates, to the word of God and dictates of reason. The prophet, priest, and king of this infant colony was that Davenport, who was in such consideration as to be sent for to the assembly of divines at Westminster, in settling the religion of the English and Scotch nations. These remarks were, by the author, communicated to Mr. Hutchinson of Boston, then one of the commissaries, and to other gentlemen of eminence in the colony and of the very town of New Haven, who heard them as novelties; nor would the former adopt them, till he had recourse, the next day, to the records themselves."

The volume examined by Judge Smith and Governor Hutchinson was evidently the first volume of the colonial records. The author is correct in saying that this volume contains no code of laws; and there is nothing corresponding to what are called the blue laws to be found in any other volume. He might have added, that the decisions of the magistrates to which

he refers, though sometimes relating to matters of decorum, contain no references to any code of laws, or imply any such regulations, as most of those which Peters reports as the blue laws of New Haven. No proceedings before the magistrates, it is believed, are recorded, which imply that the dress of the inhabitants was, in any degree, a matter of their cognizance; much less that such rules were enforced as many of those mentioned by Peters. This author affirms, that among the blue laws never suffered to be printed, were such laws as these,—"no one shall travel, cook victuals, make beds, sweep house, cut hair, or shave, on the sabbath day." "No woman shall kiss her child on the sabbath or fasting day." "No one shall read Common Prayer, keep Christmas or saints' day, make mince pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and jewsharp." "Every male shall have his hair cut round according to a cap:" and many others like these, of which there is no trace, it is believed, on the records; unless, perhaps, playing cards would have come under censure.

Peters places to the account of New Haven laws of other jurisdictions, but which New Haven knew nothing of. For instance, he says there was a blue law, that "no priest shall abide in this dominion; he shall be banished, and suffer death on his return." There was a law against priests and Jesuits in Massachusetts and in New York, and they were to suffer death in certain cases; but there was no such law in New Haven. He mentions also a few laws which may be found substantially in the New Haven code. Thus, he enumerates among the blue laws this against lying: "Whoever publishes a lie to the prejudice of his neighbour, shall sit in the stocks, or be whipped fifteen stripes." The New Haven code, as before stated, contained a law against lying, but it is not here correctly represented; though it is a little remarkable, that the author, in this instance, swerves less from the fact than perhaps in the case of any other law in his whole list. He must have felt a peculiar horror of this ordinance; which circumstance probably fixed the terms of it more exactly in his mind. Governor Hutchinson, in his History of Massachusetts, and Dr. Belknap, in his History of New Hampshire, enumerate laws in other colonies, which approach much nearer the character of the code described by Peters than anything which ever was enjoined in the colony of New Haven.

Hubbard says, "they," the colonists of New Haven, "were very vigorous in the execution of justice, and especially the punishment of offenders." This account is fully confirmed by the colony records. Their laws were not a dead letter; and the rigid execution of them may have given New Haven very early the reputation of legislating in minute particulars beyond what was fact. It is a little singular, that this colony should have had so extensively the name of regulating the cut of the hair, and the fashion of the dress of the inhabitants, when, of the United Colonies, it was the only one which abstained from all laws of this description. Even the law respecting tobacco in New Haven went no farther than to forbid smoking, where buildings might be endangered.

It may be important here to add, that the New Haven colonial records, including the records of the General Court, the court of magistrates, town meetings, and the settlement of estates, are nearly or quite entire, and in good preservation. It is most evident, from a very slight inspection of these volumes, that nothing of any importance was transacted in the colony which was not recorded at the time, and with a detail of particulars; which precludes the possibility of there having been rules of conduct enforced by any public authority, which are not there mentioned.]—*Kingsley's Hist. Disc.*, pp. 104–108.

CALUMNIES AGAINST CATHOLIC VOTERS REFUTED.

[The series of articles which follows, was occasioned by the effort made by the editor of a leading political journal, to identify Bishop England and the Catholic voters of the United States with one of the political parties of the day, and to charge upon them both the practice of corrupt means for advancing its interests, and also a participation with the European governments in a scheme for the overthrow of the republican institutions of their country. They appeared in the United States Catholic Miscellany, Nos. 10–17 of Vol. XX., for 1840. The two short pieces added, under the same head, are extracted from Nos. 25 and 27 of the same volume.]

SECTION I.

CATHOLIC VOTERS.

We had seen the letter of Bishop England, upon which the editor of the "Baltimore Pilot and Transcript," Mr. Duff Green, who is a writer favourable to the election of General Harrison to the Presidency, has fastened his commentary. It is more than a month since we read the letter upon a Georgia paper. We found it did not contain anything religious, anything Catholic, anything which called for insertion in our columns, and we did not therefore copy it; indeed we had determined not to give it a place in our paper, which is altogether a Catholic, religious publication. It has gone the round of many of the secular journals, and we had let it fall from our memory, until we found that Mr. Green contrived to give it a religious complexion, and to make it the occasion for what we consider a very uncalled for aggression upon the Catholics.

In his paper of the 3d of September, Mr. Green prefaces the introduction of the letter by an article which we shall give, after the letter itself shall be spread before our readers. Its history is brief. Bishop England was on his visitation in the city of Columbus, in Muscogee county, in Georgia, in the month of July. The place was almost driven to frenzy by the devices of electioneering; amongst other topics that caused great excitement, was one which attributed all the miseries of the country, real and imagined, to the present administration; and it was urged that if the opposing candidate was elected, the country would be in a most prosperous condition. People were drawn away to all sorts of political meetings, for and against, to distant places, to the ruin of their morals, and to the injury of their property; and they were assured by men of talents and of eloquence, that the support of their particular party was the only way of getting out of their difficulties. The expectation, founded upon this mode of paying debts and of getting rich, became a mania through the country. Several persons called upon the Bishop, as they did upon many others, to learn his and their opinions. He avoided interfering between the opposite candidates, though as a citizen of nearly twenty years standing, and at least sufficiently aged to form an opinion, he had as good a right to take a side as any other citizen has. His own flock, and other persons who differed with him in religion, made the appeals indiscriminately. He was invited to a barbecue, by a committee deputed from a respectable meeting; that committee brought him a written invitation, and he felt that he ought to give a written reply.

He did not feel that it would be proper for him to attend, but he also felt that he owed some courtesy to those who had invited him. He, therefore, took occasion, after explaining the grounds for his declining to meet them, to say that which he still believes to be the fact—that the distress of the land is not the result of having one party in power, and will not be removed by a change of administration. He said, moreover, that some of the most eminent citizens were of a different opinion. Was this making a Catholic party? We know some most respectable Catholics who think as these eminent men do, and who differ with the Bishop, but with whom Bishop England is upon the most intimate footing, not only of friendship, but of religion. Is this a Catholic political party? The Bishop, without reference to party, stated, what he still believes, that much of the distress was caused by avaricious, miscalculating, unprincipled speculation; by vain ostentation, by dissipation, and, he thought, the remedy was to be found in habits of industry, economy, and persevering frugality. For our part, we think it became any man who was asked his opinion to say so much, if such was really his conviction. Does Mr. Green think it unbecoming in a bishop to recommend industry, economy, and frugality?

The Bishop, moreover, earnestly recommended to a community maddened by stump orators, and set by the ears at each other, by declamations which were for the most

part froth and falsehood, to lay aside unkind feelings—to allow that mutual freedom of thought and action which is congenial to good republican simplicity; to vote as before God they should deem best for the good of the country, and peaceably to abide the result of the ballot-box. Does Mr. Green consider this unbecoming language for a Catholic bishop? We do not.

The obnoxious letter is thus printed:

"Columbus, July 25, 1840.

"GENTLEMEN:—I have been honoured by your invitation to attend, on Tuesday next, at the feast to be given in honour of certain distinguished citizens of Georgia and Alabama, by the Democratic citizens of Muscogee county.

"Generally speaking, I should feel it would be more prudent for me to unite with my fellow-citizens only at the ballot-box, in using my right as a member of the republic, to approve or to censure the conduct of those to whom we entrust the guardianship of our liberties. On the present occasion, I feel the additional force of a monition given by my brethren at the last council, (a few months since,) upon this very subject, in a pastoral letter. I trust, then, that my respectfully declining your invitation, will not be considered as wanting in courtesy to you. The body to which I belong professes to be one of peace and conciliation; should its members unite actively with political parties mutually opposed, while each declares that it seeks only the prosperity of our republic, their capacity to promote peace and conciliation would be at an end. You will feel that the influence of such a ministry of good-will would, in our present state of excitement, be useful, if not necessary, and I am sure you will approve of the determination by which I am bound. I think, however, I may venture to say that the best remedy for our present unfortunate position is to be found in preferring industry to speculation, labour to cabal, economy to ostentation, patient and persevering frugality to dissipation. I, therefore, consider that man who aids in making our lands productive, to be our most useful citizen; I regard the laborious, well-conducted mechanic, as preferable to the speculator in stocks, or to the usurer. The former creates the wealth of a nation—the latter endeavours to get into its possession, under the pretext of its management; I also believe that our federal government has had as little influence in producing the present distress in our states, as it had in producing that which afflicts Europe; and that it has as little power to alleviate that distress as it has constitutional right to interfere with its causes.

"Some of our most eminent citizens have expressed deliberate opinions widely different from mine. I have given full consideration of their reasoning, but cannot come into their conclusions. In one point, however, I should hope we could all unite. That laying aside unkind feelings, bitterness, strife, and mere partisan attachments, we should endeavour to bring back our habits of good republican simplicity, and zealous for our country's good, endeavour, by the peaceable process of the ballot-box, to place in the administration of our government those citizens whom, in the presence of God, we shall conscientiously regard as the best qualified to promote the general good, by the sacrifice of predilections, by preserving us in peace and safety in our domestic relations, in our sacred homes, and maintaining us in full possession of our rights, having our commerce untrammelled by monopoly, by sectional preferences, or by facilities created by the use of the public purse, and by sustaining us in our strength, by having the bond of our Union most firmly interwoven by our affections, so as to secure to us the respect and confidence of the world abroad. It is the good of our country which requires that we should endeavour to unite all our fellow-citizens for this desirable object. Let us endeavour, by an affectionate interchange of views, to effect it.

"Believe me to be, with sentiments of high esteem, your obliged fellow-citizen,

"† JOHN, *Bishop of Charleston.*

"To John H. Howard, Esq., Chairman, and the other members of the committee, Democratic citizens, Muscogee county."

We now ask whether this letter, written under such circumstances, be a crime, the perpetration of which should give great pain to Mr. Duff Green? Even Mr. Green himself avows that the Bishop's expressions are "correct of themselves." What, then, caused Mr. Green to "regret the publication of the letter?" "Because the expressions will be connected with the political and party discussions." Now we are authorized to say that, with the publication of the letter, Bishop England has just as little concern as had General Green. The connexion of the expressions with political and party discussion, so far as we have seen, is altogether the work of Mr. Duff Green, and certainly not imputable to the bishop.

"Because the expressions will receive an interpretation conveying unmerited imputations, calculated to blend religious faith with party zeal, and thus embitter a political controversy already too much excited." The interpreter is the person chargeable with this, and that interpreter is Mr. Duff Green, and not the writer of the letter, whose expressions were "correct of themselves."

Mr. Green's commentary is the following:—

"BISHOP ENGLAND'S LETTER.

"A friend has called our attention to the letter of Bishop England, published in the Republican, of Monday. We insert it below.

"To those who know us, we need not say that the perusal has given us great pain. We are aware that there is a deep and abiding prejudice against Catholicism, and that many believe there is a well arranged plan on the part of Catholic monarchies in the world, to revolutionize our government, by the introductions of Catholic emigrants.

"The Protestant community have been warned, as well from the pulpit as from the press, that

the money expended in getting up schools, as well as that used in sending pauper and other Catholic population to this country, is part of a system which, looking to the nature of our institutions, contemplates a great religious as well as civil revolution, by the means of imported Catholic votes. It is also believed, that the publication of Van Buren's letter to the Pope got him Catholic votes at the late election. It was, therefore, with great pleasure that we read the pastoral letter addressed to the Catholics, as a body, admonishing them to moderation in political discussions. It was under the influence of the perusal of that letter that our article, in reference to the act of the lord proprietors establishing religious toleration in Maryland, was penned. That article has brought us more than one letter, calling upon us to open our press, against the Catholic influence, and one imputing our not doing so, to a desire to conciliate Catholic votes. We have forborne to notice these letters, because, until the result of the Illinois elections, and this letter of Bishop England, we had seen nothing in the progress of the canvass, to justify a belief that any attempt to bring the Catholics as a body to vote for Mr. Van Buren, would receive the countenance of the Catholic clergy, or of any distinguished member of that body.

"We regret the publication of this letter, because there are those who will find in it, considering the relation which Bishop England bears to the Pope and to the Catholics of this country, (it is said, that he has been designated by the Pope, 'as INQUISITOR-*General of the United States*,') a confirmation of their worst fears, and because we greatly regret that one occupying so important a place in the Catholic church, should have used expressions, which, however correct of themselves, will be connected with the political and party discussions, and receive an interpretation, conveying unmerited imputations, calculated to blend religious faith with party zeal, and thus embitter a political controversy, already too much excited.

"While speaking on this subject, we take the occasion to say, that whatever may be the dreams of religious enthusiasts abroad, we have no apprehension that any scheme to establish any sectarian religion in this country, can ever prevail. Where there is so much zeal and system, it would be surprising if the Catholic clergy abroad, did not avail themselves of the wide field presented to them in the fertile regions of the West, to extend what they believe to be the true faith. It is the principle on which other Christian denominations act, and they have as much right as Protestants to erect schools, to send out missionaries, and to digest schemes of proselytism. This is their duty, and so long as the Catholic clergy believe that theirs is the true faith, they will exert themyelves to extend that faith. It is only when we find those who exercise a spiritual control, like that of Bishop England, putting aside his priestly robes, and entering the field of politics, as he has done in this instance, that we feel called upon to examine how far that spiritual control is calculated to exercise an undue influence over the minds of men, and to call upon all good Catholics, as well as Protestants, to resist it. We are the advocates of *toleration*. We are for toleration in politics as well as in religion; but we cannot close our eyes to the fact, that the elections in Illinois have been carried for the administration by the *imported Catholic* voters. We cannot close our eyes to the fact, that Mr. Van Buren is in a condition to make any sacrifice to secure his re-election, and that his partisans in Illinois. have obtained this *foreign Catholic* aid, by an appeal to the passions and prejudices of men whose residence in the country had not qualified them to understand our institutions; and they were permitted to vote, before they had become citizens, or relinquished their allegiance to a foreign government.

"We will add a word more. We are sensible that no political press in this city has dared to speak out on this subject, under a belief that the effect would be to prejudice the private interest of the publisher, and to drive the whole Catholic vote over to Mr. Van Buren. We are sure—we *know* that there are timid and time-serving Protestants of our own party, who will be frightened, and censure us. *We* act upon no such principle. In the first place, we believe that there are many Catholics who concur with us in all our regrets at the publication of this letter, who will admit the justice of our remarks, and who will regret it no less on account of its tendency to injure the *Catholic* cause, than for any bearing it may have on politics. We are not prepared to say how far it may operate on Catholic voters, but we are prepared to do our duty, as the conductor of a free press, regardless of such influence. The candid of his own admirers cannot but see in Bishop England's letter, and the circumstances to which we refer, a justification for all we have said, and more."

This commentary contains an assault upon Bishop England, for an assumed partisanship against the party of Mr. Green, which the Bishop positively did not commit, unless Mr. Green will assert that this party is deservedly characterized as noted for "speculation," "cabal," "ostentation," and "dissipation," for "usury," "monopoly of commerce," "and seeking to create sectional preferences and facilities, by the use of the public purse." It is not for us to say that the General is unacquainted with his employers: but so far as we can perceive, Bishop England has indeed denounced bad practices, but did not attribute them to either of the parties engaged in the contest, that task he has left to those whose better acquaintance with the perpetrators qualifies them better for its discharge.

But suppose the Bishop had "put aside his priestly robes, and entered into the field of politics," as Mr. Green asserts he has done in this instance, why does the General again clothe him in those robes? Why not assail him without thus covering him with what he had put off? Is it not manifest that the object was to mangle the robes under the pretext of merely wounding the politician? To strike Dr. England, would be a poor vengeance; but to strike, and to wound, and

to oppress the Catholic body of the United States, is quite another achievement.

Bishop England wrote a letter, the expressions of which were "correct in themselves"—but the State of Illinois thought proper to support a Governor, not of Mr. Green's party—and because a few Catholics happen to be in Illinois, it is a Catholic conspiracy! Therefore it is, that Mr. Green not only clothes Bishop England with the "priestly robes," that he had just laid aside, but has recourse to the paltry trick of insinuating, what even he himself would not have the hardihood to assert, that the Pope gave to Bishop England the office of "INQUISITOR-*General of the United States.*"

The criminality of the Bishop then consists in having written the letter above given, and no more—and that of General Green consists in giving to the letter his interpretations, and in calumniating the Bishop and the Pope, by insinuating a known falsehood, which he was aware would be palatable to his employers. So far for Bishop England. But what an account has the General opened with the Catholic body, not only of the United States, but of Europe.

We must leave its examination for our next number.

SECTION II.

CATHOLIC VOTERS.

WHEN we concluded the article under this head in our last, we did not intend to return to Bishop England; but we have since then been furnished with a paragraph that we think throws some light upon the wrath of Mr. Duff Green. We have seen, for the first time, the following paragraph upon the Opelousas Gazette of August 29th:

"MR. VAN BUREN AND THE CATHOLICS.

"The Albany Argus denies that Mr. Van Buren took any part in the attempt to exclude Catholics from offices of profit or trust in the state of New York. We have now before us the Catholic Herald of the 9th of January, 1834, which contains an extract from the Catholic Miscellany, edited by the Right Rev. Bishop England, which we give below, at large. This paper was placed in our hand by an Irish Catholic, who vouched for the truth of the facts here stated, and the paper contains on its face the evidence of the truth of the charge then made. It was not made in reference to Mr. Van Buren as a candidate for the presidency. The fact stated was given as a part of the political proscription to which the Catholics, to whom we are indebted for the first declaration of religious toleration, had been subjected. The fact is not stated by an opponent of Mr. Van Buren, for the purpose of being used against him, but as an historical truth, evincing the progress of religious liberty. We will retain this paper in our office, that any one who doubts may see for themselves. The article is as follows:"—*Baltimore Pilot.*

The article is then given:

"Thus, within a very few months, it was no crime, in Mr. Green's estimation, for a Catholic prelate to have written a distinct charge against the Vice-President of the United States, then a candidate for the presidency, imputing to him hostility to religious freedom, evinced by injustice towards the Catholics: neither was it a crime for an *Irish Catholic*, a '*foreign* Catholic,' to use the words of Mr. Green's article published by us last week, 'an imported Catholic,' perhaps one 'whose residence in the country had not qualified him to understand our institutions'—it may be, one of 'the pauper Catholic population of Europe sent to this country.' It was no crime for this Irish Catholic, now, when Mr. Van Buren is again a candidate for the presidency, to place this charge in the hands of Mr. Green, nor was it a crime for Mr. G. to publish it, and to retain in his office the paper which contained it? What was the object of this? Clearly to induce the Catholics, 'as a body,' to vote against Mr. Van Buren, and to use for this purpose the influence of Bishop England's name. General Green appears to give more value to that influence than we believe it possesses.

"Thus, a few months since, it was no crime, in the estimation of the General, to use the Bishop's influence to procure votes against Mr. Van Buren; and even General Duff Green himself will not say that he would have called upon the Protestants to do as he says would be their duty, if the Catholics should support Mr. Van Buren. These are his words in his paper of the 7th instant:

"'And if it should so turn out, that, under the influence of Bishop England's letter, OR ANY OTHER CAUSE WHATSOEVER, the Catholics as a body should unite in behalf of Mr. Van Buren, it will be the duty of every Protestant to unite not only to resist Mr. Van Buren, but to resist Catholicism.'

"The solution of the whole difference will be found in the fact, that Bishop England wrote, not the letter excusing himself from attendance at the barbecue in Columbus, but he wrote another letter which, as an honest man, he could not avoid writing, in which he acknowledged that, by having mistaken one name for another, he did great injustice to Mr. Van Buren, and that the facts for whose truth the Irish Catholic vouched to General Green, were not facts, but fables; and thus the General was deprived of the benefit which he expected by using the influence of Bishop England's name with the Catholics, to vote 'as a body' against Mr. Van Buren. Every one knows that General Duff Green is not a man to forget such a disappointment; and in the Columbus letter, the Bishop does not use one expression for Mr. Van Buren, nor against General Harrison; but he gives it as his opinion, that the present administration did not bring upon the country all the ruin and distress which he thinks other causes have produced. He does not ask the Catholics to vote for either, as a body or individually, but for each to vote as before God he thinks best for the

country; and he beseeches them, whatever way they vote, to preserve kind feelings and charity."

The "Spirit of Democracy," a Baltimore paper of Sept. 5th, introduces Mr. Green's article thus:—

"TEMPER OF THE OPPOSITION.

"The following article, being the leading editorial of the Pilot and Transcript of Thursday last, we have copied into our paper in order that the reader may understand the temper of the opposition. Let it be remembered, that the author of the article, General Duff Green, by a resolution of the Whig Convention, is the acknowledged organ of the Whig party in this city, and whatever appears in his paper is avowedly the sentiment of *the* party."

The Washington Globe says:—

"BISHOP ENGLAND'S LETTER.

"The Whigs complain of the letter of this eminent divine, saying that it is an interference in politics.

"It is no such thing—it is no more than any minister of religion may properly do, at such a time, and under such circumstances. It is peculiarly appropriate to their office. Ought they not, in a time of excitement, and when artful or desperate politicians are seeking to arouse a spirit of violence and misrule among the people, telling them that the administrators of the laws are usurpers and tyrants, and that they ought to put them down by force, as has been done by Senators Preston, Corwin, and Graves, as is daily doing—ought they not to reprobate this course of fury, and disabuse the public mind, and show that there is no just cause for resorting to means so dangerous and unchristian.

"The Whigs, therefore, have no cause to complain. They have forced reasonable and pious men to come out and let the people know, as Bishop England has done, that there is no ground for this factious clamour of the Whigs against the government."

And we believe, though many of our Catholic brethren in Maryland have been, as respects their religious character, in the habit of observing the evangelical counsel of turning the other cheek, when one had been smitten, that Mr. Green found, after his first article, that though very torpid, they were not dead; he, therefore, with a tact that will not always profit, gives on the 7th of September the following offer of a truce to the Maryland clergy, upon the condition that he shall be permitted to do as he pleases with Bishop England:—even the Catholics of Illinois are passed over.

"BISHOP ENGLAND'S LETTER.

"The Globe justifies Bishop England's interference in politics, by saying that it is no more than any minister of the Gospel may do at such a time, and under such circumstances; that it is peculiarly appropriate to their office; and that the Whigs, by opposing the re-election of Mr. Van Buren, 'have forced reasonable and pious men to come out and let the people know, as Bishop England has done, that there is no ground for this factious clamour of the Whigs against the GOVERNMENT.' We have before us a paper published by the son of the secretary of state, in Mobile, in which this letter of Bishop England is printed, and parts of it marked in italic, to prove that he is for the administration. It is also inserted in the Sun, of this city, and also part marked in italics, to show that Bishop England believes it to be the duty of all good Catholics to support the administration. We publish below an extract from the pastoral letter, to which Bishop England refers. It will be seen that that letter is an appeal of the Convention of Catholic Bishops, assembled in Baltimore, to the Catholics throughout the country, admonishing them to discharge their duty under the most solemn injunctions. The following is a quotation:—

"'Beloved brethren, flee this contamination; keep aloof from these crimes—reflect that you are accountable not only to society but to God, for the honest, independent, and fearless exercise of your own franchise; that it is a trust confided to you, not for your private gain but for the public good, and that yielding to any undue influence you act either through favour, affection or the motives of dishonest gain against your own deliberate view of what will promote your country's good, you have violated your trust, and you have betrayed your conscience, and you are a renegade to your country.'

"Now, it will be seen that this circular calls upon every Catholic to exercise his elective franchise under the highest obligations of religious duty. It is well understood that one of the material points at issue in the election is, that the Whigs charge the present unexampled condition of the country to have been produced by the maladministration of those in power. If this be true, it is the duty of every good citizen to exert his influence to remove them from office. If it be untrue; if the charge either be maliciously, falsely, as ignorantly made; if the administration has been faithful and has had no agency in producing the present state of things, as charged by the Whigs, then it becomes the duty of Catholics, under the injunction even of the Pastoral Letter, to exert their influence in behalf of the administration, because they are exhorted to exercise their elective franchise under the high obligations of religious duty as a matter of conscience. Now, what does Bishop England say? He says:

"'I also believe that our federal government has had as little influence in producing the present distress in our states, as I had in producing that which afflicts Europe; and that it has as little power to alleviate that distress as it has constitutional right to interfere with its causes.'

"The pastoral letter concludes with the following:—

"'Do then, we entreat of you, avoid the contaminating influence of political strife, keep yourselves aloof from the pestilential atmosphere in which honour, virtue, patriotism, and religion perish, and be assured that our republic can never be respected abroad, nor sustained at home, save by an uncompromising adherence to honour, to virtue, to patriotism, and to religion. How often have we had to weep over the havoc

of morals, and the wreck of religion, which political excitement has produced.'

"This was the language of the assembled wisdom of the church. It was sent forth in a spirit commanding the confidence and respect of all good Protestants as well as Catholics: and, upon reading it, it gave us pleasure to speak of the Catholics as the first to establish religious toleration in this country. But when it is coupled with Bishop England's declsration of preference for the administration, it becomes an exhortation and a solemn religious injunction from one who, if he is not the first in the church, cannot be called even the second in spiritual influence. He is known throughout the United States as the great champion of Catholicism; and it might well be supposed that such a letter, coming from such a source, would have an undue influence upon the conscience of all those who have been accustomed to look up to him as the great expounder of religious obligation.

"We are told that our article of Thursday has been the subject of much conversation; that some believe it will be used with great effect to prejudice the Whig cause; that attempts have been made to torture it into an attack upon the Catholics and the Catholic religion. We are gratified to learn, on the other hand, that it is not so considered by the intelligent Catholics of this city, and especially by the eminent Catholic clergymen, who know, that although a Protestant, so far from assailing the Catholics, our press has been ever open to defend them against unjust imputation or assault; that so far from giving countenance to the jealousies and prejudices which are known to exist, we have given the highest evidence which any one can give, of our respect for, and confidence in, their literary institutions; that we entertain no fears that 800,000 Catholics can over-power sixteen millions of Protestants; and that more than once, we have taken occasion to speak of the influence which their condition, as a minority in this country, has had upon their political sentiments. The Catholics of Ireland and in the United States, are lovers of liberty for the sake of liberty. They are the weaker and persecuted sect; and that, although under other circumstances, they would be monarchists, in the United States they are advocates of freedom and republican institutions, because those who cannot oppress, are opposed to oppression.

"Hence, it will be remarked, that in their literary institutions, they celebrate the 4th of July and other national epochs, and that the exercises of their pupils breathe a generous devotion to liberty, manifesting the sincerity of their attachment to our political institutions. We say that we appeal to the eminent Catholic divines of this city, who know us, to verify that these are our opinions, heretofore expressed, and at no time concealed. And we do so that it may be distinctly understood, that the exception which we have taken to Bishop England's letter, is in no spirit of unkindness to the Catholic clergy, or the Catholic church. We do so that they may verify that we have always been the advocate of toleration, and that our devotion to civil and religious liberty is not a pretence. We are of those who have sufficient confidence in our own opinions, and sufficient respect for the public intelligence, to rise above the weak apprehension, that we are to be injured, or that the great cause in which we are enlisted, is to be prejudiced, by speaking the truth of Bishop England's letter. We censure him; we do not censure his church; and he will be fortunate, indeed, if he escapes the censure of those who are in authority above him, for the abuse of the influence which his official station gives him.

"Having said thus much, we will say more, that although we have no apprehension that 800,000 Catholics can revolutionize or control a population of sixteen millions of Protestants, we are sensible that if, from any cause, any religious sect shall combine and throw their weight, in a body, in behalf of any political candidate, it is an argument why others, differing with them, in opinion, should be opposed to the candidate whom they may thus combine to support. And if it should so turn out that, under the influence of Bishop England's letter, or any other cause whatsoever, the Catholics, as a body, should unite in behalf Mr. Van Buren, it will become the duty of every Protestant to unite, not only to resist Mr. Van Buren, but to resist Catholicism. And it fortunately so happens that the Catholics live in communities, and if it should turn out, upon examination of the vote after the Presidential election, that the Catholic neighbourhoods and Catholic counties have given their votes for Mr. Van Buren, it will become the duty of every Protestant throughout the country to exert their influence to resist the increase of a body capable of combining and producing such important political results.—Should it so turn out, Bishop England will find that he has inflicted a blow upon Catholicism more fatal to its progress than any persecution of ours, if we were disposed, as we are not, to persecute his church. He will find that he has destroyed the kind and liberal feeling which has induced many Protestants to place their children in Catholic schools. And one object with us in calling public attention to it, and speaking of his letter as we have done, was to fix the attention of the Catholic clergy throughout the country upon this as the inevitable consequence of Mr. Van Buren receiving a large Catholic vote.

"We are aware that, with a large body of the Catholic clergy, the propagation of their religion and what they believe to be the true faith, is of much more vital importance, than whether Mr. Van Buren or General Harrison is President. And we do not hesitate to avow that we expect that a just regard for their higher obligations, as servants of a Master whose kingdom is not of this world, will prompt them to exert their influence to counteract Bishop England's misguided political zeal. The only way that they can counteract it, is to disabuse the laity, over whom his letter might have an influence in relation to the political question, and its bearing upon them as a society. We therefore believe that Bishop England's letter will have a political effect precisely the opposite of that intended. The clergy cannot but see, that if they rally for Mr. Van Buren, politically, it will rally the Protestants against them—against their schools and their church. We do not believe Bishop England is prepared for this.

"One word for ourselves: As to Bishop England, we have no desire to injure him, or to impair his religious influence. What we have said

has been called forth by himself. It is known that we conceive it to be our duty to resist the influence of men in office, whether spiritual or temporal. This is the principle upon which we have always acted; and if any Protestant minister, exercising similar influence in the Protestant church, had thrust himself upon the political arena, we should have been as ready to call him to account, and censure his conduct as we have been in this case. We have denounced the interference of office-holders in our elections at all times. It was for this that we separated from General Jackson. This is the crying abuse of the present administration, and it is because Bishop England upholds that abuse, that we censure him. He greatly mistakes, if he supposes that any veneration for his character as a minister of the Gospel, will protect him when he forgets that respect which he should entertain for his holy calling, and descends from his elevated position to become the advocate of our corrupt rulers. If he forgets the duty which he owes to himself and his official station, we will not forget the obligations which we owe to ourselves, to our children, and to our country.

"We have understood that the pastoral letter to which he refers, an extract from which is given below was prepared by Bishop England. It at least received his sanction. Viewed in connexion with this fact, his late letter is doubly censurable; and we intend to recur to this subject, and will, in addition thereto, treat of Mr. Van Buren's letter to the Pope, and the efforts that are making in our city to enlist the Catholics for the Administration: especially the emigrant Catholics.—The following is an

"EXTRACT FROM THE PASTORAL LETTER.

"'And here, beloved brethren, whilst we disclaim all right to interfere with your judgment in the political affairs of our common country, and are far from entertaining the wish to control you in the constitutional exercise of freedom—we cannot, in justice to ourselves, refrain from addresing to you a few observations, equally demanded by the love that we bear to our civil and political institutions, and the obligations of morality. You cannot but be aware that our own views and sentiments, respecting the political parties which divide our national councils are as little in harmony as your own, or those of any other religious body in our land. You cannot, therefore, attribute our motion to any political bias, nor entertain the suspicion that it is meant to produce any political effect. Our object is exclusively the respectability of our land, the stability of our constitution, the perpetuation of our liberties, and the preservation of pure and undefiled religion.

"'The periods which precede our great elections, are usually marked by extraordinary excitement. Associations are formed, committees are appointed, clubs are organized, party spirit is excited, the tongue and pen are embittered by virulence, truth is disregarded, and more melancholy and more censurable still, freemen of every religious denomination, electors upon the proper exercise of whose judgment we receive statesmen who may save our republics from ruin, or who may degrade ourselves in the eyes of the world, and may destroy our peace and our liberty; voters upon whose virtue and prudence our dearest rights depend, are brutalized by pampering their meanest passions, are by vile bribery debased to the lowest grade of infamy and recklessness; and thus what is meant to be a blessing is turned into a curse. Beloved brethren, flee this contamination, keep aloof from these crimes—reflect that you are accountable not only to society, but to God, for the honest, independent, and fearless exercise of your own franchise, that it is a trust confided to you not for your private gain, but for the public good; and that if yielding to any undue influence you act either through favour, affection, or the motives of dishonest gain, against your own deliberate view of what will promote your country's good, you have violated your trust, and you have betrayed your conscience, and you are a renegade to your country.

"'Do then, we entreat of you, avoid the contaminating influence of political strife, keep yourselves aloof from the pestilential atmosphere in which honour, virtue, patriotism, and religion perish, and be assured that our republic never can be respected abroad, nor sustained at home, save by an uncompromising adherence to honour, to virtue, to patriotism, and to religion. How often have we had to weep over the havoc of morals, and the wreck of religion, which political excitement has produced.'"

So far we have been drawn to enter upon a subject that we should rather have avoided—Bishop England is, we trust, now disposed of, and in our next we shall enter upon the more important inquiry, whether the Catholics of the United States ought to submit so tamely to the insults which are so copiously flung upon them by sycophants, who bedaub them with flattery or cover them with the filth of misrepresention, as they imagine will best suit the interests of those who hire themselves, or [as it] may suit their own caprice. Will the Catholics of the United States submit to have their freedom of suffrage threatened by a partisan editor of one of the candidates now in the field, who declares the principle of action to be, if FROM ANY CAUSE the candidate to whom he is opposed shall receive a majority of votes in a district where the Catholics are numerous, a war of extermination is to be waged against us? If they succumb to such tyranny as this from Van Buren, or Harrison, or from any man living, they deserve more than the obloquy which General Green has cast upon them and more than the expatriation which he threatens.—And Mr. Green and his associate whisper and print that Bishop England is an INQUISITOR, and has the votes of the Catholics in his pocket!!!

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The following extract from the "Raleigh Star and North Carolina Gazette," of the *ninth* of the present month, will show the use which General Green would have made of the article from the Miscellany, if Bishop England had not done his duty as an honest

man, and corrected his mistake. The Raleigh paper receives the Miscellany in exchange; and it is indeed very strange if, upon the *ninth of this month*, its editor was not aware of the falsehood of the charge which he makes on Mr. Van Buren. We repeat the statement of our conviction, that the assault on Bishop England is because he honestly corrected his mistake.

"THE INTOLERANCE OF VAN BUREN.

"It is a passage of history which no person has ever yet presumed to question, that the NEGRO-WITNESS chief did once exert himself, whilst a member of the New York Legislature, to exclude a regularly elected member from his seat, on religious grounds. In the early part of the public career of Martin Van Buren, Francis Cooper, a Catholic of some distinction, was elected a member of the New York Legislature. At that time, the Constitution of New York prescribed a test oath to Catholics, who might be chosen for the Legislature, which was exceedingly rigid and repulsive in its character. Cooper, on presenting himself to be qualified, refused to take these oaths, because he considered them incompatible with his conscience. In consequence of his refusal to take these oaths, Martin Van Buren stepped forward, and strenuously exerted himself to exclude Cooper from his seat. He was admitted by a large majority; and Catholics have since been admitted to all offices in New York, without taking this oath.

"The above fragment from the history of the negro-witness candidate, will show that he is as destitute of the principle of religious, as he is of that of political toleration. Unless the people of the United States shall find it convenient to conform their political opinions to those of the British representative, he closes the door of office against them. Unless the religious faith of a person shall be acceptable to him, he would aim to close the door of office against him too.

"The warm-hearted natives of Ireland, who are mostly Catholics, should reflect on the heartless indifference, not to say unfeeling contempt for their rights, which was exhibited by the negro-witness candidate, in the case of Cooper. Van Buren is generally supported by the Catholics who emigrated from Ireland to this country; yet we find that he was in favour of raising a bar over their path to office, which would have excluded them as effectually as the test oaths of England used to do."

SECTION III.

THREAT OF EXTERMINATION.

WE beg our readers to look to the advice given by General Duff Green, to our fellow-citizens, which is substantially that they should watch the result of the elections in every district, where there was a large number of Catholics, and if in that district there was a majority for Mr. Van Buren, then that the Catholics should be exterminated, and their religion proscribed. Nor was this a hasty effusion; the General wrote it some days after he had written another article of a similar character; he wrote and published deliberately. Let us now put a case to illustrate and show the practical effect of this principle.

In this city there is a large Catholic population; there can be no question but that even if every Catholic stayed from the polls, and that there was an election before the citizens to-morrow as to whether General Harrison, or Mr. Van Buren should be President, the almost unanimous vote of the city would be in favour of Mr. Van Buren. Thus without a single vote of a Catholic, the result would be produced. It is probable that Catholics will vote, yet that vote would not change the result. We know that a few Catholics, perhaps three or four, openly avow their preference for General Harrison. They are upon the same standing in their church as their fellow-members are, who avow a different preference, they have the same religious rights and facilities, and are upon the same friendly footing with their clergy; they use without suffering any inconvenience, their unquestionable right of citizens.

In what does the crime of the Catholics consist, that they shall be exterminated?

We shall give another instance, and point out not a supposition, but a fact. There is a large body of Catholics in the city of Savannah, in Georgia. An election for municipal officers, was held there about twelve days since, upon each of the two opposed tickets there were the names of two Catholics, each of the four actually was or had been a member of the vestry. We know that at least one on each of the tickets is now in that office, and is a regular partaker of the sacraments, all are intimate friends of their pastor, and of Bishop England. The election turned precisely upon the preference for Van Buren or Harrison: this, and only this, was the ground of contest: the tickets proved that it was a strict party vote. The Van Buren ticket succeeded by an average majority of 81. According to General Green's principle, the Catholics of Savannah should be exterminated and their religion proscribed!—The Catholics of Savannah? No, but the whole body of Catholics throughout the United States. And this is the republicanism and the toleration of General Duff Green, and his supporters!—We do not charge it upon the party that employs him, though we have long known that it is the principle of vast numbers of that party, yet we also know it is reprobated by a large number who are honestly opponents to the Democratic party, who

love republicanism, and who would show, if necessary, their hatred of persecution by rallying even in the field of fight to prevent the extermination of the Catholics. It is, therefore, we do not consider it the principle of the party, though cherished and fostered by men high amongst them, but published only by a few.

We believe, for our own part, that even the General himself would not wage this war of extermination—we look upon his production in another light more insulting but less malevolent. We consider it as intended to work upon the fears of cowards rather than to proclaim what he intended to have done. We may be wrong; perhaps he intended to do what he described. With that we have no concern. The General and his troops may begin as soon as he pleases, —nor need the Catholics lift a finger in their own defence: the spirit of Boston is not that which influences the Union. We are safe under the protection of our Protestant fellow-citizens. We are safe under the guardianship of those who are neither Catholic or Protestant. We are safe under the protecting genius of our free institutions. We have no fears, though it has been fashionable to insult us; and still we are treated with a contumely which is flung upon no other portion of our fellow-citizens; but Catholics themselves are greatly to blame, for they have frequently exhibited too much of the spaniel, and whilst they continue so to do, will receive that obloquy which is due to what is meanness of character, but not the humility of religion.

The Protestants have good sense enough to know that the safety of each sect and the preservation of religious liberty consist, not in the destruction of the Catholics, but in the immediate and uncompromising destruction of such a principle as General Green recommends; a principle which would destroy the Catholic this year, the Methodist the year after:—the Baptist, the Protestant Episcopalian, and every other would follow, unless each should sustain the heartless partisan politician, with or without his conscientious approval, or he must together with his religion become the victim of the exterminator. Such is the doctrine which Protestants are invoked to carry into practice, that General Harrison may get Catholic votes!

The most insolent passage in General Green's production is that in which he boasts of patronising Catholics—because he sent his children to their schools!

We suppose he paid and they taught, and if he knew of a better school he would have sent the children thither, as he ought.

SECTION IV.

CATHOLIC VOTERS.

We continue this designation, though the subject is now not precisely the same as that with which we commenced. We do so without reference to the election of either General Harrison or of Mr. Van Buren, and without any regard to any political party, though, as we before observed, the spirit of which we complain is diffused far more extensively in one of the present parties, than it is in the other,—yet as it is not an ingredient of the party politics, but an accidental appendage, we do not charge it upon that party.

We complain that an insulting distinction is habitually made between the Catholics and their fellow-citizens; the Catholics are denounced as enemies to their country, as the tools of foreign monarchs, as dangerous to the existence of our liberties. This, even General Green testifies. In his article of September 3d, he has the following passage:—

"We are aware that there is a deep and abiding prejudice against Catholicism, and that many believe there is a well-arranged plan on the part of Catholic monarchies in the old world to revolutionize our government by the introduction of Catholic emigrants."

General Green thus acknowledges what we believe no person who knows this country will attempt to deny, that *throughout the United States there is a deep and abiding prejudice against our religion.* That is, in plain language, that there exists a deep spirit of hostile bigotry against Roman Catholics. The General goes farther, for he points out the emigrant portion of the Catholics as the most obnoxious, and he gives the cause of that greater hostility, because it is pretended that they have been introduced by the monarchs of Europe, or their agents, into this country, to produce a revolution. This is a serious charge, not made by the editor of the Baltimore Pilot and Transcript, but testified by him as existing.

The charge has been made during years in a variety of ways by the sectarian papers. We now take up the three first which are at hand, merely as specimens.

From a short article in the *Christian Intelligencer*, we select the following passages. It is headed "MATTERS FOR PROTESTANTS TO THINK ON."

"That the Romish religion is *a corruption* of Christianity, superstitious, idolatrous, and *tyrannical*, and that its predominance is a thing to be deprecated and resisted, are not matters of doubtful disputation with Protestants."

"From the very assumption and claims of the Popish Church, it must of necessity, and as a

matter of conscience, be *a persecuting* church; and such its whole history proves it to be."

"That a mighty effort is at the present time put forth, with great sagacity and perseverance, by the papal authorities, with the view of extending their influence in Protestant countries, no observer of the signs of the times can fail to perceive. The evidences of it are every where apparent."

"Our country is inundated with popish ecclesiastics and emissaries. No effort is spared to gain to the utmost the control of education throughout the length and breadth of the land. There is a deference, on the part of political men, to popish prejudice and projects of a striking and peculiar kind, and of no auspicious omen."

This is from a New York paper, and after alluding to the claim of the Catholics of that city to get their share of the school fund, with power to educate their own children, or to secure that they shall not in the public schools, be taught to despise their own religion, and after misrepresenting the nature of the claim, it continues—

"It is not our wont to indulge in hard words, and it gives us pain to find occasion to speak as we have done—but this project, viewed in its various bearings, and in the manner in which it is prosecuted, appears to us to be monstrous and audacious—and in connexion with other indications, calls for the vigilance of all who prize the perpetuity of our precious liberties, civil and ecclesiastical."

The usual mode of concluding their tirades against us is to say that they are not in the habit of using harsh language, but with respect to us it is unavoidable.

The "Christian Observer," published in Philadelphia, on the 10th of this month, says—

"There is, however, occasion to notice the movements of ecclesiastics of the Romish faith, that Protestants who appreciate the liberties of their country may be awake to the devices and plans prosecuted in the republic by the subjects of a foreign power."

The "New York Observer" says—

"The citizens of this republic cannot be too watchful of the movements of Roman Catholics in their midst. The wiles of Jesuitism are too subtle to be detected by a careless eye, and the progress of Popery may be so slow and insidious that, before we are aware of it, the throne of the beast may be planted on the shores of America, and the religion of Antichrist be the religion established by law.—That such are the designs of the emissaries of the Pope we have too much reason to fear. All they ask is the opportunity, and they would fasten on us, by the strong arm of government, the system that kings have shaken off, and which now seeks to enthrone itself in a land of liberty."

We could add thousands of extracts far more strong and explicit, by merely looking back through our files:—but there is no necessity, because it is conceded on all hands that this insulting distinction between Catholics and their fellow-citizens exists.

We again adduce General Green, as a witness, to show more distinctly the nature of the charge. In his first article of September 3d, he says—

"The Protestant community have been warned, as well from the pulpit as from the press, that the money expended in getting up schools, as well as that used in *sending* PAUPER *and other Catholic population* to this country, is part of a system which, looking to the nature of our institutions, contemplates a great religious, as well as civil revolution by means of imported Catholic votes."

Now, so far as relates to the charge of the Catholics contemplating a change in religious as well as in civil matters, we admit that the General gives a very fair representation of the unfounded assertions of the prejudiced accusers,—but although we have attentively perused the tirades that for years have been printed and circulated upon this subject, we must avow that we have no recollection of any charge made upon either the Catholics of Europe or those of the United States, that they expended money in sending or bringing hither a Catholic population; for it is a notorious fact that the Catholic immigrants paid their own expenses. They themselves, and not agents of others, bargained at the foreign ports and paid the passage money,—and we defy any one to prove any agency but that of the individuals themselves. We shall for the present hold the opinion that this is a gratuitous assertion of General Green, to subserve purposes of a party, until he shall have shown evidence that this was previously and openly charged.

He especially states that this money was spent in bringing hither CATHOLIC PAUPER POPULATION. The General has been guilty of wantonly inflicting the grossest insult upon the great body of Catholics in the United States, unless he can show the truth of two propositions, neither of which is true.

1. That CATHOLIC PAUPERS were sent hither. 2. That it was commonly and generally charged that they were sent hither by the Catholics of Europe. We may add —3. That they were sent by them for the purpose of revolutionizing our institutions.

We dislike retorts, but we must here give the General what he richly deserves. The only imported paupers that we ever have known sent to these United States, were Protestant paupers, sent by the Protestant overseers of the Protestant workhouses of Protestant England, in order to save their own good Protestant country the expense of supporting its own Protestant paupers. Our Protestant brethren will perceive that

this is no assault upon them: it is but a gentle admonition to a liberal patron of Catholic schools, who is justly desirous to procure for his children the best education, to be cautious how he insults Catholic immigrants. We well remember the commotion created in some of our northern States at discovering the ragged, the wretched, the maimed, the lame, the decrepid and the sickly hordes of this unwelcome accession from "the bulwark of Protestantism."—We fully concur in the propriety, as we have witnessed the efficacy, of the American remedy. The poor creatures were reshipped, and sent to the doors of their heartless exporters. We desire that when a cargo of CATHOLIC PAUPERS may be landed on our shores, they who sent them may have them in like manner returned upon their hands.

But who are they whom the General styles, paupers?—They are the bone and sinew, the nerve and muscle of the country; they are the men who give unceasing labour in return for common wages, but upon whom the generosity of General Green's associates bestows more than they bargained to receive. Yes, for they bestow obloquy, they bestow insult to themselves, reproach to the country of their birth, vituperation to the religion of their choice, and their best efforts to keep them helots during life; to allow them the enviable privilege of seeing themselves surrounded by men enjoying political and civil rights without being permitted a hope of ever becoming citizens themselves. This is more than their contract required.

We know also, that not unfrequently they have been swindled and cheated of the money they contracted to receive, and when worn down with toil, and maddened by disappointment, destitute of friends, bereft of the aid of religion, and provoked by the sarcasms and false charges upon themselves, their religion, and the land of their nativity, they violated the peace, but were appeased by the remonstrances of a priest, the very associates of General Green in his *present partisanship*, were the first to complain of this *undue influence*, as destructive to our liberties by substituting the priest for the constable, and teaching foreigners rather to bow before the shrine of a "false church," than before the tribunal of justice,—thus introducing the spirit of clerical despotism on one side, and of abject slavery on the other.

We recollect the story of an unfortunate man who was subjected to the lash of a drummer: when he was cut under the shoulder-blade, it was too high, the touch on the loins was too low, and the unfortunate executioner finding him equally out of humour with all sorts of whipping, resolved to follow his own judgment—so with the haters of our *Catholic paupers*. If the *imported voter* is turbulent, he is a *riotous foreigner*, if he listens to the voice of religion, he is a *popish slave*. If the labourer be disposed to hear us, we will say to him, —"Do as the drummer did:—Follow the dictates of your own judgment. These men do not love you, and will not love you!—Have Christian charity for them, and care as little for them, as we do; that is, just nothing. Hold to your religion and to the republic, and be independent of those who in truth fear you, though they affect to despise you. We leave to the recollection of General Green himself, the contemplation of what he said and wrote on a former occasion to excite anything but sympathy for those hard working *Catholic paupers*.

The men whom General Green has dared to call paupers, and whom his associates habitually stigmatize, are they who have built our cities, dug our canals, levelled our railroads, laboured in our mines, felled our forests, and cultivated our soil. These are the men who create the wealth of a nation, and who can if necessary, maintain the rights of the country in the face of her foes: but they are *paupers?* CATHOLIC PAUPERS, and they must be driven from the ballot-box, lest these *imported Catholic voters* should at the beck of the monarchs of Europe, destroy our free institutions!

Again we adduce General Green as a witness. In his article of Sept. 7, he says—

"The Catholics of Ireland, and in the United States, are lovers of liberty for the sake of liberty. They are the weaker and the persecuted sect: and although under other circumstances they would be monarchists, *in the United States they are advocates of freedom and of republican institutions.*"

Yes, these are *paupers*, the IMPORTED CATHOLIC PAUPERS, who are to be the instruments in the hands of the monarchs of Europe, to destroy our free institutions! And who therefore are not to be admitted to the polls. And who are to enjoy also the enviable prerogative, that if, at the present election, Mr. Van Buren obtains a majority in any place where the Catholics are numerous, the Protestants are to be invoked by the agent of the party opposed to the said Martin Van Buren to oppose Romanism! This is a proud distinction. The Catholics, the *pauper Catholics*, the imported Catholics, should manifest their gratitude for this insult by voting against the said Martin Van Buren.—But there is a stronger

reason than all others why they should vote against Martin Van Buren. It is because when every one else called the head of their church "*a beast*"—"*a great beast*," "*a monster with a cloven foot*," "*the enemy of God*," *Anti-Christ*," and a "FOUL THING, an UNCLEAN THING." Martin Van Buren had the consummate impudence to write, as Secretary of State, to the American Consul at Rome, an official letter in which he used in relation to the Pope the language of courtesy and respect that is usual in all diplomatic intercourse between the officers of civilized governments.

Can any comment of ours better show the insolent spirit with which Catholics are treated?—We shall resume the subject.

SECTION V.

WE copy the following article from the "Baltimore Pilot and Transcript," (Duff Green, editor,) of Saturday morning, September 19th, 1840.

BISHOP ENGLAND'S LETTER.

"We now proceed to fulfil our promise, to speak of Bishop England's letter, in connexion with the late election in Illinois, Mr. Van Buren's letter to the Pope, and the attempt to carry our local elections by the aid of foreigners.

"In approaching this question, it is proper to look into the power of the Pope, to see what it is, and how it may act, if it is brought to bear on the politics of the country.—For the present, we forbear going into the past history of the church, or its abuses. It is proper, however, that we should say, that the Pope is a temporal, as well as a spiritual monarch, and that he looks upon the members of the Catholic Church everywhere, as subject to his dominion. Hence the letter of Mr. Van Buren, giving assurances that Roman Catholics in this country 'are at perfect liberty, and that they enjoy entire exemption from coercion, in every possible shape, upon the score of religious faith,' was received by his holiness with the highest gratification, and constitutes a new era in the history of the church. It is not to be supposed that a circumstance like the opening of this correspondence, was withheld from Catholic Europe.—Hence, Catholic emigration to the United States, was necessarily coupled with the idea of protection from the government.

"But what forms the extraordinary feature in the correspondence between Mr. Van Buren and the Pope is, that it originated in a misunderstanding between two priests in Philadelphia, who applied to Mr. Van Buren, and requested him, as Secretary of State of the United States, to ask the Pope's interference; thus blending, at once, Church and State.* As Mr. Van Buren's object was to strengthen himself, by bringing together the odds and ends, of all parties, he soon saw his advantage, and availed himself of the occasion to enlist the good feelings of the Catholics of this country; and his letter is so worded as to produce political capital. Hence we find that his partisans everywhere are relying upon the foreign Catholic vote to control the elections. The editor of the Republican, in this city, appeals to them as 'foreigners,' admitting that they are relied upon, as foreigners, to control our elections.

"In this aspect of the case, the interference of Bishop England is doubly reprehensible, and should awaken the attention of Protestants throughout the country. We give below, an extract from the Lynchburg Virginian, showing that this foreign vote was relied upon; and did control the late election in Illinois. And we have understood, and believe the fact, that foreseeing that the legal vote of the state would reject Mr. Van Buren, his partisans, who happened to be a majority in the state legislature, passed a law authorizing unnaturalized foreigners to vote at elections. The question was made before the courts, and the decision upon their right to vote has been postponed until after the presidential election, in order that their influence may be brought to bear in aid of Mr. Van Buren in November. It will, indeed, be a grave question, whether the people of the United States will permit Mr. Van Buren to take his seat as President of the United States, if it should turn out that he is elected by the introduction of these illegal foreign voters.

"We call special attention to the article from the Lynchburg Virginian. Its perusal should arouse the indignant feelings of every native born citizen of the United States; and if the descendants of our Revolutionary fathers had the virtue and patriotism which belonged to their ancestors, the facts here disclosed would, of themselves, be enough to create a feeling of universal indignation throughout the whole country, and drive Mr. Van Buren in merited disgrace.

"But there is another feature of this case which renders the interference of Bishop England more improper. We know that all Europe is at present opposed to us upon the question of slavery. We know that a great effort is making to prejudice the public mind against our institutions, and that such has been the force of public sentiment, brought to bear upon the Pope, that he has required the Jesuits, who held a large number of slaves in this state, to dispose of them.

"Every one who knows anything of the power of the Pope and of the clergy, can be at no loss to foretell what would be the consequences of an order from the Pope, if he should, at any time, adopt the dogmas of abolition, directing the Catholics of this country to emancipate their slaves. We have no security that, in the course of events, some one, deeply imbued with the prevailing European sentiment, may not be installed as head of the church; indeed, the sale by the Jesuits of their slaves, may well be considered a preparatory step, and as paving the way for the exercise of the power of the church in relation to this property.

"Look at Bishop England. He is a legate of the Pope to his dear son, the illustrious and honourable Boyer, President of the Republic of Hayti, authorized to treat with him respecting he affairs of the Catholic religion throughout

* Vid. "Harold Correspondence," in Vol. V.

the republic, to form a national clergy, and establish discipline, and to provide for the spiritual and ecclesiastical wants of the people—clothed with all the requisite authority. For proof of this, see the Pope's letter to Boyer, given below.

"We do not complain that Bishop England, who holds this official relation to the President of Hayti, should exercise all the privileges which pertain to him as a citizen of the United States. He is entitled to his preference in the choice of a chief magistrate. He is entitled to express that opinion upon all proper occasions; but we deny the propriety of his coming forward, and using the influence which his official station gives him, for the purpose of enlisting the Catholics of this country as a consolidated interest in support of Mr. Van Buren. All who know the influence of the clergy over the more ignorant Catholics, especially those who have lately come into this country, will see the impropriety of his interference.

"We have been told that our articles upon this subject have given great offence. We have lost some subscribers; and many of our political friends express their fears at the consequences of our having dared to censure Bishop England's conduct.

"What renders this the more extraordinary is, that those who have spoken to us upon the subject, concur with us in opinion, and yet disapprove our course because of its apprehended consequence. We call upon Protestants throughout the country to take note of these things, and to be prepared, should it turn out that the Catholics, as a body, in this city or elsewhere, should vote for Mr. Van Buren, to take this matter into serious consideration, and examine how far it may become the duty of the Protestants of the United States to adopt countervailing measures."

Extract from the "Lynchburg Virginian," referred to above.

"HEAR THIS!—The Illinois papers assert, in the most unqualified terms, that the election in that state was carried in favour of the administration by the votes of the unnaturalized foreigners, who were at work upon the canals; and this assertion is sustained by the fact, that the administration gain is exclusively in those counties of the state where these foreigners abound. Their assertion is farther confirmed by a circumstance stated in the last Charlottesville Advocate:—'A very intelligent friend (says that paper) left Charlottesville some six weeks since, for the West, on a trip of business. When he took leave of us, he was a decided administration man. He has just returned, and while he says he cannot consistently sustain General Harrison, he denounces Martin Van Buren and his whole clique in the strongest terms. He informs us that the state of Illinois has been carried for the administration, by the frauds and most unprincipled manœuvring on the part of the officers of the government.' Among others he mentions, that 450 Irish labourers employed on the public works, were distributed among doubtful counties, in order to secure the ascendency in the state legislature; and that about 2000 Germans, who have lately settled in Illinois, and who are wholly uninformed as to the character of our institutions and public men, were induced to vote for the Van Buren ticket, by being told, that in the event of Gen. Harrison's election to the presidency, every German in the country would either be reshipped to Germany, or reduced to the condition of a slave in this country.' Thank Heaven! the field upon which frauds of this character can be practised, is so limited."

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MR. VAN BUREN'S LETTER TO THE POPE.

Mr. Van Buren to Mr. Cicognani.

"Washington, 20th July, 1830.

"Your letters of the 11th of April, and 5th of May, the first anticipating the favourable sentiments of His Holiness the Pope towards the government and the people of the United States, and the last confirming your anticipations, have been received at this department, and submitted to the President, by whom I am directed to convey to His Holiness through the same channel, an assurance of the satisfaction which he derives from this communication of the frank and liberal opinions entertained by the Apostolic See, towards this government and people, and of the policy which you, likewise, state His Holiness has adopted, and which is so worthy of the head of a great and Christian Church, assiduously to cultivate in his intercourse with foreign nations, the relations of amity and good will, sedulously to abstain from all interference in their occasional differences with each other, except with the benign view of affecting reconciliations between them.

"You will accordingly seek an early opportunity to make known to the Pope, in terms and manner best suited to the occasion, the light in which the President views the communication referred to, and, likewise, you will assure him that the President reciprocates, in their full extent and spirit, the friendly and liberal sentiments entertained by His Holiness towards the government and the people of the United States, by those which he entertains towards the government of the Apostolic See, and the people of the States of the Church; and it is the President's wish that you should, upon the same occasion, offer his congratulations to the Holy Father upon his recent succession to the tiara; not from any hereditary claim on his part, but from preponderating influence, which a just estimation of his talents and virtues naturally had upon the enlightened councils by whch that high distinction was conferred, and which afforded the best pledge that his pontificate will be a wise and beneficent one.

"You will take care, likewise, to assure His Holiness, in reference to the paternal solicitude which he expresses in behalf of the Roman Catholics of the United States, that all our citizens professing that religion stand upon the same elevated ground which citizens of all other religious denominations occupy, in regard to the rights of conscience, that of perfect liberty, contradistinguished from toleration; that they enjoy an entire exemption from coercion, in every possible shape, upon the score of religious faith; and that they are free, in common with their fellow-citizens of all other sects, to adhere to, or adopt the creeds and practise the worship best adapted

to their reason or prejudices; and that there exists a perfect unity of faith in the United States, amongst religionists of all professions, as to the wisdom and policy of that cardinal feature of all our constitutions and frames of government, both those of the United States and the separate states of the Union, by which the inestimable right is formally recognised, and the enjoyment of it is inviolably secured."

This letter of Mr. Van Buren was published in the Miscellany of September 4th, 1830. —*Eds. Miscellany.*

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LETTER FROM THE POPE.

We find in the Journal des Debats, (Paris) the following letter from the Pope to President Boyer:

To our dear Son, the Illustrious and Honourable BOYER, President of the Republic of Hayti.

GREGORY XVI., Pontiff.

Many and unanimous accounts, as well as the correspondence of your ministers, have apprised the Chair of Rome, which, by the will of God, we now occupy, of the zeal which distinguishes your excellency, and of your sincere desire to cherish and consolidate the Catholic religion, which has been rendered by the constitution of Hayti, the religion of the State.

These sentiments, worthy of a Christian and of an enlightened prince, have filled us with the more lively satisfaction because we hope that they will advance the glory of God and the eternal salvation of man; that they will constitute a title of honour to yourself in life, and will obtain for you a great and glorious recompense hereafter.

In former years the Apostolical Chair of Rome has laboured, by correspondence and by missions, to promote the interests of the faith in the illustrious Republic of Hayti: but, owing to the distance and various other circumstances, nothing definitive has yet been done. We have now determined to send near your excellency our legate, the venerable brother John England, Bishop of Charleston, in the United States of North America, whose intelligence and piety are well known, that he may treat with your excellency respecting the affairs of the Catholic religion throughout the republic; that he may deliberate with your excellency respecting the choice of pastors; that he may form a national clergy; establish ecclesiastical discipline, and provide for the spiritual wants of the people; that by your excellency's aid and favour, our said legate may execute his task successfully. He is invested with the requisite authority, and we recommend him to your protection. In the hope that this will be extended, we cordially bestow on your excellency, and the republic which you govern, the Apostolical benediction.

Given at St. Peter's, at Rome, sealed with the seal of the fisherman, the 20th of May, (4,) A. D. 1834, and of our Pontificate, the third.

GASPAR GASPARINI.

Our readers will agree with us that the following ludicrous echo of General Duff Green's first article would be quite a blot upon our columns, but that it sometimes is lawful to devote a little of our space to entertaining matter.

From the "Southern Observer," Baltimore, Sept. 11th, 1840.

"BISHOP ENGLAND'S LETTER.

"We have always aimed at carefully abstaining from meddling in politics, and we think the Lutheran Observer has succeeded in maintaining as perfect a neutrality in this respect as most other religious papers. Nor do we intend at present, or in future, to lend our columns to the purposes of any of the great political parties in our country. We have, indeed, our private preferences, but these we deem it most prudent to keep to ourselves, or at least to avoid spreading before our readers or advocating in our columns.

"We do not, however, regard it as our duty to hold our peace when the official influence of Popish dignitaries is brought to bear upon political questions in this country. We care not to which political party Romish bishops and priests belong; they have no more right to exert their ecclesiastical influence in behalf of the interests of their favourite party than Protestant ministers have. Nineteen-twentieths of them are foreigners, many not even naturalized, and all of them owe allegiance to a foreign potentate. The Pope is their lord and master, and his interests are, with them, paramount to all other interests. Whenever Popish bishops and priests, therefore, openly enter the field of politics, and essay to sway our elections, we shall consider ourselves not only justifiable but bound to resist them by all lawful and proper means. It matters not with us to what party of politicians they join themselves, we shall equally oppose them. We are free-born Americans, and it is not for unnaturalized foreigners, the vassals of a European tyrant, to dictate to us in regard to the administration of our political affairs.

"Bishop England, an Irishman of not very ancient importation, a legate of his *Holiness* at Rome, a man of whose talents the Romanists are astonishingly proud, and whose praise is constantly in their mouths, but whose plethoric habit of body, and broad, full, ruddy face, furnish abundant manifestations that the animal nature preponderates immensely over the intellectual; this bishop, who arrogantly signs himself with a cross or dagger, '† JOHN, BISHOP OF CHARLESTON,'* (in South Carolina,) is in the field of politics, and has undertaken to instruct us in matters appertaining to the administration of our free, republican government.

"We will not here repeat what we have stated in another article, that there is a well-arranged

* Would it not be more modest, and certainly more consistent with truth, to style himself '*Bishop of the Roman Apostacy in Charleston?*' or does he wish to intimate that the Protestant churches in Charleston also owe him allegiance, and that he is looking forward to the period when all those churches will be brought under his subjection? Unless this is the case, upon what ground does he usurp the right of denominating himself '*John, Bishop of Charleston?*'"

plan, on the part of Catholic monarchies in the old world, to revolutionize our government by the introduction of Popish emigrants; nor will we now remind our readers that we consider the money expended in getting up schools, as well as that used in sending pauper and other Catholic population to this country, as part of a system which, looking to the nature of our institutions, contemplates a great religious as well as civil revolution by means of imported Popish voters. But we will state that it is said that Bishop England has been designated by him who blasphemously professes to be the successor of St. Peter as 'INQUISITOR-*General of the United States;*' and his electioneering letter is not calculated to remove the fears of those who suspect that there is too much truth in the report.

"Bishop England talks in his letter about 'republican simplicity;' what a burlesque for a man who is the willing vassal of the proudest and most voluptuous and gorgeous potentate on earth, (we mean the Pope, of course,) to prate to us about *republican simplicity;* a man who occasionally appears in the Cathedral in this city, decked out in all the costly trappings and rich and extravagant vestments of priestly pride, of foreign manufacture; whose fingers sparkle with golden rings set in with diamonds, and whose whole appearance and habit palpably indicate the most luxurious living; a man who delights to figure in foreign courts and who plays his highest games in the Vatican at Rome: for such a man to gossip to us about 'republican simplicity,' and to undertake to instruct us how to remedy the political evils, imaginary or real, which are said to afflict our country!—how supremely ridiculous, how insolent, how hard to bear with due composure!

"Our indignation on this subject arises wholly from the unwarrantable officiousness of this foreign prelate in the internal affairs of our country. It is a question of not the slightest moment with us what political views he may espouse; if he is a citizen of the United States he has just as good a right as any other to entertain and express his opinion, but not so as to bring his ecclesiastical standing into action for or against either party. What would be thought of a very distinguished and influential Protestant minister of the Gospel, who would use his official influence, whether in the pulpit or out of it, whether by writing letters for the press or by preaching, to the advantage or prejudice of the present administration? He would be condemned and despised by the great mass of the people; then let the same penalty attach to *dagger* '† JOHN, *Bishop of Charleston.*' Verily, he deserves a threefold portion of the odium due to such misconduct, because no Protestant minister can so completely control the sentiments of his congregation as can a Popish priest or bishop those of his servile followers.

"But we have detained our readers too long with our own reflections. The following is the reply of Bishop England to an invitation to the dinner recently given, by the democratic citizens of Columbus, to Judge Colquit; the discerning reader will distinctly perceive the spirit of the Jesuit betrayed in every sentence."

We have known public journals conducted by gentlemen, some that were conducted by ladies, and some that were conducted by persons who were neither ladies nor gentlemen. Our readers will form their own opinion as to the category in which the editor of the "Lutheran Observer" should be placed. He seems to have studied in the same school with the editors of the "*Baltimore* RELIGIOUS and LITERARY *Magazine.*" What does our friend General Green think of the parody of his article?

SECTION VI.

CATHOLIC VOTERS.

BEFORE leaving the charge made upon the Catholics, of filling the land with their paupers, we shall draw General Green's attention to a few additional facts.

The corporations of our seaports are very careful in requiring bonds and good security from the masters of all vessels that bring foreign passengers to their wharves, to insure payment of any expenses to which alms-houses, poor-houses, or hospitals may be put by such passengers for a considerable period after their arrival. In most places the captains, finding this not a very pleasant nor a very safe mode of dealing, procured that, in lieu of the bond, a composition should be struck, generally from two to ten dollars per head. Inquiries have been made in Boston, New York, and other places, and upon investigation it has been demonstrated that a yearly profit of several thousand dollars was made by the city, by means of the composition thus levied upon those foreign Catholic paupers, as they have been insolently called.

We have made inquiry in this city, and been informed by respectable commissioners of the poor-house, that it seldom happens, except in case of sickness, that one of those "Catholic imported voters," is found upon their list. In this state, being on the roll of the poor-house would operate as a disfranchisement. So far, then, from being a burden upon the country, the country taxes them upon their arrival, taxes them upon declaring their intention to become citizens, and taxes them a third time in being admitted to citizenship. And yet they are "imported paupers!"

We have inserted on our columns this day an article from the "Lutheran Observer," the editor of which appears to us to claim the authorship of the offensive paragraphs to which General Green gave currency by copying them, affecting only to give the sentiments of others, without adopting them himself. We wish the happy pair joy in their union.

General Green charges Bishop England

with having sought to influence the Catholics as a body to vote for Mr. Van Buren.

"We have forborne to notice these letters, because, until the result of the Illinois elections, and the letter of Bishop England, we had seen nothing in the progress of the canvass to justify a belief that any attempt to bring the Catholics, as a body, to vote for Mr. Van Buren would receive the countenance of the Catholic clergy, or of any distinguished member of that body."—*Pilot of Sept.* 3.

"It is only when we find those who exercise a spiritual control like that of Bishop England, putting aside *his* priestly robes, and entering the field of politics as he has done in this instance, that we feel called upon to examine how far that spiritual control is calculated to exercise an undue influence over the minds of men, and to call upon all good Catholics, as well as Protestants, to resist it."—*Ibid.*

Let us now examine what havoc the Bishop has made in the field of politics, and how he has called upon the Catholics, as a body, to vote for Mr. Van Buren.

General Green gives those proofs in his paper of the 7th of September. We shall give them in order. First. A son of the Secretary of State, who publishes a paper in Mobile, prints the Bishop's letter, and marks part of it in italics, to prove that the Bishop is for the administration.

Therefore, the Bishop has entered the field of politics, having put off his priestly robes; and thus divested of the symbol of his spiritual character, he wields his spiritual influence to induce the Catholics, as a body, to vote for Martin Van Buren.

Who will deny that General Green is an admirable logician? How clearly is his conclusion contained in his premises?

Proof the second.—The Baltimore Sun enlightened the monumental city with the letter similarly italicised.

Therefore—

The Council of Baltimore told the Catholics that each voter was bound in conscience to prefer the public good to his private interest in voting for public officers; and that each voter was to act an independent honest part, according to the dictates of his own conscience. The council moreover told them that the bishops themselves had different views, and had no right nor wish to influence the vote of any man. Bishop England was one of thirteen who subscribed to this declaration.

The opponents of Mr. Van Buren proclaimed that all the mischief which afflicts the land, and all that is imagined to be in existence has been produced by Mr. Van Buren; Bishop England being asked if such be his opinion, says that he thinks Mr. Van Buren did not produce it, but that many very great men say that he did, but yet the Bishop's opinion is not changed.

Therefore, though the Bishop never alluded to religion, nor to voting, he is guilty of endeavouring to get the Catholics, as a body, to vote for Mr. Van Buren. Such is the logic of General Green!

Now, Bishop England is the champion of Catholicism, and all the Catholics will follow him. This is another of the General's proofs. Yet in the very same article he informs us, that he is sustained in his assault upon Bishop England by "the intelligent Catholics of Baltimore, and especially by the eminent Catholic clergymen" of that city, who do not consider an attack upon Bishop England to be an attack upon the Catholic religion. We never said it was; but we do say that [talking about] *foreign Catholic paupers*, was; that insinuating that they were sent hither by the monarchs of Europe to destroy our liberties, was; that insinuating that the Catholic votes of this Union were in the pocket of the Pope's inquisitor, was; and we will demonstrate, that grossly as General Green has insulted Bishop England, he has treated the "eminent Catholic clergymen" of other places worse.

Did General Green believe that the Catholics were so slavishly subservient to their "champion," when, on the 7th of September, he wrote?—"He will be fortunate, indeed, if he escapes the censure of those who are in authority above him, for the abuse of the influence which his official station gives him."

Did he not assail the Catholic Church when he called upon the Protestants to persecute the religion if it was found that Mr. Van Buren got a majority of votes in any place where Catholics were numerous? Did "the eminent Catholic clergymen" of Baltimore consider this to be merely "a censure upon Bishop England," and not an attack upon their religion, and upon the Catholic freedom of suffrage?

Thus, it is plain that the Bishop's whole crime consisted in writing what he authorizes us to say he still thinks, that whatever real evils have fallen upon the country are derived from other sources, and not from the administration of Mr. Van Buren. And though, since General Green's assault, the Bishop thinks proper to use the right, which he will not forego, of expressing his preference, he defies any one to show that he has by any way whatever sought to influence any one under his spiritual charge to vote one way or the other, though his advice has been asked by many.

General Green has vented all his rage

against the Catholics, because of his greater affection for them. Why can he not spare a little for a large number of the clergymen of various Protestant denominations who are praying and preaching for the opposed candidates? We could give him at least fifty from various sections of Georgia, and the larger number are eloquent for his own party? He need not come South. His co-labourer in Philadelphia can probably favour him with the name of the subject of the following article:

From the "United States Gazette," Sept. 25.

"AWFUL TREATMENT OF A CLERGYMAN.

"With such a heading, or *caption*, for it is very taking, we met a paragraph in the papers, which we thought would rouse the indignation of the press. 'Pulling a clergyman's nose, and kicking him from the pulpit,' is worse than sacrilege,—and what is more, the clergyman was a Van Buren man. We were shocked to think that any Whig should be guilty of such an outrage, and felt determined to denounce the perpetrator of such an act. How like a demon he must have appeared, thought we, winding his way up the crooked stairs of the pulpit, and laying violent hands and feet on a minister of the Gospel in the very midst of his ministerial labours, 'in the sober use of his legitimate, peculiar powers.' We read the paragraph more carefully, and found that a clergyman had been preaching and praying party politics in his pulpit, and some indiscreet young man had said that he '*ought to have* his nose pulled and be kicked from the pulpit.' He was wrong, nevertheless—there is nothing canonical in such gross applications—the scourge of small cords (of public opinion) should be applied to him who would make his ministry of peace a means of social war, and change the place of prayer to a den of party strife."

The next is a little specimen from Georgia. The *Savannah Telegraph*, of Sept. 15, informs us of a large Harrison meeting in Scriven County, at which the Van Buren men assisted.

"The company having assembled at the court-house, under an arbour,

"On motion of Col. A. S. Jones, the Rev. Peyton L. Wade was called to the chair, the Democrats not voting.

"The chair announced the order of the day, viz.: Col. Gamble was to open, followed by Col. Lawson, Democrat, without being limited as to time,—other speakers would be timed.

"Col. Thos. Green moved that the Rev. Moses N. McCall be associated with the Rev. Peyton L. Wade in the chair, and to which motion the chair objected, on the ground that the motion was out of order, as 'the meeting was a Harrison meeting.'"

It is not want of materials that prevents our furnishing the General as abundantly as he could desire.

Now, here is direct clerical influence openly used by Protestant clergymen, and is there nothing of censure but for the Pope's inquisitor? This is the impartiality of our press.

It is of this, and not of supporting General Harrison, that we complain.

One word now for the influence of Bishop England, the "Catholic champion," the "grand inquisitor," and for the prospect of his carrying the vote of the Catholics as a body.

The council which the General praises so much, says, and the General prints it,

"And here, beloved brethren, whilst we disclaim all right to interfere with your judgment in the political affairs of our common country, and are far from entertaining the wish to control you in the constitutional exercise of your freedom—we cannot, in justice to ourselves, refrain from addressing to you a few observations, equally demanded by the love that we bear to our civil and political institutions, and the obligations of morality. You cannot but be aware that our own views and sentiments, respecting the political parties which divide our national councils, are as little in harmony as your own, as those of any other religious body in our land."

Will General Green charge the prelates with the publication of a lie? Is not this, then, plain evidence that there was as little chance of getting a consolidated Catholic vote as of getting a consolidated Protestant vote?

Bishop England subscribed this declaration. How, then, could he expect a consolidated Catholic vote, even if he desired it? Would the bishops whose preferences differed from his, allow him such domination?

But Bishop England's influence is paramount. The Pilot, of September 7th, says:

"Bishop England's declaration of preference for the administration, becomes an exhortation and a solemn religious injunction from one who, if he is not the first in the church, cannot be called even the second in spiritual influence. He is known throughout the United States as the great champion of Catholicism; and it might well be supposed that such a letter, coming from such a source, would have an undue influence upon the consciences of all those who have been accustomed to look up to him as the great expounder of religious obligations."

Does General Green mean to say that the other bishops regard the Bishop of Charleston as one whom they must follow?

Did the Bishop's declaration of preference (which, by the by, he had not made in that letter) influence "the intelligent Catholics of Baltimore and their eminent clergymen?" General Green says they adhere to him. We can have no objection. The Frederick City Examiner, of September 9th, a Harrison paper, forms, we think, a more

just estimate than General Green does. That paper could not discern either electioneering in the letter, or influence in the Bishop.

"BISHOP ENGLAND.

"This eminent divine, having recently written a letter declining an invitation to a public dinner, given by the friends of the administration to Mr. Colquitt, of Georgia, on the express ground of a determination *not to take any part in political matters*, the Van Buren party have foisted his letter into the public prints, and are circulating it in the form of handbills. What their immediate object can be, in doing this, it is hard to guess. The Bishop manifests a strong disinclination to be brought into the arena of politics, from a just belief that it would impair his ministry 'of peace and conciliation;' and, although, in a portion of the letter there is a sentence which would seem to exonerate the administration, in the opinion of the writer, from the responsibility for the 'distress in our states,' it is yet expressed in very vague terms, and must be set down as one of those sweeping generalities which writers will sometimes indulge in, when their productions are not intended for the public eye, as, we think, was manifestly the case in this instance. But suppose we admit that the Bishop, being located in the heart of South Carolina, is tinctured with Van Burenism. What can be made of it? Do the party suppose, for a moment, that the members of his church are to be influenced in their politics by his position or preferences? If they do, it is a great mistake. If the truth were known, we think it highly probable that the Bishop is, even among the ministers of his own church, largely in the minority, in regard to his political preferences. We believe that three-fourths of the clergymen of all denominations would be in favour of Harrison, if they took part in politics; and we are more fully convinced that, in the present canvass, the opinion of any minister in the country, *as such*, would have no more effect upon the politics of the people than upon a hail-storm.

"The people of this country are jealous of clerical interference with their political opinions, and hence it is that clergymen generally, have found it most expedient to abstain from any active participation in the business of politics. Such was doubtless the spirit under which Bishop England wrote the letter in question, declining to take part in a public festival, and he will be much surprised to find that the administration party have dragged his name into the canvass to make political capital out of it."

As far as we can learn, the Examiner has, so far as respects the clergy in his vicinity, and certainly, so far as regards the Bishop's own letter, given quite a correct view of the subject.

We said that General Green insulted the Catholic clergy. We proceed to the proof.

It is an insult to any man to invite him to do what you say does not become him, and to urge him to its performance by threats.

General Green says that it would be unbecoming in the Catholic clergy to influence their flocks to vote, at the present election, for one candidate in preference to the other.

General Green invites the Catholic clergy, his own eminent friends included, to influence their flocks to vote against Mr. Van Buren.

"We are aware that, with a large body of the Catholic clergy, the propagation of their religion, and what they believe to be the true faith, is of much more vital importance, than whether Mr. Van Buren or General Harrison is President. And we do not hesitate to avow, that we expect that a just regard for their higher obligations, as servants of a Master whose kingdom is not of this world, will prompt them to exert their influence to counteract Bishop England's misguided political zeal. The only way that they can counteract it, is to disabuse the laity, over whom his letter might have an influence in relation to the political question, and its bearing upon them as a society. We, therefore, believe that Bishop England's letter will have a political effect precisely the opposite of that intended. The clergy cannot but see, that if they rally for Mr. Van Buren, politically, it will rally the Protestants against them — against their schools and their church. We do not believe that Bishop England is prepared for this."

Such is the way in which General Green compliments his eminent clerical friends: "Come, gentlemen, Bishop England never canvassed any one, but I beg of you to degrade yourselves by getting votes for General Harrison; and if you do not, your church will be ruined."

"If you permit in any place where you are, from any cause whatsoever, a majority to be given for Mr. Van Buren, we shall rouse the Protestants to destroy your church, and I shall take my children from your schools."

General Green must look upon his eminent Catholic friends to be a more pitiable set than we know them to be.

SECTION VII.

THE subject grows upon us, and each post brings us new proof of the correctness of our observation, that no other religious body in the United States is treated with more insolence than the Catholic body is; not only by that discreditable aggregate which assumes the title of *the religious press*, but by the political press and the political agitators of the land. How has General Green proclaimed a war of extermination against the Catholics? How has he denounced and insulted Bishop England, and

misrepresented him? How has he insulted the Catholic clergy, by threatening them with ruin to their religion, and the taking of his children from their school, unless they would canvass and procure Catholic votes for General Harrison? And all this, because Bishop England merely gave an opinion that the present administration did not deluge the country with innumerable evils, real and imaginary. How nobly has the General declared, that if any Protestant clergyman was to be guilty of such a high crime, no mercy should be shown to him!!

In our last, we have shown to the General some Protestant clergymen, praying and preaching and presiding at county meetings for his friend General Harrison, and lo! we find on his part neither blustering nor threats! How is this? It is as we stated: because the insolence of custom has habituated one party to heap abuse, and made the other believe it was his duty to crouch. And shall it continue? We trust it shall not.

We have now before us a pretty specimen. We regret that our limits will not allow us to insert the entire document of friend Michael H. Barton, who has more influence amongst the Quakers than Bishop England had or has, or ever will have, amongst the Catholics. It is quoted by the "New York Evening Express," a Harrison paper of September 29th, from the Cincinnati Daily Gazette, and we also find it on the columns of the Philadelphia National Gazette of October 3d, not reprobated as an avowed open appeal to the religious body to which friend Barton belongs, to vote, *as a body*, against Mr. Van Buren, and for General Harrison, but lauded in the following words and figures, to wit:

"Our fellow-citizens of the Society of Friends, who are numerous among our readers, will find an appeal in another column, made by one of their number in favour of General Harrison. It is evidently the plain statement of a plain man, who has sought for truth at the fountain-head, and narrates his own experience and observations. Reasoning has been abandoned by the President's advocates, and their occupation is to defame the Whig party generally, and its candidate in particular. It becomes therefore necessary to rebut their calumnies, which it is a national shame to own, are not without influence, where ignorance and prejudice have prepared the way."

The document is "An Address to the Society of Friends throughout the United States, and especially to the Voting Members of said Society."

He commenced by stating, that he visited General Harrison to learn his sentiments: that formerly he had some "conscientious scruples on the propriety of *Christians* actively participating in political governments."

These scruples have, however, been overcome, and he prefers Harrison to Van Buren. He then says:

"Christians of the United States now doubtless hold the balance of power between the two great political parties of the nation; and hence, if they would exercise it in reference to Christian principle and public good, they might henceforward secure the services of the best men that the two political parties may present for their suffrage."

What he means by "Christians," we need not discuss. It is intelligible. The object is to get the "Christian" vote as a whole; no splitting. He then proceeds to remark, that "unfortunately" "the political abolitionists *are, as yet, a minority,*" and he is against having a "third political organization."

"Correct public sentiment, by truth, love, and persuasion, and *correct legislation will inevitably follow;* but for the minority to suppose, that under any possible circumstances, it might be right to coerce the acts of the majority in a republican government, is to suppose that an effect may exceed the cause.

"In coming to a conclusion relative to the claims of candidates for our suffrage, if upon one important topic they appear to be equally balanced, then we should weigh them upon other topics of the most importance. Friends' sentiments upon the important topic of slavery are generally known, that, while they deprecate it as a great moral and political evil, they also disapprove all unconstitutional or coercive measures. To inflame the passions, is but to close the mind against the appeals of truth. Admitting that Harrison and Van Buren stand nearly upon a par in relation to slavery, still there are other important topics upon which they may be weighed."

The next topic introduced is, "doing justice to the Indians," whose removal he considers to be great and cruel injustice. General Harrison satisfied him of the excellence of his dispositions, and the correctness of his views regarding the Indians. Mr. Van Buren ratified a treaty with the Seneca Indians, which treaty was approved of only by the casting vote in the Senate; and by this treaty, the lands of these Indians are to be given up in three years, and, to add to the criminality of Mr. Van Buren, it is supposed that one of his sons is a member of a company that purchased these lands: though a majority of the Indians are said to have refused to ratify the treaty. He then sums up in the following words:

"To me, it seems as though every senator, as well as the Vice-President and President, in sanctioning that treaty, endorsed all the bribery, treachery, and wickedness of its origin: and therefore for me to support either of them for a public office, without knowing that they had

repented of and confessed this public sin, would render me a participator of the same.

"The time has come, in my opinion, for Christians to hold public men responsible for their public sins, and to have no fellowship with them, but rather reprove them by voting against them. Unless this course is pursued, and *Christian principle and influence* are brought to bear upon *public* men, our country, I fear, is destined to destruction! Under a fearful and weighty apprehension of this kind, I invite the friends of liberty and justice to throw their influence across the paths of political gamblers.

"The policy of the administration of our government is, that the Indians shall go west of the Mississippi. The prosecution of this policy by foul means has already produced the Black Hawk and Florida wars, and expended perhaps fifty millions of money, with the destruction of two thousand lives; and the result of a forcible removal of the New York Indians, I have no doubt, would be a general Indian war upon our western frontiers. One of the heads of the Seneca nation said to me: 'If the whites are determined to have our lands, let them come and tomahawk us, and bury us by our fathers, and not thus meanly drive us from our homes.'

"Believing that the election of General Harrison will result in the annulling of this fraudulent treaty, and in ending the disgraceful and expensive Florida war, if there was no cause of preference in him, save this prospect, I should esteem his election of vast importance; and knowing that some friends in New York state are fearful, in consequence of the reiterated false statements of one class of newspapers, that Harrison is not capable of filling the presidential chair, by reason of age and lack of talent, I do hereby testify, that it is the unanimous testimony of the members of the Society of Friends, in this city and vicinity, who are personally acquainted with General Harrison, that he is, in all respects, in their opinion, well qualified to fulfil the station of President of the United States; and all that I have conversed with say he shall have their support for the same.

"MICHAEL H. BARTON.

"Cincinnati, 9th month 17th, 1840."

Now had Bishop England invited the Catholics as a body, to vote for Mr. Van Buren, as friend Barton has invited "Christians" to bring "Christian principles *and influence*" to bear against Mr. Van Buren, and for General Harrison: had he assigned as the cause for this, the principles of abolitionism, and to sustain it, charged the cruelty to Indians, and the criminality of robbing them, and of removing them, as the grounds of his invitation, what a field would he have afforded for General Duff Green? And how nobly would the gallant General bestride his war-horse, and rush upon the miserable Catholic imported paupers? But what is said of Michael H. Barton? Not a word. The Quakers are wealthy, they are prudent, they act in a body, they have good memories, they have perseverance. General Green and the other Generals of the press know this. What now has become of the vapouring of the man who sends his boys to the priests, and his girls to the nuns? We have not been treated with impartiality, nor do we expect to experience it for years: but we shall endeavour to hasten the day of its arrival.

General Green said in his article of Sept. third:—

"Until the result of the Illinois elections, and this letter of Bishop England, we had seen nothing in the progress of the canvass to justify a belief that any attempt to bring the Catholics as a body to vote for Mr. Van Buren, would receive the countenance of the Catholic clergy, or of any distinguished member of that body."

This is a distinct charge that the result in Illinois was produced by Catholic votes, procured through clerical efforts, to influence the members of our church to vote for Mr. Van Buren, as a body.

What evidence sustains this allegation? In the same article, the General says, "We cannot close our eyes to the fact, that Mr. Van Buren is in a condition to make any sacrifice to secure his re-election, and that his partisans in Illinois have obtained this *foreign Catholic aid* by an appeal to the passions and prejudices of men," &c.

This is but a repetition of the charge: it contains no proof.

The article of the 7th, has not a syllable about Illinois.

On the 19th, the General fulfils his promise *to speak of* * * * the late election in Illinois, and "the attempt to carry our local elections by the aid of FOREIGNERS."

Why! the charge was not that the election was carried by *foreigners*, it was by FOREIGN CATHOLIC AID, and the General italicised the word *Catholic* as well as the word *foreign*, not *foreigners*.

Thus by a miserable manœuvre to change terms, the General attempts to escape from the position which he had so rashly assumed. We shall not follow him off the ground; we are Catholics, the charge was made upon Catholics, and he shall be kept to the word until he sickens of it, as he ought. He calls upon the native born citizens to show their indignation, and he refers them to the *Lynchburgh Virginian*.

Who is that! a newspaper—and what does this newspaper testify? That "the Illinois papers *assert* in the most unqualified terms, that the elections were carried by the votes of *foreigners* upon the canals." Assertion is no proof, and even if it was, the Illinois papers are not stated to assert that these foreigners were Catholics.

The *Charlotteville Advocate* tells of a friend—who is he?—who will not vote for Harrison, but denounces Van Buren, though that

nameless friend is an administration man, and why? Because other friends of the administration distributed 450 Irish labourers in different counties to vote. Well, suppose they did—where is the proof that these Irish labourers were not citizens? Where the proof that they were Catholics? Where the proof that they voted under clerical influence? Call you this assertion of a report proof? Is it for this that the Catholics are to be exterminated, and that Bishop England is to be insulted, and the eminent Catholic clergy of Baltimore are to be cajoled to canvass for Harrison, and that Michael H. Barton is to be praised, and the Quakers are to go in a body for abolition and Harrison? Has General Green no better leg than this to sustain him?

Yes, for the same paper tells us that 2000 Germans, lately settled in Illinois, voted for the Van Buren people. Well, were these Germans Catholics? Deponent saith not: but it is to be presumed they are, because one-half of the German labourers who come hither are Protestants, and the greater portion of those lately arrived in Illinois and Missouri, are Lutherans, whom the tyranny of the late king of Prussia forced from the homes of their infancy, because they would not become evangelical!

But the Catholic clergy, or at least some distinguished member of their body, procured that those *foreign imported Catholic paupers, sent hither by the monarchs of Catholic Europe, to destroy our splendid institutions, and to undermine our liberties*, should vote for the Van Buren people. Where is the proof of this?

O! there is abundant proof! The *Charlotteville Advocate* says, (and the Charlotteville Advocate is infallible,) that its friend says, that the 2000 Germans, of whose religion he says nothing, "were induced to vote the Van Buren ticket, by being told that in the event of General Harrison's election to the presidency, every German in the country would be reshipped to Germany, or reduced to the condition of a slave in the country." Well, General, what has the Pope, or Bishop England, or the Catholic religion to do with this? It would be just as good logic to have charged your own eminent Catholic clerical friends, whom you are so *tolerant* as to entrust with the care of your children, with the horrible crime of setting the Potomac on fire, or burning the Boston Convent, as to say that the Catholics ought to be exterminated, for the majority in Illinois, not having the fear of General Green, and of bigotry before their eyes, were guilty of having voted for the friends of Martin Van Buren.

We have frequently seen partisan editors in pitiable conditions, but we have never seen a more miserable plight than that in which our poor General is here merged. He has endeavoured to shift his ground, because he found his charge not to be sustained; but it will not do. His eminent Catholic clerical friends must pity him; they will not persecute him, for we doubt not they have abundant charity to forgive the fruitless effort of their political associate, as he calls himself, of the patron of their schools, as he proclaims himself to be,—an effort to rouse Protestant hostility against our common church, by the statement of notorious untruths; but still, though their charity would cover the multitude of sins, the position of the General is not so enviable. He has made charges against the Catholics, without a particle of truth, or the semblance of proof; he has endeavoured to escape by shifting his position, and his effort was a miserable failure. He has assailed the Catholics, and he says, that he is sustained by the most eminent clergy. He has insulted one of their prelates, whom he calls their champion, but who disclaims the honour, as he disregards the insolence. The General says, that he is abetted in the insult by the most estimable of those whose champion this Bishop is said to be, and we are authorized to inform him that the prelate whom he misrepresents, is perfectly satisfied that his assailant and they who abet him, and approve of his course, may enjoy the full honours of their victory, and be equally successful in every similar assault.

We have not, however, as yet, done with Illinois.

The official return we understand to be 43,572 for the administration, and against it 37,536, leaving a majority of 6,036 for the administration. Now supposing 2,000 bad German votes, and 450 bad Irish votes, still it would leave the administration a majority of 3,586, when they are deducted. Suppose then, the friends of General Harrison procured the 2,450 bad votes, and made them good, which of course would be, if cast for Michael H. Barton and the Indians, it would still leave the administration a majority of 1,136 votes. For peace sake, then, if we had the power, we would deprive Van Buren of those ugly Germans, and those vulgar Irish, and give them to General Harrison, of what use would they be to him? Would it save Illinois? Why, then, should General Green be so angry, and write such notorious untruths? Our answer is, "because he thought that with the countenance of his eminent and intelligent Catholic friends, he could treat the *imported pau-*

pers as he pleased. Will the Catholics allow this sort of warfare? Why shall they be treated in a different manner from that in which their fellow-citizens of other religions and of no religion are treated? We repeat, it is their own fault if they allow it. Let them resist it as they ought; let them cause those who attempt to class them in politics, or in civil life, as a separate body in the republic, to feel that it is an insult to which they will not submit. Neither Bishop England, nor any other member of their body ever made the effort to band them as a separate class, as friend Barton bands the Quakers, for any political effect. We recollect, in the days of nullification, that Bishop England was on the side of the Union party, and openly, but quietly declared it; at least five-sixths of the Catholics of Charleston were nullifiers; the priests whom he most respected, went with him to the ballot-box, and voted the ticket opposed to his: they officiated at the same altar, they preserved peace and good feeling and affectionate intercourse amongst the Catholics, whilst each felt that he was free to vote as his own judgment directed him. The Catholics of this city, know their own political rights too well to receive the dictation of any clergyman, or of any layman; they know well how to preserve unity of faith, religious subordination, political freedom of opinion and action, and republican independence, with becoming respect for those with whom they differ. Whilst they assert the right of using their own freedom, they feel that they have no right to make slaves of their clergy or to disfranchise them; that right which each vindicates for himself he concedes to his bishop, to think and to speak, and to act with becoming independence as a citizen.

We are quite aware that Bishop England had no intention of publishing his preference, upon the present occasion, but the moment that General Green raised the question, the bishop thought that he owed it to himself, and to his order, to use that right which it was sought to paralyse.

It is true, that the greater number of the Catholics of Charleston, are what General Green calls *foreign imported Catholic paupers, ignorant of our institutions*. Yet they appear to us to know the spirit of our constitution, and to reduce it to practice, better than does General Green.

SECTION VIII.

Before we proceed to the topic of which we intend treating this day, we shall exhibit a little more of General Green's conduct towards Catholics.

Our readers will recollect that Bishop England has not to this moment either asked for a vote for Mr. Van Buren nor against General Harrison: nor has he recommended to any citizen, whether Catholic or not, to vote in any manner that was not the result of his own calm reflection, guided by a desire to serve our republics, and with a single eye, as he would answer to God for his vote, to the good of the country. The Bishop had not expressed his own preference for Mr. Van Buren until after he had been insulted by General Green.

At this stage, General Green declared that he would reprove any Protestant clergyman who should be guilty of a similar crime. We have shown to him, and to the public, that very many Protestant clergymen prayed and preached chiefly for General Harrison, a few for Mr. Van Buren; we have shown a Protestant clergyman presiding at a country meeting for General Harrison, and others attending thereat quite ready to take the chair if permitted:—we have shown one of the leading ministers of the Society of Friends, publishing a political document to induce *all Christians* to band themselves against Van Buren, and this same minister calling upon them to support General Harrison, upon the principle that he was rather a better abolitionist than Van Buren and quite disposed to do justice to the Indians —and a number of the papers of General Green's party laud and magnify this minister for thus calling upon all who have Christian principles, to give a consolidated Christian vote. And yet General Green does not rebuke one of those ministers, nor lecture any of his brethren who praise this man for really doing what General Green falsely charged upon Bishop England, and upon the pretence of which charge, the General insulted the Bishop and threatened to have the Catholics exterminated.

Again, General Green declared, that though he sent his children to Catholic schools, yet he would call upon all Protestants, and all good men, to resist Catholics, to put them down, and to get the country rid of their religion, if it should be discovered that they were generally voting, as a body, for any candidate. Yet he calls upon them to prove that they will not vote as a body for Mr. Van Buren, by voting as a body for General Harrison!

He, in his paper of October the 10th, copies with approbation a letter which appeared in the "National Intelligencer," purporting to be from somebody who says that he is "by birth, education, and profession, a Roman Catho-

lic." And this letter, after some very proper remarks, quite in unison with our own sentiments, concludes in the following words:—

"To my fellow-Catholics I would say, ponder on this letter of the secretary well—it is by far the most alarming attempt that has ever yet occurred to point at us 'the finger of suspicion,' and to make us hereafter disfranchised, though citizens, and obnoxious as foreign spies, though we may be the truest patriots. Arise in your strength, and answer the partisan appeal heretofore made to you by the friends of Mr. Van Buren, but answer it with disdain and contempt. Tell the minions of power who have sought to enlist your religious prejudices, that you can never, as Catholics, support a President whose first secretary and confidential friend has perpetrated so gross an outrage on your patriotism as this to which I have alluded. If you re-elect Mr. Van Buren, you confirm this secretary in his high office, and wo unto the Catholics who shall hereafter ask office or favour from a party which boasts as one of its leaders the Hon. John Forsyth, of Georgia, Mr. Van Buren's approved Secretary of State."

Here, then, the General praises even a Catholic, who calls upon Catholics, as a body, to vote for a particular candidate—and Bishop England, who did nothing like this, is the great object of the General's ire and indignation. General Green called upon the Catholics to vote as a body against Mr. Van Buren, because in his letter to Mr. Cicognani, when Secretary of State, he wrote respectfully of the Pope, and General Green recommends to the Catholics the advice of a writer who calls upon them to vote against Mr. Van Buren, because his Secretary of State writes of the Pope indecorously!

General Green declared that if the Catholics exhibited any symptom of voting, as a body, they ought to be exterminated. General Green and his associates say nothing of exterminating the Quakers and *other Christians*, should they follow the advice of Friend Barton, by voting in a body; but they copy his letter recommending it, and some of them print it, especially in Philadelphia, a second time, because of its excellence, and look upon it to be calculated to promote the election of General Harrison.

General Green expatiated upon the impropriety of clergymen taking any active part in elections, and held up Bishop England, who took no active part in the present contest, as an object of execration. He declared that if any Protestant clergyman did take such a part, he would treat him in like manner. We shall furnish him with a name in addition to the references that we previously made, and of which he took no notice, as we knew he would not. The "Raleigh Register," of October 9th, a good staunch Whig paper, describing a grand Harrison convention, held in that city.

"The farmer, the mechanic, the artist, the professional man, THE DIVINE, and, more striking than all, the gallant tar, had each left his vocation, to join in the noble, the invincible determination to rescue the country from the band of peculators and tyrants, who for years have been preying upon the vitals of the constitution."

And again—

"This we can say, that there was no Whig present who did not resolve to redouble his energies in the contest which is ahead, and which must determine the great question whether we are to live *slaves* or *freemen*."

In a subsequent column, describing the succession of orators that stood forth at the call of the committee—

"The Rev. Mr. Crudup, of Granville, was next called on and addressed the convention for about half an hour, but we were not fortunate enough to hear him."

This was a State convention, and the scene of great excitement. The editor says:

"The farmer forgot his toils—the labourer his work—even the women abandoned their household duties—and all, actuated by one common impulse, rushed to the road side, to give one hearty 'Hurrah for Old Tip,' and to bid the delegates 'God speed' in their good work."

Now, what would General Green write if the name of the Inquisitor-General of the United States stood where that of the Rev. Mr. Crudup, of Granville, does? Which is more like electioneering, to write to a committee an opinion that all the real and imaginary evil which is said to exist, was not produced by those whom the American people placed in office, or to address the Convention of a state in popular assembly, in support of the claims of one of the candidates, as Rev. Mr. Crudup did; whilst the Haytian legate merely recommended that all citizens should cherish mutually kind feeling towards each other, and that each should in his conscience and before God, examine who would be the most useful to the Union, and should vote independently for him?

The conclusion we draw is, that it was so much a matter of course to have the Catholics abused on all occasions, and their clergy vilified and insulted, that General Green, like the old woman who had been skinning living eels during forty years, and been accustomed to see them writhe under her infliction, was quite astonished at being told that such conduct was cruel! "Old woman, why would you be so cruel as to torture the eels after that fashion?"

"Poh! poh!—they are accustomed to it now, I have been doing it during the last forty years!"

"General, why do you treat the Catholics with more insolence than you would dare to treat Quakers, or Methodists, or Baptists, or any other religious body?"

"Poh! poh!—they have always been abused, every paper in the Union vilifies them, I send my children to their schools, Bishop England is an inquisitor, he is fair game, because he forms a different opinion of the administration from that which I advocate, and we must punish him for expressing it. We must also terrify the other bishops and priests with the prospects of persecution unless they get their flocks to vote for Harrison. And the intelligent Catholics who have been in the habit of taking with edifying resignation every insult they receive, and the eminent clergymen upon whose fears I have calculated, tell me, that they are quite satisfied that I should whip the inquisitor to my heart's content."

We now ask our readers, whether, putting Van Buren and Harrison out of the question, they will succumb to this? We have selected General Green, not because he is the only, or the greatest offender, but because he has just at the moment thrust himself in our way, and is a fair specimen of an immense portion of the American press.

How long will the Catholic body continue to uphold, and in many instances to applaud those who flatter, or cajole, or insult them, or denounce them, as it may suit their interest or their caprice?

We desire to see the Catholics as a religious body upon the ground of equality with all other religious societies. We desire as citizens, to see them merged in the bulk of their fellow-citizens, and we consider that man who would call upon them to stand aloof from their brethren, in the politics of the country, as neither a friend to America nor a friend to Catholics. To this there is, we believe, one fair exception. If any candidate for public office, or his supporters, shall single them out from their fellow-citizens as objects for insult or for injury, we cannot in such a case look upon it as a dereliction of duty to the republic on their part, to prefer a capable friend to a capable enemy.

We have been gratified with the conduct of our brethren in the faith, at our elections, where they have fallen under our observation. We have never known them ambitious of putting forward candidates from their own body for public offices, and when, as it seldom happened, a Catholic was before the electors, so far as we could discover, he did not from his coreligionists get a vote, because of his church-fellowship. We must, however, say, that it is our opinion that on more occasions than one, we knew that when men wantonly assailed or insulted the Catholics, as a body, they felt its consequences at the ballot-box. This we look upon to be lawful, but any other combination we would consider criminal. We also believe, that many others would unite with Catholics in punishing in such a way the man who would be guilty of such an insult.

We repeat then our maxim—"Let Catholics, in religion stand isolated as a body, and, upon as good ground as their brethren. Let Catholics, as citizens and politicians, not be distinguishable from their other brethren of the commonwealth."

We shall add—"Let them make him who would so distinguish them, feel that he must not repeat the insult to them, nor the injustice to the republic."

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GENERAL GREEN,

In his "Weekly Pilot and Transcript," of October 10th, introduces a letter purporting to be from "a Roman Catholic," which he copies from the National Intelligencer, in the following guise:—

"MR. VAN BUREN AND THE CATHOLICS.

"We invite attention to the article which we copy from the National Intelligencer. Mr. Forsyth's letter was well calculated to produce political effect in Georgia. This letter, coupled with the interference of Bishop England, presents the most extraordinary spectacle to which these extraordinary times have given birth. Mr. Van Buren's secretary of state, abusing the Pope and the Catholics, for the purpose of creating political capital for Mr. Van Buren; and the Pope's *legate* prostituting his high influence, and the authority of the church, by electioneering for the same Mr. Van Buren.

"The mandate of the Pope, the pastoral letter, the interference of Bishop England in politics, the letter of Mr. Forsyth, the comment of the Intelligencer's correspondent, Mr. Van Buren's appeal to the "foreign voters," the unnaturalized voters of Illinois, are all of them parts of the same chapter, now opened to the eye of the American people, and deserving their most serious consideration.

"If it be true, as we will not gainsay, that the great body of the *American* Catholics would resists attempts, by the Pope or by the clergy, to control their exercise of political rights, who does not know that there is a part, at least, of the "foreign voters" over whom the power of Daniel O'Connell and the priest cannot be disputed; and if it is a remarkable feature of the present contest, that while Mr. Forsyth touches that key which is best calculated to bring to Mr. Van Buren the vote of that portion of Southern Catholics who resist any spiritual interference in their political rights, we find Bishop England sustaining the same corrupt cause by the whole strength of Daniel O'Connell and the Church.

"And what to us is the most alarming feature in the whole case is, that our censure of Bishop England's conduct, has been repeated but by a single political press and that in a tone of moderation which bespoke its apprehension. For ourselves and our press, our course is onward. We fear not the encounter; we will discuss this subject in its bearings upon our political institutions. *It is the great question of the day.*"

We shall take the above in its turn.

SECTION IX.

DANGER TO THE REPUBLIC.

General Duff Green is about to edit a paper to prove the danger arising to our liberties from the existence of Popery, as he is now pleased to call the religion of his friends, the "eminent Catholic clergy" of Baltimore, and the "enlightened Catholics of Maryland." The great object in view is to prevent *foreign pauper Catholics* being in future *imported*, or if imported to prevent their becoming *citizens*, to keep them in the condition of *white slaves*, a degraded caste of Helots in our republic. The danger of permitting them to have the right of voting, arises from the slavish notions which they have on the subject of *the divine right* of kings, emperors, *et hoc genus omne*. The General is but the organ of that party, in whose employment he is at present. Not having materials, he asks his friends to aid him. In the *Weekly Pilot*, of October 17, he sets forth his—

"PROSPECTUS.

"The part taken by Bishop England in the pending presidential election, the manner in which his interference in the politics of the country has been treated by the political press, the influence which their clergy exercise over the opinions of Catholics, especially of those born and educated in despotic governments, and the manner in which both parties have laboured to obtain foreign votes, have convinced the undersigned that the political press of this country should examine and freely discuss the means adopted, to extend the influence of the Jesuits in the United States, and especially the designs of the Austrian government in the organization of a society, which, under the administration of *Prince Metternich*, contributes large funds for that purpose. The constitution of this society we give below.

"The undersigned proposes immediately after the Presidential election, to enter upon the examination of these and relative subjects, and invites the co-operation and support of all who desire to perpetuate our free institutions.

"He disclaims any purpose of blending religion and politics. He proposes to leave the question of religious faith to be discussed by the clergy and the religious press; but, how far Popery is a civil institution, and how far its extension in this country by means of the emissaries of the most despotic *foreign* governments, may tend to endanger our liberties is a political question, and its discussion appropriate for a political paper.

"The election of General Harrison will, it is hoped, leave parties in a condition favourable to such a discussion. The first step is to assert the danger we are exposed to; the next to discuss the remedy. Much will have been accomplished by arousing the public attention, but one of the most important measures of protection is a modification or entire repeal of our laws of naturalization. The right to become a citizen of the United States, is a boon which we may give or withhold at will. If we concede that those who are now in the country, should be naturalized under existing laws, that is no reason why we should not repeal those laws and refuse to naturalize others who may hereafter come.

"The undersigned is deeply impressed with a sense of the weighty responsibility he assumes. He is free to confess, that late events have clothed this subject with an importance new and alarming. He enters upon the task, from a sense of duty—inviting and relying upon the co-operation of those whose reading, wisdom, and experience, better qualify them to support the cause. He will do what he can. He will, at least, furnish a free press, through which those who will may speak.

"The Pilot will be a free and independent paper, supporting such men and such measures, as the judgment of the editor may approve—vindicating his views with moderation, but firmness; open at all times to candid and temperate communications from any quarter whatsoever.

"The Weekly Pilot is published on a large double sheet, in quarto form, suitable for binding. It will contain a register of important public documents—the editorial remarks, communications, the leading speeches in Congress, and domestic and foreign news. It will be, as far as practicable, a fair, candid, and impartial history of the times, and accompanied, at the end of each volume, by a full and well arranged index. It is put at the low price of TWO DOLLARS per annum, that it may be within the reach of every intelligent citizen; and as the profit is so small, MUST BE PAID FOR IN ADVANCE.

"DUFF GREEN.

"Baltimore, October 17th, 1840."

What say our "eminent clergy" and our "intelligent Catholics" to this? "The election of General Harrison will, it is hoped, leave parties in a condition favourable to such a discussion."

The following paragraph from the *Maysville Monitor*, (Kentucky,) will tend to explain this favourable condition:—

"At the late Whig meeting at Cincinnati, one of the orators, a travelling companion of General Harrison, and a prominent leader of the Whig party in the South, openly avowed the doctrine that *no foreigner ought to be entitled to the right of suffrage in this country*, and that after 1841, should Harrison be elected, the naturalization laws would be repealed. Dare the Eagle of this city deny that? The author of these declarations was Colonel Christy, from New Orleans, an emissary from the South, who has been tra-

velling with General Harrison, in Ohio, making speeches and receiving the laudatory commendations of the Whig press, for his zeal and eloquence."

"This has been caused by the interference of Bishop England in politics." Let those who wish to do so, believe this assertion. They who have eyes will know its value. The bishop has not interfered. We may as well here insert his letter in reply to an invitation from Detroit, which we find on several papers:—

"Charleston, S. C., Sept. 17, 1840.

"Gentlemen:—I was yesterday honoured with your invitation of August 26, to meet the Vice-President of the United States, on the 28th instant, at Detroit.

"The compliment which you pay him is one of those political movements from which I have kept aloof, though I am free to confess my opinion is, that the administration of which he forms so conspicuous a part, has acted for the benefit of our Union, and does not deserve the vituperation with which it is assailed.

"It may perhaps tend to show the spirit of some of its opponents, when so humble an individual as I am, and for so many years a citizen, though I must confess to the crime of having been born in a distant land, and of having voluntarily come hither, dare not express this simple opinion without being denounced in unmeasured terms, and the persons whose religion I teach threatened with extermination if it be discovered that *from any cause* there shall be found a majority in favour of Mr. Van Buren, in any district where Catholics are numerous.

"I have suffered insult and oppression under the penal code against my religion in Ireland, and I came hither flattering myself with the expectation that there existed at least freedom of thought, and liberty for any citizen to express his opinion that the public officers of the Union were not guilty of that mal-administration which was imputed to them by their competitors. I have more than once been convinced of my mistake; and if my religion and its professors are to be made the victims of my imagining that in our republic, Catholics, like other citizens, had liberty of political opinion, expression, and action, I would far prefer being again in my former position; for the Orangeism of Ireland is mercy compared to the insolence of those who here insult us by their expressions of kindness and condescension, whilst they threaten us with extermination, unless we stoop to be their slaves.

"I am aware, gentlemen, that they who are thus disposed in our regard, do not form the American people, but I know that they are numerous and active, and I should regret for the sake of our republican institutions, that they had the power to work their will. They would indeed begin with the Catholics, but others would soon feel the effects of their success.

"I take the liberty of sending you a couple of papers which will show the occasion of my remarks.

"I have the honour to be, gentlemen,
"With great respect,
"Your obedient, humble servant,
"† JOHN, *Bishop of Charleston.*"

We now proceed to furnish General Green with an article for his new political crusade against Catholics.

DIVINE RIGHT OF KINGS.

The following is an extract from a late number of the Dublin Review. The "established church," our readers are aware, is the Protestant Church of England.

"It had been, from the earliest period, the doctrine of Catholic writers that the people were the only legitimate source of all civil authority. As this doctrine is directly contradictory to the tenets of the established church, we shall cite a few passages, not to prove that this is the doctrine of Catholicism, for no one disputes it,—but to contrast the plain, manly, rational views of 'schoolmen, monks, and friars' with those of the enlightened teachers of the Reformed Faith of England. It would rather puzzle an antiquarian to discover how the former could have conceived that any family had an indefeasible right to govern, with absolute and irresistible authority, any particular nation,—or, in the words of the canons of the established church, that '*monarchy is of divine right*' in any particular family. Such a phantasy had never been known in any of the civilized kingdoms of the world, prior to the Reformation. The doctrines of ancient Greece and Rome, that in free states the magistrate was invested with authority by the people, for their common benefit, was adopted by Catholic writers as the only rational principle of civil government. In the eighth century we find Pope Zachary writing thus to the French: 'The prince is responsible to the people, whose favours he enjoys. Whatever he has,—power, honour, riches, glory, dignity,—he has received from the people; and he ought to restore to the people what he has so received from them. The people make the king, they can also unmake him.' St. Thomas Aquinas says, that civil governments are not '*jure divino*,' but '*jure humano*;' and that 'ordinare aliquid in bonum commune est vel totius multitudinis vel alicujus gerentis vicem totius multitudinis.' Bellarmine says: 'It is false that political princes have their power from God only,—for they have it from God only so far as he has planted a natural instinct in the minds of men that they should wish to be governed by some one. But whether men should be governed by kings or by councils, by one or by many, by a perpetual or a temporary magistrate, depends on their own wishes,—as also, it is not the special command of God, but the wish of men, which determines that this person should be king, and not that: wherefore, the same St. Thomas, in the cited passage, 2. 2. q. x. Art. 10, and q. xii. Art. 2, lays it down as a matter certain, and examined, that political governments and kingdoms are not founded on divine, but human law; *which no scholar contradicts*, neither would Barclay,' &c., &c. This doctrine of the delegation of civil authority from the people, Suarez tells us, was the *common* opinion of his day,—and that it was the common doctrine of almost all scholars up to the beginning of the seventeenth century, is admitted by an authority to whom Protestants are disposed to listen with respect, the notorious Antonio De Dominis.

"From this doctrine of the delegation of authority from the people to the sovereign, naturally resulted the responsibility of the latter, and the right of the former to depose him, when he attempted to abuse the powers with which he had been entrusted. These principles are mentioned by Catholic writers in the same manner as they mention any other principles, about which there neither was, nor could be, a controversy. In the Council of Basil, 1431, when the question was debated, whether a Pope were above a general council, or *vice versâ*, such council were resolved to be above him, for this reason, amongst others: 'The Pope is in his church as a king in his kingdom; and for a king to be of more authority than his kingdom, it were too absurd,—ergo, neither ought the Pope to be above his church." Thus argued the Bishop of Burgen, ambassador of Spain, the Abbot of Scotland, and Thomas De Corcellis, an eminent divine; and the Council voted with them. Dominicus Soto, and Peter De Ledesma, Dominican friars, and professors of divinity at Salamanca, the former also confessor to the King of Spain; Feudardentius, a friar and professor of divinity at Paris, all held this doctrine of the right of the community to depose the sovereign, if he ruled not to their advantage. Bellarmine assigns this reason, among many others, why a nation may depose a tyrannic sovereign, because 'The people never so transfer their power to the sovereign, but that they retain it still in possession, so that, in certain cases, they can actually resume.'' Tanner, professor of divinity in the University of Ingoldstadt, says, that as the commonwealth gave the prince his power, it may take it away again, as it has the power of providing for itself a lawful head; and such he is not, who, from a shepherd of the people, degenerates into a wolf. Estius, chancellor of the University of Douay, and chief professor of divinity there, assigns this as a reason—because there resides in the nobility and people a public authority, by which they may vindicate themselves from tyranny, and choose a lawful prince, and also deprive him of dominion, if there be cause for it."

SECTION X.

GENERAL GREEN.

As we shall have something better to occupy our columns for a few weeks, we shall take our leave of the General, for the present, and perhaps for ever, in a few remarks.

In his paper, of the 24th instant, he ascribes our editorial articles to Bishop England. In this he may, or he may not be correct; but we wish to repeat what we have often previously published. 1. The Miscellany is edited by several persons, of whom Bishop England is one. 2. During more that half the year, and often even when he is in this city, Bishop England does not know the contents of the publication until after it is in print, frequently not for a week after its publication. 3. There is an understanding between the editors, that, unless with common consent, neither shall, for himself, avow or disavow any editorial article. 4. That each shall consider himself, until such avowal is made, responsible for every article.

Thus, it matters not who is the writer, though General Green cannot know who it is, he is at liberty to ascribe our articles to the Bishop if he so pleases.

He, in the paper of the 24th, charges us with "unfairly," "uncandidly," and "*Jesuitically*" attributing to him assaults upon the Catholics at large, when he only stated that Miss Maria Monk's patron, W. C. Brownlee, D. D., and others, made the charges. In the very quotation made by the General, he prints our words "We again adduce General Green *as a witness*." Thus it was exactly placing him in the position which he says is correctly his own. We had, in the same article, (September 26,) previously stated, "General Green thus acknowledges what we believe few persons who know the country will attempt to deny, that *throughout the United States, there is a deep and abiding prejudice against our religion*." We had extracted his own words to show this acknowledgment, and we inserted previously at full length, upon our columns, his entire article. How, then, were we uncandid? We gave the entire evidence; if our conclusion was incorrect, it was in the power of our readers to correct it.

We also said, "The charge has been made, during years, in a variety of ways, by the sectarian papers." And we gave a number of quotations from those papers. We also wrote, "This is a serious charge, *not made* by the editor of the 'Baltimore Pilot,' *but testified by him as existing*."

After giving the quotations, we wrote, "we admit that the General gives a very fair representation of the unfounded assertions of the prejudiced accusers." We now leave to the General to settle with the *Jesuits*, who, we are told, perhaps without good ground, are friends of the General, and opponents of Van Buren; and who, for aught that we know, have the honour of educating his sons, the insult which he has given them in his *italics*. We, indeed, respect and admire their venerable society, but neither of us has the honour of being a member thereof.

Now we avow, that we did write also, "we have no recollection of any charge being made upon either the Catholics of Europe or those of the United States, *that they expended money in sending or bringing hither a Catholic population*." And the

General wrote, amongst the allegations, on the 3d of September, "that the *money* expended in getting up schools, as well as that *used in sending a pauper* and other *Catholic population to this country*." At the period that we wrote, we had not seen this charge, made, as far as we could recollect, and we, therefore, held the General, who made the statement, responsible therefor, until he should produce his authority.

The General, of course, if he could adduce the proof *that the charge of thus using the money was made*, would have shown that either our information was imperfect, or our memory was bad. He now comes forward to vindicate himself, by showing that the charge was made, and, of course, adduces all the evidence which he possessed when he wrote the statement, and all that he might have since obtained, and it amounts just to this:—

"As to the question of fact between Bishop England and ourselves, we quote the following from a work, entitled 'Popery an Enemy to Civil and Religious Liberty, and dangerous to our Republic: By W. C. Brownlee, D.D., of the Collegiate Protestant Reformed Dutch Church, New York.' Fourth edition, page 218."

"But (says Dr. Brownlee) we have most abundant evidence that these foreign conspirators are doing as much mischief by the material of *mobs and pauperism*, thrown upon our shores, in one continuous stream of turbulence and crime, as by their colleges and seminaries."

And the same writer says, on page 203:

"Bishop England, in a circular published in Ireland, shows that '*there is an organized system of means in operation to throw in upon us immense bodies of Popish emigrants.*'"

"Will any one, after reading these extracts, say that the Bishop has not done us great injustice by charging that, in referring to these publications, 'we had offered a gross insult to the great body of the Catholics of the United States.' Have we not fully proved everything that we said, and is not Bishop England convicted of want of candour, to say the least."

Now, the charge was *that money was expended*, either by the Catholics of Europe or of America, *in bringing hither a pauper Catholic population*. And even Doctor Brownlee makes no such charge. Though every statement that the Doctor makes in the above extracts, is as false as any that was ever made by his *protegée*, Miss Maria Monk.

The General, finding this ground not very solid, falls back upon one more tenable, as he supposes, and upon which he is not very likely to be disturbed.

He charges Bishop England with being the agent of the Austrian government.

"In the next place, the public do not know that Bishop England is the agent of the Austrian government, and that the purpose of his attack on this press was to prevent the proof of that fact. We deem it to be our duty to prove it on him. We have quoted his own language, admitting it."

Now, the proof which the General gives, that the Bishop himself admits the fact, is the following:

"But we will not let the matter rest here. In an address put forth to his diocess at Charleston, on his return from Europe, Bishop England said:

"'During my absence, I have not been negligent of the concerns of my diocess. I have endeavoured to interest in its behalf several eminent and dignified personages, whom I had the good fortune to meet; and have continued to impress with a conviction of the propriety of continuing their generous aid, the administration of those societies from which it has previously received valuable succour. In Paris and Lyons, I have conversed with those men who manage the affairs of the Association for Propagating the Faith. This year, their grant to this diocess has been larger than usual. *I have also had opportunities of communication with some of the Council which administers the Austrian Association; they continue to feel an interest in our concerns.* The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has, this year, contributed to our extraordinary expenditure; as has the holy father himself, in the kindest manner, from the scanty stock which constitutes his private allowance, but which he economizes to the utmost, for the purpose of being able to devote the savings to works of piety, of charity, and of literature.

"'The prelates of the Church of Ireland, are ready, as far as our hierarchy shall require their co-operation, to give to them their best exertions in selecting and forwarding from amongst the numerous aspirants to the sacred ministry, that are found in the *island of saints* (Ireland), a sufficient number of those properly qualified to supply our deficiencies. I have had very many applications, and accepted a few, who, I trust, *have been judiciously selected.*'"

Between the two paragraphs above quoted, there is, in the address, something which it did not suit the General to print, because it regarded the sufferings and the fidelity of Ireland. This address was delivered to the Eleventh Annual Convention of the Roman Catholic Church of South Carolina, on Sunday, December 7th, 1834, and we are authorized by the Bishop to say, that though he has not the honour of holding any agency from the Emperor of Austria, he is very grateful to him for the charitable contributions received in aid of his diocess from the generous Catholics of Austria; and that since that address was delivered, he has been fortunate enough to receive further benefactions, and hopes for still more; and that he frequently invites his flock to pray for their benefactors, and that he shall con-

tinue so to do. As the General may wish more full and explicit declarations made by the Bishop of his conversations with the late and the present Emperor, the detail may be found more extensively given, in the address to the tenth Convention, which will be found on Vol. XIII. of the Miscellany, p. 161. [See P. IV.]

General Green may be assured that Bishop England is quite disposed to encourage in Austria, and everywhere else that he can, that spirit which in his article of Sept. 3d, the General thus describes and justifies.

"Where there is so much zeal and system, it would be surprising if the Catholic clergy abroad, did not avail themselves of the wide field presented to them in the fertile regions of the west, to extend what they believe to be the true faith. It is the principle upon which other Christian denominations act, and they have as much right as Protestants to erect schools, to send out missionaries, and to digest schemes of proselytism. This is their duty, and so long as the Catholic clergy believe that theirs is the true faith, they will exert themselves to extend that faith."

The General writes—

"We have said nothing against *the great body of the Catholics in the United States.*"

That is we suppose against his "eminent clerical" friends, and his "intelligent Catholics of Baltimore." Let the General inquire who built the church of St. James in that city. Archbishop Whitfield, who was no supporter of either Andrew Jackson or of Martin Van Buren, got from that same Austrian Society a much larger sum that was given to Bishop England (the Austrian agent): he got eight thousand dollars, which were expended in building that church. Have his "eminent clerical" friends and his "intelligent Catholics of Baltimore" been thus sold to Prince Metternich? Has the General not made the charge?

The General writes—

"Does Bishop England believe that the election of Mr. Van Buren and his standing army of 200,000 men, will advance the object which Prince Metternich and his associates have in view?"

Let him ask the question in Baltimore. Let him ask the question in Ohio, in which state the aid given to Charleston would be considered a trifle in comparison with what that Harrison state has received. Let him ask it in his dear Kentucky. If the importance of the sum be the bribe for recreancy to the allegiance that we owe to our country, the Pope's inquisitor, the legate to Hayti, and the Austrian agent, is he who for the most paltry consideration has sold his conscience. General Green has drawn the distinction between *American* Catholics and *foreign* Catholics: we have not: but let him have the benefit of his distinction. He publishes the letter of the late venerable Bishop of Cincinnati, Dr. Edward Fenwick, to the Emperor of Austria, to prove by that letter that this prelate was a ringleader in what he ventures to call a conspiracy. And who was Bishop Fenwick? A native American, the uncle to the Roman Catholic whose letter the General published with approbation on the 17th, calling upon Catholics to vote against Mr. Van Buren, because Mr. Forsyth is his Secretary of State. Bishop Fenwick was the near relative of the larger portion of the General's "intelligent Catholics of Baltimore." Thus, if there be a conspiracy, the chief conspirator then was a native, not an imported Catholic; he was from the midst of the Catholics who support the General's employers, and his letter was written fully two years before Bishop England knew of the existence of the Austrian Association.

General Green writes—

"We have acted on the presumption that American Catholics are not under Bishop England's influence, and that they are as much interested as the Protestants in ascertaining the truth of the charge made against these *foreign despots.*"

Yet on the 7th of September, General Green wrote of the pastoral letter:

"This was the language of the assembled wisdom of the Church. It was sent forth in a spirit commanding the confidence and respect of all good Protestants as well as Catholics: and, upon reading it, it gave us pleasure to speak of the Catholics as the first to establish religious toleration in this country. But when it is coupled with Bishop England's declaration of preference for the Administration, it becomes an exhortation and a solemn religious injunction from one who, if he is not the first in the church, cannot be called even the second in spiritual influence.—He is known throughout the United States as the great champion of Catholicism; and it might well be supposed that such a letter, coming from such a source, would have an undue influence upon the conscience of all those who have been accustomed to look up to him as the great expounder of religious obligation."

This was insolently telling every Catholic in the Union that he was the slave of Bishop England, and forcing upon the pastoral letter of all the bishops, a meaning of which it was not susceptible. He thus insulted them: and he insulted them still more, by threatening them with persecution if, *from any cause*, Mr. Van Buren got a majority in any place where they were numerous.

He asks why Bishop England does not prove that there is no conspiracy. We answer, that he might as well undertake to prove that the Patapsco is water. He will leave General Green, and so will we, in un-

disturbed possession of the field over which he proposes to run his charger.

The General gives a couple of abusive extracts from an English Tory, who writes as all such unprincipled enemies of Ireland do; according to this writer, the Irish are the vilest of the vile, and the offscourings of society: but on the 7th of last month, according to General Green, there was an identity of sentiment between the Irish and the American Catholics:

"The Catholics of Ireland and in the United States are lovers of liberty. They are the weaker and persecuted sect: and that, although under other circumstances, they would be monarchists, in the United States they are advocates of freedom and of republican institutions, because those who oppress, are opposed to oppression."

And now, those lovers of liberty are the conspirators and the tools of the foreign despots! They are the imported pauper Catholic voters, who are to be employed to overturn our republics. And the General and his employers are to prevent the naturalization of any such, as Rufus King and his friends would prevent the naturalization, or even the immigration of the Emmets, the Sampsons, the McNevins, and *other Irish rebels.*

We have many more topics rising to our view, but we are done. We have placed General Duff Green now in his proper position before our readers. It is always better to have such a man in the proper point of view; an open enemy is better than a false friend. The General has in his prospectus, which will be found upon our columns, avowed his hostility.

We now leave him in his proper category. We shall treat him as we do the Brownlees, the Breckenridges, and the others of the ribald crew by which our religion is perpetually assailed. We shall take him up or fling him aside, as it suits our convenience.

—

MORE OF THE SPIRIT.

We have now before us a Pittsburgh paper of the 19th inst., which exhibits more of that anti-Catholic spirit which has urged General Green to make upon Bishop England his untrue charge of electioneering. The object is to profit by Protestant prejudice.

The "Pittsburgh Daily American," edited by J. W. Biddle, published on the evening of Monday, the 12th, an article which will be found below. The clergyman was in his church at vespers, at the moment when he was said to be making election speeches. The correction of the falsehood was offered to the "Pittsburgh Advocate" in time for Tuesday morning's publication; that paper is also Whig, and the imperfect correction was reluctantly admitted. Tuesday was the voting day, when the lie was to produce its effect, and that being done, all the papers were willing on Wednesday to insert the following letter:—

"MR. EDITOR: I read with surprise and regret, an editorial article in the Pittsburgh Daily American, of this day, the 12th of October, wherein I find my name charged as the 'immediate agent of the Pope and Van Buren," in the words following:—

"'THE POPE IN THE FIELD.

"'The loco foco party held a political meeting yesterday on the *holy Sabbath* in Pandemonium, their hall of audience. The Pope's vicegerent, priest O'Reilly, was in attendance, and addressed them—anathematized the late Whig convention; denounced the whole Whig citizens of the United States, for vile heretics, and called upon all the faithful of the true church, to come to its relief, and charged them to vote for Van Buren. We are prepared to support this with affidavits, if denied. Do you hear, you heretics? You are damned in Pandemonium, by the high priest of that hall. This O'Reilly is the immediate agent of the Pope and Van Buren.'

"Now, I hereby declare that in the whole of the above article, there is not one word of truth. I can regard it in no other light than as a vile slander from beginning to end, to disparage Catholics for political effect. I further declare that I have not this year attended a Van Buren meeting for any political purpose whatever; never so much as stood in that hall wherein I am represented as addressing the meeting, and profaning the Sabbath; never denounced, much less anathematized, the Whig convention, or any other; never stigmatized them as heretics, nor by any other disrespectful name, for I well know that many Catholics, and even Catholic priests, hold the same political principles of that body; I therefore look upon this misrepresentation as a wanton calumny, and request the honourable editors of this city, to contradict it, and all honourable men to rebuke the unworthy spirit that dictated it.

"JOHN O'REILLY,
"Pastor of St. Paul's.
"Pittsburgh, Oct. 12, 1840."

The object of the men who act thus is twofold. One is the indulgence of that unprincipled political ambition which is undermining the morals and the liberties of our republics; the other, a virulent hatred to Catholics and to their religion.

SECTION XI.

FOREIGNERS—BRIBERY.

IT is to us a very painful duty, but one from which we cannot, and will not flinch, to meet the wanton and unfounded insults flung upon those with whom we are intimately connected.

In the speeches lately made at Columbia, before the Senate or its committee, for the purpose of unseating Mr. Boyce, we see it stated in the papers that Governor Wilson charged the chief part of the profligacy at the elections in this city to foreigners. A very large division, we think the great majority of the adopted citizens of Charleston are emigrants from Ireland; many of them Presbyterians from Ulster, several of them members of other Protestant churches, but perhaps we may safely say, the larger portion of them Catholics. Several of those Irish adopted citizens are amongst our most wealthy, industrious, and respectable merchants, men who, though *foreigners* by birth, have spent their best days in our city and laboured to create its prosperity, whilst they engaged in its commerce and risked their capital, whilst they devoted their energies to build up those facilities for industrious enterprise which, if anything can, will make Charleston what she might and ought to be, the emporium of our southern Atlantic coast. Charleston has several English, Scotch, French, German, and other highly respectable merchants of *foreign* birth, and all the other industrious departments of our city are equally stocked with *foreigners*. We trust that Governor Wilson has been misreported, for it is impossible, when he looks at this portion of the constituency and at their fellow-citizens of other classes, that he could have deliberately made this charge. Any person who recollects the contest between General Geddes and Mr. Poinsett, twenty years ago, will easily remember, who were then pointed out as the authors, the abettors and agents in the demoralization of the city and the debauchery of its constituency. We are pained to write it, but we must. They were Carolinians, and men moving in the highest circles of its society. They were men who have, since that period, been elected to the highest places of honour, of trust, and of emolument in the state and in the Union.

They who, having any sense of moral feeling or delicacy, entertain a wholesome shame of the gross and demoralizing inducements held out on other occasions to the venal and corrupt, will easily remember that their authors, we think it was in 1824, were not foreigners.

And if we must recur to the bad scenes of a later period, how many of those, *not foreigners*, who now declaim against corruption have largely subscribed, have indefatigably laboured, have besought and cajoled and used threats and allurements, promised offices and employments and ministered to cupidity, to distress, to gluttony, and to worse passions, have been found in the worst company, in the worst places, and debauched and imprisoned the wretches whom they thus brought to exercise at the ballot-box the noblest right of freemen? We need not give their names, some of them may be found; and we rejoice at their conversion, and give them honour for their return to virtue; they may be found now conspicuous on the list of the advocates of purity, the enemies of corruption, but we should hope, not amongst those who would charge upon *foreigners* those misdeeds in which they had themselves, unfortunately, taken the leading part.

But the *foreigners* were the mass which they had to work upon, their disposition to receive the bribe excited the person who had the means to give it. This, at best, is a miserable excuse. It is an avowal that when a person was tempted, he sinned; and it is just the excuse of the person who took the bribe. Of the two perhaps the latter is the more excusable. We come, however, to examine the fact. Do the *foreigners*, as it is now fashionable to style the adopted citizens, constitute the bulk of the profligate and venal voters of the city? We say unhesitatingly that they do not. It is painful, exceedingly so, in this city, where the native and the adopted citizen have lived as brothers, where the emulation was, who should exhibit most kindness and respect to the other, where the charities of life, the courtesies of society, and the affections of fellow-citizens and friends bound together, in a holy union, the mass of our inhabitants, that this harmony is likely to be disturbed by this distinction, and by the obloquy that it produces.

We have more than once made the inquiry and have always found the same result, which is, that unfortunately both native and adopted citizens have combined, on each side of the parties, which politically divide us, to corrupt the voters, and that in every instance they have succeeded not only in demoralizing native and adopted citizens, but have unlawfully and criminally used, on both sides, aliens, whom they have in some instances deluded and others debauched. And we must add, that the adopted citizens were not either as corrupters or corrupted, at all equal in number, or even in the ratio of their numbers, to their native companions. And therefore that the charge upon *foreigners* attributed to Governor Wilson, so far as respects the city of Charleston, come from what quarter it may, is totally void of foundation.

We are happy to perceive even though it should have originated in the spirit of party

and not in that of patriotism or of morality, that an opposition is openly avowed to this nefarious practice which, if persisted in, would make our rights a farce, our liberties a curse, and our country a plague spot.

Let not Mr. Boyce or Doctor North, or any party in politics be known on this subject. Let native and foreigner be forgotten. They are miserable minor concerns. Let every citizen determine to banish for ever that corruption which during twenty years has more or less infected our city, and we will do more to bring a blessing upon our state than by the unholy excitement of *native* or *foreigner* against each other. Let the citizens of Charleston, native and adopted, be a band of brothers to chase corruption from their city.

We have on more occasions than one, even when several of the present gentlemen who play *Simon Pure* were to be found descending from the stations which they are so capable of filling with dignity, were to be found bargaining for votes with the offscourings of our citizens and bringing up whole crews of foreign sailors, in disguise, to our polls and urging them to perjury in a state of half intoxication; we have, as our columns will show, sought according to our little power to abate this nuisance. And so far as our poor aid may be useful for that object, we are ready again to take our part; but we must say, that we consider the present exhibition of reproof to bribery to be exceedingly injudicious, for it gives the appearance of a party movement to what should be a joint effort of all the parties in our community, without party distinction. We therefore regret the present movement, because, however praiseworthy and virtuous may be the motives and the object of those who charge Mr. Boyce with that profligacy which he denies, it will be attributed by many to a disposition to crush an opponent rather than to purify our city. For our part we have no interest or predilection for the success of either candidate; neither of them is an adopted citizen: they are both native Carolinians; they have both belonged to the same political party: neither belongs to our church. We know not whether either of them is a member of any religious society. In no one point of view have we any concern in the success of either to the exclusion of the other: but a large class with which we are closely connected has been wantonly and injuriously assailed: and knowing the charge to be as unjust as it was uncalled for, we have felt it was our duty to repel it.

We would suggest, what has frequently struck us as the best mode of purifying our elections, of guarding our rights, of protecting our liberty and of vindicating the cause of morality.—That after the excitement of elections shall have subsided, and no suspicion can be attached to the motives of any man, the mayor should call a meeting of our citizens at which an association of all parties may be formed to crush, by their united efforts and by their weight of character, and of numbers, the miscreant who should thereafter attempt to introduce bribery or corruption at our elections.

Should this be done Charleston will occupy a deservedly high place in our Republic.

SECTION XII.

FOREIGNERS—BRIBERY.

THE following letter from Governor Wilson, appeared on the columns of the Charleston Courier of the 1st inst., in answer to the remarks in our paper of December 26th, under the above caption. The Governor having desired that we should copy his letter, we comply with his request, at the same time that we protest against his right to address to one of the editors of this paper, by name, his observations on an article which may not have been his production, or even seen by him. As regards the letter itself, our objections to its insertion were, first, it occupies a large portion of space which we can badly spare; second, it obliges us to devote more of our space to the rejoinder from the writer who takes the name of Greene; and third, we do not consider either the matter or the style of the letter such as Governor Wilson need be proud of. This last, however, is no concern of ours; and we have, perhaps, no right to give an opinion upon the subject. If the Governor thinks proper to present himself to the public in such a trim, it is his own affair. Yet we must avow that we should not give insertion to the piece, did it not emanate from a writer whom the Senate of our state had selected to preside over its deliberations, and whom the Legislature of the state had chosen to fill its executive chair. We, therefore, waive our objections and comply with the Governor's request:—

From the Charleston Courier of Jan. 1, 1841.

"To the Right Reverend Consecrated Prelate John, Bishop of Charleston.

"SIR:—I perceive, by the daily papers of the city, you have done me the honour of a passing notice in the *Catholic Miscellany*, a paper under your immediate charge as I have been informed, and the article appears to be editorial. Under these circumstances, I shall make no apology for

addressing you personally, with that perfect respect which your station should at all times command, and which is demanded yet more by your talents, ardent love of liberty, and spotless purity of character. But, if I should in anything betray an unbecoming violence of expression, be pleased to set it down to the account of my grandfather on the father's side, who was an Irishman, and not to my Welsh ancestry, whose cold, phlegmatic temperament it would be difficult to awake, except to a sense of wrong. It has been said so long that the current of true love does not always run smooth, that I am forced to admit its truth. But I can add (after some experience), that the current of self-love is not always as smooth as it might be; for I had scarcely made up the account of my indebtedness to your grace, for deeming any remark I may have made in a speech, in the case of a corrupt election, of sufficient importance to be noticed by you, when a friend upset all my self-complacency by telling me that you scarce had a thought of me when you wrote the article. I referred him at once to the paper, where I was stated to have charged the chief profligacy at the late election in this city to foreigners, and triumphantly demanded if that was not proof positive, that but for my speech I should never, perhaps, been introduced into the columns of that purely religious paper, the *Catholic Miscellany?* He smiled at my vanity, and asked me if it was not evident that the real object was to write an electioneering article in favour of Mr. Boyce's re-election to the Senate of this state, seasoning it, at the same time, with a little of that unction most grateful to the heart of a Catholic Irishman! I looked at the article again, and although I was forced to admit, upon a careful perusal, that I was somewhat like the Roman matron who was so ornamented, befurbeleaued, and beflounced that she was lost sight of in the splendour of her dress, yet it was impossible that your apostolic highness could stoop so far below your dignity as to make a scapegoat of me, in order to elevate Mr. Boyce to office, or write an electioneering article and publish it in a paper devoted to religious subjects. My friend now asked me if I had not heard of the large sum lately paid to one of the Catholic churches by Mr. Boyce, for an oratorio which he was unable to attend, on account of his absence from town, and whilst wearing the proud laurel of senatorial dignity? I answered in the negative. Proceeding in his categories, he then asked me if I had not heard of Mr. Boyce lately giving to two of our valued countrywomen the sum of $200 to aid in paying for the new organ in St. Philip's church? I again answered in the negative; and in return asked if he would insinuate that bribery was making its way into the church? Oh no, he replied, but where money will buy prayers for the dead, it seldom does any injury to the living, either in church or state. Our dialogue ceased, and I was left alone, not a little surprised at what I had just heard.

"I am charged by your right reverend highness with having used expressions calculated to loosen the bonds of amity between the native and adopted citizens of Charleston. It is a grave charge, for among my friends and acquaintances I number several whose natal star is in another hemisphere, whose good opinion I highly prize, and whose moral and political honesty is both unquestioned and unquestionable. To have made such a charge might have alienated them from me for ever, an event which I would deplore, for it is partly by their kindness I live and feed my children. I am sure your apostolic highness will scarcely believe me so weak as to make a general charge of corruption against any class or caste whatever. Every one knows that there are good and bad of every nation and denomination of people. There may be such a thing as a national idiosyncrasy, I admit. Indeed our own country proves this. Where is the similitude between a keen, enterprising New England pedler of wooden clocks, and a Carolina planter? There is about as much likeness as you will find existing between a bale of cotton and a clock.

"As I am unwilling to rest under any imputation which is undeserved, I will beg leave to state in substance, if not in words, what I did say in my speech at Columbia, before the Senate, in order that I may be rightly judged. And permit me to say there is no dignitary in church nor state, nor any power short of that Being who has thus far sustained me through many painful vicissitudes of life, that could induce me to soften a word, or alter the bearing of every word as combined in sentences. I said this, 'That the bribery and corruption practised by Mr. Boyce and his committee men, and partisans, at the late election, was principally confined to that portion of electors who had been born and raised in countries where such practices were of common and ordinary occurrence. They had not their birth in our land of liberty, and very many of them had never exercised the glorious privilege of the elective franchise before their incorporation with us. Many of them fled to our country from oppression, and were yet in humble circumstances, and being ignorant of the theory of our government and institutions, were the more likely to become the prey of the monetary power. But that with deep humiliation I must add, many, very many, of our native sons were also victims of the demoralizing practices that had been resorted to. They were without excuse,' &c.

"Now, sir, for whatever there is of error or crime in the above remarks, they are at your service. What I said at Columbia I believed, and that opinion is strengthened and confirmed since my return. You have given your evidence in the matter, and have charged upon the natives the chief burden of the late corruption. Your words are: 'And we must add that the adopted citizens were not, either as corrupters or corrupted, at all equal in number, or even in the ratio of their numbers, to their native companions.' As an adopted citizen, this is bold language to use, even if true. But if not true in the opinion of the public generally, it is not, certainly, calculated to give cement to that bond of union between the native and adopted citizens which you charge me with weakening. If there is that profligacy in our native citizens which you charge, I conjure you to use, without delay, all the energies and functions of your sacred calling to put it down. To you, and your colabourers in the church, this duty properly belongs. But believe me, my dear sir, the elevation of one to office who has been so lately self-convicted of this

practice, is not the surest way of getting rid of the evil.

"With great respect,
"Your obedient servant, &c.,
"JOHN L. WILSON.

"P. S.—The Charleston Mercury, Southern Patriot, and Catholic Miscellany, will please insert the above.

"J. L. W."

—

From the Charleston Courier of Jan. 4, 1841.

"JOHN L. WILSON.

"*Former Governor of South Carolina, and Counsel of the Reformed Electors of St. Philip's and St. Michael's.*

"When men whose opinions carry weight, from the elevated position they hold in society, promulgate sentiments dangerous and derogatory to its best interests, it is a public duty to offer a merited rebuke to this misuse of power over the public mind. There runs lurking through the letter of the gentleman whose name heads this article two preponderating characteristics—an attempt to sneer at the ecclesiastic character of the minister of the Gospel, to whom a large and respectable portion of our citizens look up as their spiritual guide, and whom they regard with reverence—and an effort to draw an invidious distinction between citizens by birth, and citizens by adoption. It is true, these sentiments are not directly avowed, and are in themselves so odious as not to be defended; but the *morale* of the whole letter, its odour is too distinct to be misunderstood. The insinuation that the Catholic sells prayers for the dead, and leads political aid to the living, from cupidity, is an inference not to be mistaken, from the language used.

"Perhaps Christian charity would have led to the imputation of nobler and purer motives to both the benefactors of religious institutions, and those who vouchsafe the prayers of the pious to him who gives alms.

"My business is with the sectional and national reflections which tarnish this production of one so distinguished among the educated and liberal-hearted sons of the city of Charleston.

"Take the following example: 'There may be such a thing as a national idiosyncrasy, I admit; indeed, our own country proves this. Where is the similitude between a keen, enterprising New England pedler of wooden clocks, and a Carolina planter. There is about as much likeness as you will find between a bale of cotton and a clock.' This is a sentiment of a distinguished lawyer, a former governor, and goes forth as a sample of the enlightened and liberal feelings of Charleston in regard to the people of New England, and as truly exemplifying the distinguished characteristics of the citizens of Charleston and Boston. They are a nation of 'venders of wooden clocks'—the other, of Carolina planters.

"I presume the learned governor meant to speak of a national '*idiocracy*' or peculiarity of constitution—what he meant by 'idiosyncrasy' is not so easily fathomed. Now, that vending wooden clocks is a peculiarity of the New England constitution, is so vulgar an estimate of the character and pursuits of a country distinguished for her men of letters, her enlightened merchants, her institutions of education based upon princely endowments, bestowed by that liberal and noble-hearted class of her citizens—her polished society—her gentlemen agriculturalists—whose splendid seats, and cultivated farms are every summer thrown open in profuse and elegant hospitality to all southern gentlemen and ladies—distinguished too by the bold and able statesmen who first exposed and resisted foreign aggression—New England that, at one period of the Revolution, actually furnished two-thirds of the whole army of the Union—whose sons chase the leviathan of the ocean at either pole, and have so often flaunted our glorious banner in the face of the foe, and made old ocean roar with the thunder of her cannon—a nation of pedlers of wooden clocks—that it was to be looked for only from the ignorant and illiterate.

"What would be said of a Boston gentleman and ex-governor, who should, in describing the national idiocracy of South Carolina, characterize her planters as rogues, who sold stones and brick-bats, concealed in bags of cotton by the pound—or, in describing her women, should select as a sample a Wassamasaw vender of eggs and wild ducks? These things will only suit the inmates of taverns and the caterers for the vulgar appetites of ribalds, of the lowest order. If Governor Wilson will seek the society of the wealthy and hospitable merchants of Boston, he will find scholars who will instruct him—lawyers who will enlighten him—ladies whose education fit them both to adorn and illustrate the most polished society. He may rest assured that he would be no more exposed to the intrusion of 'a keen enterprising New England pedler of wooden clocks,' than he would be likely to meet, in the polished and courteous circles of Charleston society, a vulgar swaggerer of a tavern, or the hero or bully of a bar-room. In a word, Governor Wilson may be assured that a gentleman is the product of no one favoured clime, and whether he be a Carolina planter or a New England farmer, scholar or merchant, he is known and appreciated wherever he appears. A man of original and essential vulgarity, whatever fortunes may attend him, will never fail to betray his inherent qualities, which no station or title can efface. So much for your national idiocracy, which is a most signal failure at a worn-out, obsolete, and most pointless jeer.

"He adds, speaking of a remark of Bishop England 'as an adopted citizen, this is bold language to use even if true.' Indeed! Then it is an extraordinary act of boldness in an adopted citizen to tell the truth, and but a modest liberty in a native to resort to a poor and low prejudice against his own countrymen—the very men who began and never deserted the conflict which made us a nation! Are our adopted citizens then so degraded that they cannot, but in trembling accents, speak the truth, while it is a royal prerogative of one whose parent destiny so happened as to bring him to light hereabouts, to sport with the well-established facts of history to minister to the most untutored prejudices of the very dregs of society? for a Carolina gentleman would blush to be thought capable of confounding an educated, enterprising, public-spirited and hospitable people, with any of the mere trading

and huckstering classes that infest every society, from dealers in wooden nutmegs to the wretches, who, under the name of Carolina planters, sell cotton-seeds and stones, for the real 'good fair to good.' If there is indeed an order of nobility in this state, not even graced by ancient recollections of chivalric ancestry, or based upon superior piety, sobriety, and morality, but resting upon the mere fact, common to the very negroes who clean their boots—which no merit can ever attain—if there is such an aristocracy, one thing is certain, that none will claim it more pertinaciously, or insist with more tenacity upon this 'insolent prerogative,' than those who feel conscious that they have no more available claim to distinction in the society in which they move.—And now, in conclusion, there does appear to be an effort to rally in opposition to Mr. Boyce, a party whose object is to decry and degrade that portion of our citizens who were not born in South Carolina. The plain statement of the lurking bias will be its best antidote, for none will more promptly and effectually silence such an attempt, than all of whom Carolina loves to boast as her cherished sons. The degraded and fallen only, who, having dissipated everything else, and having left only what they cannot get rid of, their accident of birth to boast of, will ever tarnish the illustrious fame of their native state by degrading prejudices, or disingenuous sectional reflections. The 'national idiocracy' alluded to, must have been a thoughtless jest, which an enlightened lawyer and former dignatary of this chivalric state would never seriously sanction—and it is to be hoped that so it will be estimated abroad, for the sake of the honour and hospitality of our state. GREENE.

"N. B.—The papers, which published Gov. Wilson's address, will please insert this."

From the Charleston Courier of Jan. 4, 1841.

TO JOHN L. WILSON, ESQ.

"In your article in the Courier of the 1st instant, to Bishop England, you say, 'My friend now asked me if I had not heard of the large sum lately paid to one of the Catholic Churches, by Mr. Boyce, for an oratorio, which he was unable to attend, on account of his absence from town,' &c. Now, as members of the committee of the oratorio given at St. Mary's Church during the absence of Mr. Boyce from this city, we take this opportunity to say to you that the friend you allude to has misinformed you, as we know that Mr. Boyce has not contributed to said oratorio.

"FRIENDS TO TRUTH."

VINDICATION OF JUDGE GASTON.

[The letter of Judge Gaston prefixed to the brief article written by Dr. England in his vindication, was copied from the "Lexington (Va.) Gazette" into the United States Catholic Miscellany, No. 38, of Vol. XV., for 1836. The article itself, written in reply to the attack of the "Baltimore Literary and Religious Magazine" on the illustrious Catholic jurist of North Carolina, upon whose good fame death has since set a sacred and inviolable seal, appeared in the 41st No. of the same volume.]

JUDGE GASTON.

To the Editor of the Baltimore Gazette.

SIR:—May I ask the favour of you to publish in your valuable journal, for the information of your subscribers and the public generally, the letter of Judge Gaston, which will be found in the "Lexington (Virginia) Gazette," of the 5th inst., together with the introductory remarks of the editor of that paper. In making this request, I am prompted by the sole motive of contributing to the refutation of a calumny heretofore circulated in this city (where I believe it most wantonly originated) against one of the purest patriots and most enlightened jurists to be found in this or any other country, and a gentleman whom I have the pleasure of numbering among my personal and most esteemed friends.

A SUBSCRIBER.

From the Lexington (Va.) Gazette.

HON. WM. GASTON.

The reader will find below a letter from this gentleman to the editor of this paper, on the subject of the charge preferred against him by "Senex," of procuring, from the Bishop of Baltimore, an ecclesiastical permission to hold an office under the State of North Carolina, which the constitution of that state expressly disqualified him from holding; in other words, authorizing to *commit perjury;* for the Judge could not enter upon the duties of the office without first swearing to support the state constitution.

We wish our motives in publishing this letter to be distinctly understood. We do not publish it for any bearing it may have upon the questions heretofore in controversy between "Senex" and ourselves;

that is altogether incidental and undesigned. We publish it simply from a sense of justice to Judge Gaston, to the elevated station he occupies, and to the state of North Carolina, which has conferred that station upon him, and whose fame is involved in that of her sons. Our paper has been made the vehicle of a calumny; it is proper, therefore, that it should be made the vehicle also of the refutation of that calumny.

We had hoped to have been spared the necessity of publishing this letter. "Senex" knows that we employed the only means in our power to absolve us from the necessity, but unfortunately without success.

We do not mean, by anything we have said, to reflect in the slightest degree upon the conduct of "Senex" in making this charge. His error, we sincerely believe, was one purely of the head, such as we are all liable to commit.

The letter must satisfy every candid mind that the charge is wholly unfounded. The Judge's positive denial would be sufficient to prove this, particularly as the evidence by which it is attempted to be sustained is of the very weakest character.

All who know Judge Gaston, know that his character is without reproach, and above suspicion. The high and most responsible station which he occupies by the election of his Protestant fellow-citizens, with whom he has spent his life, shows that his character is without a stain. If the charge is true, the Judge is not only a liar and a perjured scoundrel, but a "fool" too; for if the *facts* which he states are not true, would it not be the height of folly in him to publish them to the world, when their falsity can so easily be established? Would he not thus furnish unequivocal evidence of his guilt? and that, too, to persons who would seize upon it with ferocious avidity? But with those who question the Judge's veracity we have no argument. The letter itself bears upon its face convincing proof of his *candour*. We commend it to our readers.

Raleigh, December 29th, 1835.

SIR:—I had the pleasure of receiving yesterday, and not before, your letter of the 17th of October, addressed to me at this place. The number of the Lexington Gazette referred to in the letter as accompanying it, was forwarded to Newbern, the place of my residence, some time since. In consequence of the editorial article in the Gazette, I caused to be transmitted to you two newspapers containing a speech which I made in our late state convention. I presume that you have received these, and that they furnish most, if not all, of the facts about which you inquire.*

The publication to which the editorial article is an answer I have not met with. From the nature, however, of that answer I infer that it contains a vile charge, for my having obtained some ecclesiastical dispensation or permission to hold an office under the state of North Carolina, and relieving me from the guilt of perjury in violating my oath to support the constitution of the state. I know that a charge to this effect had been made in a periodical work published at Baltimore, called (I think) "The Religious and Literary Magazine;" for not long after the adjournment of the convention, and while I was yet here occupied with the duties of the Supreme Court, a copy of the Magazine containing such an accusation was sent on to me, and as I suppose, by the conductors of the work. It is not easy to determine when it is proper to come forth with a denial of a calumnious charge, and when it is most becoming to treat it with silent contempt. The accusation in question seemed to me so preposterous, so ridiculous, that it was scarcely possible for me to notice it gravely without subjecting myself to ridicule, or the manifestation of a morbid sensibility. But I was saved from all difficulty in deciding on the course then to be pursued. The style of the article was so uncourteous, and the temper which it breathed so malignant, that self-respect utterly forbade me from paying any notice to it.

But your inquiries, sir, are evidently prompted by a sincere desire to know the truth, and made in a manner that demands my respectful consideration. If, therefore, it will afford you any satisfaction to have my peremptory denial of the accusation, I have no hesitation in stating that it is wholly false. It is no doubt but a mere repetition of the Baltimore slander, and that professes to be mainly founded on the asserted fact, that I withheld my assent to be put in nomination for the office of Judge until after I had visited Baltimore. This allegation is itself utterly false. My lamented friend, Chief Justice Henderson, died in August, 1833. In a few days afterwards I was informed of the occurrence, and urged by gentlemen of the highest standing in the state, upon *public grounds*, to permit myself to be considered as willing to accept the vacant office, if it should please the Legislature to confer it. Strong reasons were

* This unanswerable speech has been republished in pamphlet form, and is for sale.

also presented for pressing an early decision. There were also difficulties in the way of an immediate determination, but these had no connexion whatever with constitutional scruples.

I had had occasion, but a short time before, to examine for myself and to seek the best counsel to examine the disqualifications for office which some supposed the constitution denounced against the professors of the Roman Catholic faith. I was satisfied that my religious principles did not incapacitate me from taking the office. But there were personal considerations which compelled delay. It is unnecessary to set these forth,—but that which was last removed arose from pecuniary engagements which I had contracted, and which I feared the great sacrifice of emolument that would follow on quitting the bar might disable me punctually to comply with. Justice and honour required that a satisfactory arrangement of these matters should be concluded before I consented to be removed from the bar to the bench. This was done by an early day in September, and then I gave my written consent to be nominated for the vacant office, and my permission that this determination might be publicly known.

A very laborious fall circuit closed in the first week of November. From it I went on a long-promised visit to see my daughter, who was settled in New York. I travelled by Norfolk and Baltimore, and passed one day at the latter place, and, as well as I recollect, one only. It had been supposed by several who took a deep interest in my receiving the appointment, that it would be bestowed without opposition. They had afterwards ascertained that this was a mistaken opinion, and had informed me before I left Carolina that doubts had been expressed on the constitutional question, and difficulties raised about it. Having an hour of leisure when at Baltimore, I wrote to one of my zealous friends residing at Raleigh, stating the views which I had taken of the constitutional question, and authorizing him to give publicity to them, that their correctness or incorrectness might be judged of. I have understood, and have no doubt of the fact, that this letter was read by my friend at his table in the presence of several distinguished gentlemen, among others the great and good John Marshall, and that copies of it were taken. This is the letter which has afforded the pretext for the falsehood (I hope a falsehood through mistake), that my assent to be put in nomination had been withheld until after I reached Baltimore.

It is needless, surely, for me to go further,—but I will add, that I never had any intercourse, verbal or written, direct or indirect, with the Bishop of Baltimore on the subject; and that I did not, directly or indirectly, confer with any individual belonging or professing to belong to the Catholic Church upon the subject (out of my own household) until after I had announced my unconditional assent to be put in nomination for the office.

What use you may make of this communication I leave entirely to your sense of propriety. It is not a pleasant matter for any man of character or feeling to have a discussion entertained on the question whether he has or has not acted as a scoundrel and a fool; and I regard the wantonness with which men's characters are dragged before the public, the facility with which slanders are credited, and the rashness with which unfounded imputations are attributed by political or sectarian rancour, as among the worst vices of the age. If any public motive should require that the miserable calumny to which I have referred should be contradicted or repelled, you have here my authority for so doing. But [I trust] that a life of nearly threescore years has established for me a character, such as it is, that does not require to be defended or propped. I could wish, therefore, that I might be permitted to pass the remainder of my days in the quiet discharge of my duties, and that no further notice should be taken of this contemptible falsehood. You will, however, act in relation to it as your judgment shall direct.

With very respectful sentiments,
I am, sir,
Your obliged and humble servant,
WILL. GASTON.

Mr. C. C. Baldwin.

THE HON. JUDGE GASTON.

WE have this week received a little pamphlet of ten or eleven pages, purporting to be an extract from the "Baltimore Literary and Religious Magazine," for this month. It is entitled, "An Address to the American People," and comes from the senior editor of the Magazine itself, Rev. Robert J. Breckenridge.

The nature of this address may be known from its introduction, which we give in words and figures and mode of print, exactly as we find it:

"*Hon. Mr. Gaston, of N. C.—Catholic Perfidy. —Prostitution of the Public Press.*

"Being on the eve of departing from the United States, in discharge of a public duty com-

mitted to my hands, by that branch of the church of Jesus Christ, of which I am a member, I feel myself imperiously bound by a sense of what is due to myself, as well as to the cause of truth and public morality, to lay before my countrymen the following correspondence; for I am well aware, that the same religious principles which teach men to swear falsely, and keep no faith with those who, as they say, have no faith, will prompt those who are so tardy and reluctant to speak even in necessary explanation, when I am present and ready to reply, to be bold and prompt even in attack, when I am far away; nor can I doubt, that the prostitution of the public press to the Catholic superstition, which has wrought me so much injury, though so great injustice, in despite of all my personal efforts to the contrary, will lend itself to the same designs in circumstances more favourable to success.

"I have then solemnly to call the attention of the American people to the facts established by the following papers, which will go far to show: 1. *That the Roman Catholic religion not only admits, but approves of false swearing, when Papists can gain advantage thereby.* 2. *That the political newspapers of the day, to some extent, applaud this tremendous principle; and, to a still greater extent, are grossly subservient to the religious sect which teaches and practises it!*"

The attention of the reader is directed first to the letter of Judge Gaston, of North Carolina, and the introductory remarks which precede it, both of which are taken from the "Lexington (Va.) Gazette," of February 5th, 1836.

The letter of Judge Gaston, which we some time since copied, is then set forth, and it is followed by a very extraordinary production of Mr. Breckenridge, in the shape of a letter to the editor of the "Lexington Gazette," in which he complains that the Hon. Judge treated him with "contemptuous silence," when in his Magazine he charged the Judge with perjury, because he took the oath of office when he was elected to that station which he decorates by his talent and his virtue. He requests the editor will insert his "article of four or five pages" of attack, printed last July in his Magazine, entitled "*Judge Gaston, of North Carolina. Religious Liberty, Mental Reservation.*" He then proceeds to say, that Judge Gaston "continuing to be a Roman Catholic, swore that he believed the Protestant religion to be true;" to prove this, he quotes the thirty-second article of the old Constitution of the State of North Carolina:

"This, sir, is the plain matter-of-fact of the case. By the thirty-second article of the late Constitution of North Carolina, it was provided, 'that no person who shall deny the being of God, OR THE TRUTH OF THE PROTESTANT RELIGION, or the divine authority either of the Old or New Testaments, *or who shall hold religious principles incompatible with the freedom and safety of the state,* SHALL BE CAPABLE OF HOLDING ANY OFFICE OR PLACE OF TRUST OR PROFIT, IN THE CIVIL GOVERNMENT WITHIN THIS STATE.' Yet JUDGE GASTON, being and continuing a Papist, was appointed a judge under this constitution, and actually took the usual oaths to support that which he trampled under foot, even while he called God to witness, that he believed that to be true, which in his secret soul he was satisfied was false!!

"You will allow me, sir, to say, in my own defence, that I have been kicked into this Popish controversy, by the priests and others around me: that the case of Judge Gaston was no private matter, but a public and official act; that as such, it has been used as a strong and frightful illustration of the natural and necessary fruits of a false and bloody superstition, which is spreading in all directions in this country, and which foreign states and princes are conspiring to establish as the public religion of America; and that, in the whole case, the talents, public services, and private virtues of Judge Gaston have been fully admitted, indeed stated; but this act of his is undeniable and indefensible, and which, while it persecutes on principle all who reject it, at the same time corrupts all who receive it.

"If you will look at the article to which I have already alluded, you will discover that four grounds of defence set up by the friends of this gentlemen, are slightly examined: 1. That the provision in the Constitution of North Carolina was a mere dead letter. 2. That he was not bound to know what was meant by the terms 'Protestant religion,' as they were not defined either in the laws or constitution of his state. 3. That the oath he took was actually true; and that, though a Catholic, he might believe the Protestant religion to be true. 4. That he got a *dispensation* to take this oath. These were actual defences which I had heard suggested in his own state, by his own friends, over and over, during two journeys entirely across the state, in two different directions, which I had then recently taken. For the notice taken of them, I refer you to the printed article."

He then appears to think that it would have been a better excuse for the Judge to have admitted that he got the dispensation, and acted under it, than to deny that he got it, and say that he took the oath without; and avows that he only repeats what he has learned, "admitting as relatively probable, what hundreds disposed to excuse the Judge repeated as true."

The Lexington editor declined the insertion, as it was inconvenient to him for many reasons, which he specifies, to admit religious controversy into his columns, and amongst them the following:

"But, sir, I would not entertain this controversy, if the Pope were to release me from my pledges, because it would exclude more useful and interesting matter from my paper, (a small weekly sheet,) and is entirely uncalled for, there being scarcely an individual in the county who does not consider the Church of Rome as a sink of iniquity, and the enemy of God and man. Why, sir, a good many of my subscribers stopped their papers, because I dared to defend the Cath-

olics, and *all of them* censured me for saying a word in their favour.

"A Catholic controversy is as much out of place in my paper, as a political controversy would be in your magazine. Your *main reason*, then, for asking the insertion of your communication in the Gazette is overruled.

"Judge Gaston's letter was in reply to the charge of 'Senex,' that he had obtained a dispensation from the Bishop of Baltimore to commit perjury, and not in answer to the article in your periodical. He merely mentions that your magazine had made a similar charge against him; but this surely does not make you *a party* to the controversy, or give you any 'right' to reply through my paper. If Judge Gaston has done you any *specific injury*, through my paper, most certainly you shall be permitted to redress it; but you *must confine yourself to that point*."

Yet even this compliment, of "the sink of iniquity," and "the enemy of God and man," is not enough to satisfy Mr. Robert J. Breckenridge, and he asserts that the editor's refusal was founded on pretexts. By the by, we would remark, that in this same part of Virginia, where this complimentary notion of the *Church of Rome* is entertained, ten years have not elapsed since we have been assured by a respectable priest, that only a few months previously he had been obliged to submit to the examination of his head, to satisfy the well-informed and enlightened brethren in the faith of Mr. Robert J. Breckenridge, that he had no horns, after which they took his word for his having no tail.

Mr. Breckenridge next states that he applied to the editor of the "Baltimore Gazette," requesting that, as he published Judge Gaston's letter, copying it from the "Lexington Gazette," he would publish his reply, and the refusal of the Lexington editor. The editor wrote a respectful reply, which is also given, declining the publication, as, convinced by experience, that it could not be usefully or safely admitted into the columns of a newspaper.

Thus disappointed, he wrote to the editor of the "Baltimore Chronicle" the following note:

"Baltimore, March 9th, 1836.

"Robert J. Breckenridge presents his respects to Mr. Barnes, and begs leave to trouble him, so far as to ask his attention to the subject contained in the packet of letters sent him herewith.

"The entire object of this application is to obtain the publication in the Chronicle, of the letter addressed by R. J. B. to the Lexington (Va.) Gazette; and which was refused, first by that paper, and then by the Gazette of this city, for reasons and under circumstances which the letters of Messrs. Baldwin and Gwynn will explain.

"He is the more urgent for the publication of the letter which he asks Mr. B. to admit into his journal; because, as he is on the eve of leaving the United States, he wishes Mr. Gaston to see, as early as possible, the position which he is resolved to occupy, as regards a subject with relation to which all the whole Catholics and half Catholics in the country, seem already so perfectly organized for Mr. Gaston, and against the very clearest principles of morality and public virtue.

"Alas! sir, if public men are allowed in the most formal, official acts, to take false oaths, and those who love truth well enough to remark on it, are to be held up to public scorn, and then denied the only effectual means of defence, because there is a certain superstition in the country which tolerates false swearing, then, indeed, the public press and the public morals too are sadly out of joint."

And, in his publication, he appends to his letter to the editor of the Baltimore Gazette, the following kind and charitable note to the following portion of his text: "It is now above a year since the paper you now edit, (which was then controlled by another person,*) published repeated attacks on me, and refused to allow me to defend myself."

After this set of documents, the address is wound up to its conclusion, in the following words:—

"And is it so great a crime to love truth? Has it ceased to be a sin against God, and a crime under our laws, and an offence against good morals, for fraud and falsehood to be formally and even officially committed? No, this is not so, by any means. If I had acted as Judge Gaston has, my sect would have deposed me from my ministry—my congregation would have shut my church doors against me—my friends would have wept over me, as one undone—and the whole world would have had but one opinion about it—and that opinion would have been that I was a degraded man. Then, why not mete the same measure to Judge Gaston? I will tell you why. It is because Judge Gaston is a Papist; and his creed admits and approves his conduct. And therefore, let every man that loves God, pity and forgive Judge Gaston; and frown down his pestiferous superstition, as the parent of all vice, and the enemy of every virtue!

"But is the public press already Catholic or Infidel? Is the whole editorial corps converted, subsidized, afraid, or totally indifferent? No, this is by no means so. If a Methodist judge was to take a false oath, or a Presbyterian judge commit a flagrant violation of morality, or an

* "This individual, who, though nominally a Protestant, was, as an editor, the mere creature of the Papist party, and especially of the priests, is now in the Maryland penitentiary, for robbing the Baltimore post-office. I deplore his unhappy fate; but, at the same time, I cannot too gratefully recall the goodness of God, that has so soon brought to light and to just punishment a man whose position gave him great power, a power which he used in the most cruel manner to undermine my character, at the same moment that other minions of the priests were threatening my life. God has thus far signally preserved me from both conspiracies."

Episcopal judge outrage public decency, or a Deistical judge be guilty of deliberate perfidy in official affairs, in all these cases, the public press would fully respond to the public feeling—and the judge would be disgraced, if not degraded! Why deal out a different measure to a Catholic judge? I will tell you why. It is because every Catholic in the world makes common cause with every other Catholic in the world, and with the Pope of Rome, as the head of all the world, and with the Catholic church, as the mother and mistress of all the churches in the world! Virtue is nothing, truth is nothing, religion is nothing, country is nothing: the church is ALL: and the Pope its head, and *all* its *true* members form one universal conspiracy against every good of man, and the honour of God himself. Printers feel the force, though they may deny the reality of this conspiracy. If Mr. Gwynn abuses me, or any other Protestant, in his paper, no one interferes; it is a personal affair, to be decided on its merits. If he writes ten lines against Archbishop Eccleston, in eight days, his paper would probably be ruined. And this, although every word he has said of him were pregnant with truth, and vital to the public welfare! Oh! then let every man that loves his race, his children, his inestimable rights, his glorious country, rouse himself up to the contemplation of the principles and designs of this atrocious society, which aims at no less than the universal monarchy of the world; and which, though it pursues this object under the guise of religion, is bound by no principle, human or divine. Oh! how willingly would I become their victim, if that might be the means of making my country feel that every sentiment of patriotism, every emotion of philanthropy, and every principle of true religion equally impel us to suppress, by all lawful means, this unparalleled superstition, as the enemy alike of God and man.

"Ro. J. BRECKENRIDGE.

"Baltimore, March 12, 1836."

We have the honour of knowing Judge Gaston, and we feel pained that so pure and gifted a son of America should be thus assailed, even were it by a maniac. We know something of Mr. Ro. J. Breckenridge, and of the fantastic tricks which he played in Baltimore; and we do know the whole history of what he is pleased to call perjury and dispensation. We have heretofore, through respect for Judge Gaston, abstained from interfering in this matter, and probably we shall act against his wishes and feelings, and judgment, in noticing it even now.

The value of oaths in the estimation of Catholics is evident, from the notorious fact, as honourable to one party as it is disgraceful to the other, that the British and Irish Catholics, until 1829, and the American Catholics, until the period of the revolution, were kept under the most galling yoke of a bitter and degrading persecution, merely because they would not do what Mr. Ro. J. Breckenridge asserts Judge Gaston has done, viz., swear that they believed the Protestant religion to be true. The charge then made upon the Catholics, as a body, is utterly false, and false to the knowledge of every man who has cognizance of this fact; and to us it is most strange, if Mr. Ro. J. Breckenridge has yet to learn this portion of history. The charge, as respects the tenets of the Roman Catholic Church, is utterly false, and false to the knowledge of every person who has the least information regarding those tenets; and to us it would appear very strange, that Mr. Ro. J. Breckenridge, who is in his own estimation and in that of thousands of our fellow-citizens, a teacher in Israel, should be destitute of such information.

Now we come to Mr. Gaston's case. This gentleman never took any oath is this case, save to do the duties of the office to which he was appointed by the state. He was not required to swear that he believed in the truth or falsehood of any religion. The candidate is not the judge of his own qualifications: the state committed to certain functionaries the selection of certain officers, gave them rules by which they were to be guided in the selection. It was notorious to every one concerned in making the appointment, that Mr. Gaston was a Roman Catholic, he avowed it, he proclaimed it, he gloried in it. Mr. Gaston was no candidate for the office; it was after repeated solicitation from persons who could confer it, that he consented to accept it. It was they who were charged not to confer it upon a disqualified person; they knew that Mr. Gaston was a Roman Catholic; if he was disqualified, it was they who forced the office upon one whom they knew to be disqualified who violated their duty. If it was law that they should not give him the office, the violation of that law was on their side; they, not he, were appointed to execute it. We do not say that he would act correctly in permitting himself to be made the instrument for its violation. We merely have established this point, that if there was an unconstitutional appointment, they who violated their trust, were not Catholics. Many of them were of that sect to which Mr. Ro. J. Breckenridge belongs, and which he says would depose him if he did what they induced Mr. Gaston to do.

But the question properly is, whether there was a violation of the law on the part of those who made the appointment.

Some years ago, the general impression was upon the minds of the few Catholics in North Carolina, that they were excluded from office, by the article in question—probably Mr. Gaston himself was of that

opinion; he is known to have spoken doubtingly upon the subject, about fifteen years since, and to have then alleged as a reason for declining an office which some of his friends wished him to take, that he would prefer waiting until he could be better satisfied as to the full and precise legal effect of this very curious and discreditable 32d article.

North Carolina is not in the Diocess of Baltimore, but in that of Charleston, and the very case in question came for examination, in an ecclesiastical point of view, not before the Archbishop of Baltimore, who was not the ordinary prelate, but before Dr. England, the Bishop of Charleston, who was, and is the ordinary, not in the case of Judge Gaston, but in three other distinct cases; and a decision was had several years before Judge Gaston took that oath which Ro. J. Breckenridge has called perjury.

In Salisbury, a Roman Catholic was elected chief magistrate, and entered upon office at the request of his respectable fellow-citizens of the various Protestant denominations—whilst in office, he desired to be admitted to the sacraments; the clergyman to whom he applied, hesitated to admit him, upon the ground of his having violated the constitution of the state, in accepting an office from which Catholics were excluded by the 32d article. He said that he had been advised by good lawyers, that this was a mistake, that the article could not be so construed, and that he would keep the office to which his fellow-citizens elected him, and also insist upon his religious rights, unless it should be proved that he had been badly advised upon the subject. The priest applied to the Bishop of Charleston, for instructions how to act. The answer of the prelate was to the effect that he should in the first instance be satisfied, not by his own private views, but by the best advice that he could obtain from professional gentlemen, as to the exact meaning of the article in question—and that if by its fair construction Catholics were excluded, the person in question could not be admitted to the sacraments, if he did not resign the office. And further, that if previous to entering into office he was required to swear that he was constitutionally qualified, he had sworn rashly, amidst such doubts, and could not be excused from censure. By a very unusual coincidence, the good Protestants of Wilmington, and of Fayetteville had made similar elections, and the bishop was also consulted respecting the ecclesiastical standing of those two other Catholic magistrates. He was distinctly informed that no oath requiring their declaration of constitutional qualification was administered, and the copy of the oath of office was furnished to him. Inquiry was made of the best jurists in the state. Mr. Gaston, not only from the legal rank which he occupied, but also from the peculiar attention which he must have paid to the subject, and from the great respect and confidence entertained for him by the bishop, was amongst others naturally called upon; and after a thorough examination, it was distinctly ascertained that the best lawyers in North Carolina were of opinion that whatever the object of the framers of that article may have been, it clearly was not drawn in such a manner as to exclude Catholics from office, and that for any Catholic to refuse office upon that ground, would be to force upon the article a construction which it did not legally bear, and thus to enact a persecution against the body to which he belonged, exactly such as would gratify the kind and courteous Ro. J. Breckenridge, who has escaped so many imaginary dangers to which he has been exposed, through the support which he gives to what he calls religion, by means which we shall not stoop to describe.

Thus, it appears from the above statement, that whether erroneously or otherwise, the principal Protestant jurists of North Carolina had assured the Roman Catholics that they were not disqualified for office by the unfortunate article in question; and the Protestants of Salisbury, of Fayetteville, and of Wilmington, acted upon this view of the law, and elected them to office, and Mr. Gaston, after still further investigation and consultation, had every shadow of doubt removed from his mind, and told the writer of this article, that he did not know a respectable jurist in Carolina, who had any hesitation as to the eligibility of Catholics. Thus, after years of examination and reflection, the whole Protestant legal talent of the state gave to this very article a construction upon which the executive and legislative bodies have acted in concord in making the appointment of Judge Gaston to the bench, and because he accepts the office and takes the usual oath to discharge its duty, the Rev. Ro. J. Breckenridge dares to arraign for perjury one of the most deservedly respected men, for purity of principle, for high honour, for moral worth, for legal and political conduct, and for talent, taste, and information that his state possesses.

We have heard some persons charge Ro. J. Breckenridge with having taken his peculiar mode of polemics for the purpose of attracting more attention, and getting better supported by his party, whilst others ex-

cused him on the plea of a peculiarity of head. To us, it matters nothing whether he acts from calculation, from insanity, or from delusion. We leave him and his vile and vulgar productions, to their admirers, whilst we deeply regret the connexion, even as a calumniator, of the name of Ro. J. Breckenridge, with that of Will. Gaston.

CATHOLIC SCHOOLS—EDUCATION AND INSANITY—AND NEW YORK SCHOOL QUESTION.

[The first of the three short articles that follow, which may have an interest for some, as a reminiscence of "Bishop England's School," is extracted from the United States Catholic Miscellany, No. 9 of Vol. I., for 1822. The second, though a mere *jeu d'esprit*, apparently thrown off to amuse an idle moment, and to fill a vacant column, alludes to a subject which furnishes matter for deep and philosophical reflection, and, as it were, in one or two broken hints, points out one most special way in which the Catholic religion is a blessing, and Protestantism a curse to the human race; the first, by producing and preserving *mental health*—the latter, by causing and perpetuating *mental disease*. This article is taken from the United States Catholic Miscellany, No. 6 of Vol. XVIII., for 1838. The third, valuable, as the only article, so far as is known to the editors, written by Bishop England, upon a topic which, at the time, was one of absorbing interest, was published in the Catholic Miscellany, No. 34 of Vol. XX., for 1841.]

CATHOLIC SCHOOLS.

PROTEUS, A WRITER WITH FOUR NAMES.

JUST before the publication of our last number, and too late for insertion therein, we received a letter with the signature *Candor*, written at full length, an imperfect attempt at a signature commencing with *H.*, and another commencing with *Fair*—the two last imperfectly blotted; so that the writer forgot his own name. It reminded us of the story of an old gentleman of the Society of Friends, who was sometimes rather absent, and calling at the post-office to inquire, "Hast thou any letters for me?" "Your name, sir," the clerk not being a Friend. "My name—my name—verily I have forgotten." Having walked off a few paces, an acquaintance met him, and saluted "Friend Grub;" upon which, returning, he immediately told the clerk, "Now, friend, I recollect my name is Grub." But he was more happy than *H.*, *Fair*, or *Candor*, or *An Observer*—for truly, instead of two, our friend has four names. Between addressing to us his letter of three signatures, and to the Southern Intelligencer that of one signature, he evidently forgot his name; we hope he may keep this as a memorandum, to recollect his name in future.

As the substance of both letters is the same, though their diction is quite dissimilar, the publication of one will suffice. We, therefore, to save ourselves, and our printer trouble, give that which appeared in the "Southern Intelligencer" of Saturday; another motive for our doing so is, that Mr. Proteus, because we think a man who changes his name, deserves the appellation equally with him who changes his shape, may be tempted to write another letter to his friend Ithuriel, to know why we published his letter instead of our own; and we should like to see Proteus frequently exhibited, if we were only to admire his cameleon facilities. The following, then, is the letter:

For the Intelligencer.

"From an editorial article headed '*France*,' in the Catholic Miscellany, of July 17, 1822, I extract these remarks:—

"'There are schools of infidelity and schools of religion, and there are schools of mere human learning. The first, are, indeed, schools of perdition, and such schools, the philosophists wish for; the second, the *missionaries* would support, and *exert* themselves, nay, sacrifice themselves to maintain and uphold; the third they approve of, but look upon to be *imperfect*, because they believe man is made for the next world, not for this; but establish a school upon the two last principles, and those *missionaries* will endure a *martyrdom* to uphold it.'

"Let the reader mark those words which I have italicised. Permit me to inquire, is the Catholic school in our city, an imperfect one? or according to the sentiments here expressed, is it one of those which the missionaries would exert themselves to maintain and uphold—is it a school for religion, and not merely for human learning? If it be not an 'imperfect school,' why are not the public informed? and then Protestants would know how they ought to act. They would have a view of the whole ground.

"Again: Are not all the clergy of the Roman Catholic Church considered as missionaries? The French missionaries support schools of religion, and do not the American missionaries do the same? Are the latter less zealous than the former? If an American missionary of Rome sets up a school, will he set up an imperfect one, or the contrary? will he not 'support,' exert 'himself, nay, sacrifice himself,' and 'endure a martyrdom' 'to uphold' a school for religion? Finally, is it not *candid* in the French missionaries to say that they prefer to the Lancasterian school, a school of religion—and that *their* schools are not intended merely to inculcate human learning?

"AN OBSERVER.

"P. S. Will not the Catholic schools in America, in due season, be *improved* to the French standard, if they are not already formed on the perfect plan which is only known at present to the initiated? Have they not a common object with the Miscellany and the Cathedral?"

Now, to answer these fourteen questions would be very troublesome, and, besides, Proteus could not expect that we should lead him into all our *arcana*, nor into those of the conductors of "the Catholic school in this city." First, we will not lead him into ours, for we are great rogues, and rogues do not like to tell secrets; secondly, we will not lead him into those of the conductors of "the Catholic school of this city," because we do not know such a school, nor such conductors, and to tell him the secrets of non-existents, would be a hard task.

We suppose, by Catholic school, he means the seminary under the inspection of the Catholic bishop, in which the religion of the children is neither known nor inquired into; but in which, we believe, the number of Catholic children is the smallest, in proportion to the others. If this be his meaning, his object is apparent. His letter is but the public repetition, by insinuation, of a vile calumny, which has been industriously propagated through this city, during the last six months, and disseminated by individuals whom we, at one time, mistook for gentlemen and men of honour; as well as by the herd whose character was always too well marked, and too plainly known, to admit the possibility of deception.

We will venture to say, that the conductors of the Philosophical and Classical Seminary, will give themselves as little concern about the fickle being who now openly assails the institution, as they have done about the moles, who, at an earlier period, sought to undermine it. The parents and the friends of their pupils, well know how to estimate the weight of the insinuations; and to those and the pupils themselves, they will leave to answer the writers and the whisperers, who would endeavour to make the city of Charleston the theatre of bigotry, and to draw into private life, and across the social circle, the line which should be confined to mark only the public boundaries of religion.

Not content with publicly insinuating what every person knows to be false, the writer more than insinuates against the Roman Catholic bishop, charges of hypocrisy, deliberate lying, and the worst species of deceit—for that gentleman publicly pledged himself in the prospectus, that no religious instruction, of any kind whatsoever, should be introduced into the seminary.

For ourselves, we repeat our assertion—"Roman Catholic missionaries approve of schools of mere human learning, though they consider them to be imperfect, because they teach only the learning of this world, not that of the next, which is better;" and of this latter learning, they are more ready to be the channels of communication; but, they may feel convinced, that they are bound by a solemn contract, publicly made, and upon the faith of which, the parents of children who differ from them in religion, have entrusted their sons to their charge; when they violate this, we shall be amongst the first to declare, that they have forfeited the public confidence by the breach of their contract, and to say that no child, of any denomination, should be placed under their care.

WANT OF EDUCATION.

THE gross ignorance of the majority of the English peasantry and mechanics, is eminently discreditable to the Legislature and to the Establishment. The Sun thus laments the fact, and, in part, accounts for it:—

"It is not a little humiliating to England, so superior, in some respects, to continental states, that she stands almost at the bottom of the scale as regards the general education of the people. Holland and Prussia are infinitely superior in that respect; France is superior, and making every year rapid progress in rivalling these two countries,—nay, even more has been done for national education in Ireland, divided by the antipathies and prejudices of two contending religious sects, than has been done in Protestant England. According to the last report of the Commissioners, 1,300 schools are fully established in Ireland, in which instruction is given to about 170,000 children, more than two-thirds of whom are in the provinces of Leinster and Ulster, where Protestants are most numerous.

This is the most important and most gratifying feature in the experiment, and holds out the strongest encouragement to apply a similar system to England, where fewer obstacles to the amalgamation of all classes exist. We assert it, with sorrow, and with the fullest conviction of the truth, that, to the established church alone, is to be attributed this humiliating circumstance in our social condition. The bishops not only have refrained from introducing measures for the general education of the people, but they have, invariably, thrown obstacles in the way of any rational plan, by which the children of the two great parties in the country, churchmen and Protestant dissenters, can be educated at the same school. Though the dissenters form such a vast proportion of the population, no concessions are to be made to them. The masters must belong to the established church — the established clergy must be the superintendents —every part of the system, in fact, must be tinged with some of the peculiarities of the church, else the bishops, and their steady supporters, the high Tories, rise in a body against the plan."

The total number of day-schools, of all kinds, in England, is considered to be about 40,000; and the number of scholars about 1,400,000, being an average of 35 to each school. Taking the population at 14,000,000, there must be about 3,400,000 between the ages of five and fourteen. Hence, we have the enormous number of 2,000,000 of English children left without any provision whatever for their education; whilst only for 1,400,000 is even the semblance of education provided! But, this supply, limited as it is, is very unequally distributed, and is most sparingly sprinkled over those districts where it is most needed, namely, where large masses of people are congregated together. In the counties of Middlesex and Lancashire, for instance, education is provided for only about *one in fifteen* of the population, whereas the scholars remaining for the whole of the rest of England and Wales, would give an average of about *one in ten* of the whole people.

If we were to inquire, next, into the *kind* of education which is afforded to the portion of children who are fortunate enough to get even the name of instruction, we would find it to be, in general, of a very wretched description. Several of the statistical societies, as those of Manchester and Liverpool, have given some remarkable details, upon this subject. It may be sufficient, however, to quote the following sentences from an article in the 131st number of the Edinburgh Review. The writer thus describes the sort of education which the English supply:—

"The schools which exist everywhere, and to the number of so many thousands, give a meagre instruction to the vast body of children which they affect to teach. They neither profess to teach what they ought, nor to teach what they profess. Reading, writing, and a very little ciphering, is the whole amount of instruction which the great bulk of those seminaries pretend to teach—and with the most of them, even that is but a pretence. Almost all the children who frequent them can read a little; but the greater number cannot read so easily as to make it sure they will, when they leave school, continue to read with ease;—and if they do not, there needs no argument to prove that, unless in some cases of necessity, they will never read at all.—In the kind of instruction, and in the quality of the teachers England is far below all these countries in Europe, to say nothing of America, where proper attention is paid to the education of the people. In France, Switzerland, and Germany, there are schools everywhere formed for the training of teachers; and the poorest of the people are taught in the common schools—besides reading, writing, and arithmetic, geography, natural history, practical geometry, linear drawing and music. The latter are of special use; not only because drawing gives habits of correct observation, and is of positive advantage in many occupations: but because both drawing and music afford a source of harmless gratification, and turn the mind aside from the grosser enjoyment of sense. Until the schools which abound in England, and profess to teach near a million and a half of children, shall be able to convey instruction in these branches of learning, as well as in civil history and the more simple and important principles of political and moral science, we may talk of education, and by a courteous and complimentary form of speech, give that name to what occupies schools pretty generally scattered over the country, but the thing, or any semblance of the thing, is, indeed, far enough from us."

Unfortunately, it was the policy of statesmen to keep the people in ignorance. As their principles were tyrannical, and their practices criminal, they wished the people to remain ignorant, in order that their own day of despotism and guilt might continue. In this, unfortunately, they were but too zealously supported by the great body of the parsons. The latter, at least, in the established church, being the creatures of the ruling authorities, in general set themselves in opposition to all who advocated the enlightenment of the people; and, when nothing else would do, they had the impious audacity to decry worldly learning, as being calculated to make men bad Christians and dangerous citizens. We have always had, no doubt, splendid exceptions; but no man will venture to deny, that the rule has been as we have stated. Why, they even set themselves against the Bible Societies, as if they dreaded any movement which might cause a ripple upon the dead sea of dull ignorance! Their opposition to Lancaster is notorious; and their conduct in Ireland, in opposing, from the spirit of faction, a system for extending education impartially to all, is a present evidence to their disgrace.

The recent Canterbury business has, very naturally, awakened many of the people of England to a sense of the deplorable situation of the English peasantry. The Tories generally labour hard to prove that education is no preventive of crime. Unluckily, however, for their argument, it is found, that the vast majority of criminals are uneducated; and the mad fanatics of Kent bear against them in the same way. The Reporter of *The Times*, gives important information upon this point. Writing from the scene of "Sir William Courtenay's" performances, he says:—

"I am informed, that three-fourths of the labourers cannot read or write, and that, of the

remainder, who can read, only a very small fraction, indeed, can write. The landlord of one of the public houses mentioned to me, as a proof of the correctness of that information, which I had derived from another source, that a coal club, i. e. a club for the purchase of coals, during the winter, by paying 1*d.* a week, all the year round, was held at his house, and that he, as treasurer, signed for, at least, three-fourths of the members."

"Very few of the elderly class of labourers can either read or write. The younger class, consisting of men between twenty and thirty, are a little, but not much, better off than their parents."

Mr. Snoulton, some of the men in whose employment were deluded by Courtenay, said:—

"In proof of the deplorable ignorance of the people, I need only mention, that at present, it appears to me, that the sole cause of my men following the madman was, their belief in his divinity, and power of working miracles; they can neither read nor write."

We trust, that such facts as these may produce some effect in causing the legislature to turn its attention more decidedly to the subject of education. We hope, too, that it will not be contented with merely providing the means of teaching people to read and write,—for reading and writing do not constitute information,—but that, in every part of the three kingdoms, the youth may be enabled to have access to schools such as those which, to our disgrace, Germany, France, &c., have set us the example of establishing.—*Belfast Whig.*

EDUCATION.—INSANITY.

It is, our readers will say, a very curious juxtaposition, yet it is not that we are about to say, as was said of St. Paul, that too much learning made him mad.

One of the most insolent and most unfounded assertions of some of the modest gentlemen, who are filled with spurious pity for the delusion of *Papists*, is, that the Protestant religion, is now, and always has been, the friend of science, and that *Popery* has been allied to ignorance. Hence, the old and young boys who, in these states, are selected to make public orations, or to spout at college commencements, seldom allow an opportunity of the kind to pass without rounding off a few periods with the light shed by Luther, and the Reformation, the mariner's compass, gas, and the blowpipe; steam-engines and safety valves, have not yet been superadded to Doctor Faustus and the printing press. We could bear all this with Christian patience, and be sufficiently just to reciprocate the pity so generously bestowed, where it was neither needed nor desired;—but when the Catholics are parcelled out into classes, and those accounted most happy and enlightened, who dwell amongst Protestants, and their literature, their civilization, and their freedom, are asserted to be in the direct ratio of their proximity to Protestantism, we get somewhat discontented and impatient; for we perceive a great deterioration of our powers of perception, and detect a wonderful delusion of our mind.

We have lived chiefly in the midst of Protestants, and can feel happy at knowing that several most respectable men and women of their persuasion, are amongst our most worthy and most intimate friends;—but in good sooth, we never found that they were beings of a superior race, elevated midway between *Papists* and the heavenly intelligences. We found them to be like all other kinds of men and women, some with good clear heads, and some a little thick and muddy, just like *Papists*.

We also found that some of them had good information and others were just so so. If then the assertion to which we have alluded be true, our powers of perception are greatly at fault.

But moreover we have laboured under a great delusion, and what is worse, it is likely to continue. We do verily believe, perhaps it is only imagination, that the best-informed Catholics we ever met with, were men who lived at a great distance from Protestants, and who never had the advantages of their tuition, proximity, or example. We therefore were led to believe that it was possible to have learning, education, civilization, and liberty, though Protestantism had never existed, and that Catholics could uphold and preserve these, even though religion should have been left unaltered, and that persons may enjoy just as much civil liberty in San Marino, as in Hanover, or in Prussia, and that children could be as well and as universally educated in Austria, as they are in England.

Whilst we were thus ruminating, we cast our eyes upon an Irish paper which had been just brought from the post office, and they fell upon an article on education, which will be found upon our columns. We read it, and as we have been in England, and it corresponded with our recollections, or delusions if you will, we gave it insertion.

Continuing our train of thought, as soon as the devil of the office had carried off the extract, we felt often and how proudly some of our fanciful boys had pointed out the superiority of England. How great, how glorious, how learned, how wise, how free, how victorious, how happy were her people? *Because*, during two centuries and upwards she had flung away the "Romish

yoke"—and they were an educated, *because* a Protestant people.

This, to be sure, is admirably sustained by the article from Belfast!!! We then recollected that some persons engaged in observations on the several countries of Europe, respecting their Hospitals, had given comparative views of those which have houses for the deranged—and that the largest number were *not* found in Catholic countries, and that especially under the head of religious and melancholy madness the disproportion was very great; so that in the Catholic countries it was exceedingly small in comparison with others, and an Evangelical writer assigned as a cause, that with Protestants and especially with pious Protestants the subject was one of great importance, it occupied their thoughts deeply and intensely; with Catholics it was a subject of comparatively light concern, they cared little for it, and it seldom cracked their brains.

We thought the effort at a solution more ingenious and more fanciful than true. But in turning over our papers, a good sound Presbyterian journal of the new school was the next that we picked up, and it contained the following article:—

"NUMBER OF LUNATICS IN ENGLAND.—According to Parliamentary returns, says Sir W. Ellis, "there are in England 12,668 pauper lunatics: and the insane alone, including the different classes of society, cannot be estimated at fewer than 10,000; that is to say, about one person in every twelve hundred." This is a fearful view of the religious, moral, and material civilization of this country."

NEW YORK COMMON SCHOOL FUND.

WE this day insert the addresses made by Bishop Hughes and the Very Rev. Dr. Power to an adjourned meeting of the Catholics of New York, on the subject of the recent decision of the city council respecting the right of the Catholics to a share of this fund. Both addresses are worthy of the orators; each is excellent in its kind. For our own parts, we were not disappointed by the result of the application to the council. Indeed we expected nothing else. We write deliberately when we state that, probably, there is not a town or city council in the United States that would not have decided in the same way. Do we then think the decision just? No. Do we think the council dishonest? That is not the ground of our opinion. What then is it? We do not think it likely that a public body can be found in the United States which does not, without its own consciousness or suspicion, think and act under the influence of great prejudice against Catholics, their claims, their rights, their principles, their religion, and their politics. Nor is it strange that such would be the case.

What are the influences under which the great bulk of our fellow-citizens have been educated? Those of English literature, which is calculated to vilify the Catholics, to whom the English nation was unjust and cruel, and whom it sought to vilify in order that it might save its own character from the imputations of injustice and of cruelty. Our fellow-citizens were educated under the influence of principles which are called *liberal*, and whose liberality consists in destroying all the distinctions between religious truth and religious error, of men who turned all the force of their ridicule against the Catholic Church for its efforts to preserve those distinctions.

They were educated under the influence of tyros in history, who imbibed all their knowledge from modern essayists and reviewers, and from garbled compilations; all employed or interested to misrepresent the events in which they whom Catholics respect were the heroes or the victims. Neither they nor their teachers were accustomed to view either Catholics or their religion as friendly to liberty, as lovers of learning, as promoters of industry, or as patrons of science. And hence they regarded it a mighty condescension to tolerate a Catholic in their presence; it was a vast concession, to smile upon him with anything approaching to approval. We could easily amplify on this subject, but neither our space nor our time will permit us.

We may then ask, after their escape from school or from college, what was the religious influence under which our fellow-citizens were placed? Were they led to infidelity, the Catholic was the despised of the despised in their estimation! Did they *get religion?* The Catholic was the object of pity for his blindness, if not of execration for his connexion with *anti-Christ* and the *beast*. Thus, at this day, the Catholic stands in these republics as a Paria in the midst of the Bramins.

Nor is this all! The very harlots of the land have been hired, by the most popular teachers of religion, to write monstrous libels, or to lend their names to the reverend compilers of these edifying mirrors of modesty, that the best and the purest of the Catholic institutions should be accused of the foulest of crimes; and the very matrons of our country placed the filthy productions

in the hands of their daughters; and the very devotees of charity slid quietly into the schools of the children, to imbue their minds, noiselessly, with the contamination.

Thus did the holy men who spoke in the name of God denounce Catholics as a pestilence; and they who were, and they who pretended to be, the lovers of our country and of its institutions, denounced them as the enemies of liberty; the aristocrat proclaimed their base servility, the democrat declaimed against their tyranny. The Catholics thus were made the *raw-head and bloody bones* of the nursery, the spectres of the schools, the scare-crows of the fields, the theme of the college undergraduates; and on the day of commencement they figured in the group with Luther, the Reformation, the mariner's compass, the printing press, and the blow-pipe: they were the execration of the godly, the abomination of the pious, the stump for the elevation of the political spouter, and the Jonas whom the political rogue cast overboard, to still the agitation which threatened his ruin.

He who has observed the features of our public character, for the last quarter of a century, will perceive in this hasty sketch nothing that is overcharged.

It is, therefore, that we said that the Catholic cannot expect justice from any public body in this country, because every such body is more or less under the influence of that prejudice which we have so imperfectly described. What else can account for the injustice of Massachusetts, the bigotry of Boston, the criminality of its public courts of justice, the gross indecency of the very best and most fitting representative of Charlestown, and the absence of all sense of shame as well as of equity in her Legislature? Do we then despair?—God forbid!—No: we rejoice; and we feel now the influence of a reasonable hope, because the Catholics have been at length made sensible of their position; and before long their proper exertions will be directed to remedy the evils under which they have been so long overwhelmed.

They have tongues, they have pens: let them be used, not to vilify others, but to defend themselves; they have rights, let them be asserted. But it will require time, exertion, and patience. Let them be devoted as they should be, and truth and justice must be successful. Already the omens are favourable. Let the Catholics, and especially the Catholic young men, continue as they have begun in New York and elsewhere, and we shall have affection, and charity, and justice, succeeding to hatred, and bigotry, and oppression.

BRIEF NOTICE OF THE JANSENIST SCHISM.

[The following is extracted from the "United States Catholic Miscellany," No. 3, of Vol. VI., for 1826.]

One of the most mischievous modes of assuming the appearance of a virtue which is not possessed, is pretty usual amongst a particular class of European governments: one or two specimens of the practice properly explained, will do more to give our readers a full view of the hypocritical impiety than any general description could effect. We shall take the new kingdom of the Netherlands as an example.

Formerly, that portion which was known by the name Flanders, was one of the most industrious, virtuous, peaceful, and contented sections of Europe. It was, we may say, altogether Catholic, and a more zealous, laborious, well-informed, and moral clergy was nowhere found than in Belgium. The education of this clergy was conducted principally in the diocesan seminaries, under the view of the bishop and his principal clergy; and after many bequests had been made, and subscriptions given for the purpose of having those seminaries permanently and properly supported; and after they had been raised under the sanction of the laws, like our chartered seminaries, they were considered property consecrated under the guardianship of the government to the purposes for which it had been bestowed. Besides the seminaries for the education of the clergy, there were a vast number of elementary schools under the care of men who had devoted themselves to teach religion and literature, not for worldly recompense, but from the higher motives of doing service to their neighbours and to society, that for this disinterested charity they might through the merits of Christ be acceptable to their heavenly Father.

Not a complaint was heard; all was peace,

harmony, and good will, education was diffused and universal. But, lo!—his Orange Majesty is advised that it would be better to establish one philosophical school at Brussels, than to have so many philosophical schools in the several diocesses: and he commands that *for the promotion of literature*, no student shall be admitted to a theology class until after he shall have spent three years in this college of Brussels: also, that the masters who teach in the different elementary schools shall be expelled to make room for a new race of teachers to be sent from model schools in Brussels. This wears a very beautiful appearance until it is closely examined. The true object is found to be under the pretext of promoting literature, to prevent any religious instruction. It was originally a plan of the infidel Joseph II., of Germany. But it has been resisted; and the liberal friends of education exclaim, "How the clergy are always opposed to science!"

It would be, indeed, a very arbitrary attempt of the Legislature of New Jersey, to declare that no young man should be admitted to study theology at Princeton, until after he should have graduated at Transylvania. But it would be still worse if the Congress were to seize upon the revenues of the Baptist college, in the federal district, and give them to the Jesuits of Georgetown. Our constitution would not authorize such plunder. The moneys collected by the several denominations are secured for their own purposes; and no person thinks of a possibility of plundering our seminaries for the benefit of literature. Not so, however, his Dutch Majesty. He has stripped the Episcopal seminaries of their property, in order to endow the Philosophical College, and seized upon the funds of the Brothers of the Christian Doctrine, in order to bestow them upon teachers who are to unteach what they have taught, and to inform the children that the good people who left money for their education, were fools and fanatics.

"BRUSSELS.

"The Brothers of the Christian Doctrine have lately been expelled from the diocess of Namur, and all the small Episcopal seminaries have been closed throughout the Low Countries and Holland. The whole of the Catholic clergy, consisting of the Prince Archbishop of Malines, the Bishop of Namur, the Grand Vicars of Ghent, of Tournay, and of Liege, the Vicar Apostolic of Bois-le-Duc, and of Breda, the superior of the Dutch missions, the seven archpriests of the Northern Provinces, have addressed the king in strong, but respectful representations, to which nothing more than short and insignificant answers have been returned. Many zealous clergymen had bought and endowed houses, in which they educate young men for the priesthood; these schools also, which were very numerous, have all been destroyed. The new philosophical college at Brussels is nearly completed, and will soon be opened for the reception of students.

"In the last report of the British and Foreign School Society, the committee congratulates itself upon the success of its labours in the Low Countries. Two large schools are in full activity at Brussels, and the king and the Prince of Orange are both declared to be favourable to the system of mutual instruction."

This last paragraph lets in much light upon the subject. Our good friends in England, having plundered the Catholic establishments of Great Britain and Ireland of what their pious ancestors had left for the purposes of religion and of literature, are training up some of the puppets of royalty, whom the unholy alliance of Europe has created to imitate their example. Yet, these are the men of liberality, the friends of literature and science! We defy France, Spain, or America to exhibit such proofs of attachment to virtue and knowledge, as to commit plunder for their sake.

The following document cannot be well understood without a few previous remarks.

Cornelius Jansenius, Bishop of Ypres, died in 1638, leaving after him an unpublished work upon the doctrine of St. Augustine, Bishop of Hippo, who died in 431:—the object of this was to explain the doctrine of grace, predestination, free-will, &c. When the book was published, it was found to contain five propositions which did not accord with the doctrine of St. Augustine, which was that of the Catholic church. The book was of course condemned; but two questions arose—1st, whether Jansenius held this erroneous doctrine himself—2d, whether this erroneous doctrine was really contained in his book. Upon the first question each individual was free to think as he pleased; the deceased could not now speak for himself, but he had left a codicil, declaring that he submitted all his writings to the judgment of the church. Thus it was at least charitable, if not just to say that he was not a heretic, though his works did contain erroneous doctrines. Respecting the second question, several persons who admitted the propositions to be erroneous, contended that in fact they were not in the work of Jansenius, and refused to subscribe the condemnation of the work, or to publish the papal

bulls of its condemnation. The whole Catholic world declared their act improper, and their position untenable, as they refused to conform to the judgment of the Catholic church, declaring that this book contained erroneous doctrine. They became schismatics, having been separated by their obstinacy from the unity of the church. They were known by the name of Jansenists.

The Bishops of *Utrecht* have continued the ordination of clergy, and always consecrated another bishop, so as to preserve the succession. They claim to belong to the church, and always send letters of communion to the Pope as its head, but have never condemned the work of Jansenius—and the Pope always answers by excommunication, until they shall admit the proper principle, and do as all the other churches have done.

The King of the Netherlands, who swore to preserve the rights of his Catholic subjects, attempted several usurpations of their rights, and especially in the appointment of bishops—and finding that he was resisted by Rome, and by the Catholic people, he has been liberal enough to place in Catholic sees a number of Jansenists, who have been consecrated: one of them, William Vet, was consecrated for the see of Deventer. Thus under the private influence of others, and of his own good will—the king of the Netherlands is liberally proceeding to observe his oath, very *liberally construed.*

"The brief of his present holiness, which has appeared against the Bishop of Deventer, and which has so highly offended the editors of the French liberal journals, is as follows:—

"Leo XII., Pope. Health and apostolic benediction. The Catholic church has, for a long time past, been troubled by the schism of Utrecht. What have not our predecessors, the Sovereign Pointiffs, done to remedy this pernicious evil? But by an impenetrable judgment of God, they have been able, neither by their salutary advice, nor by their affectionate exhortations, nor in fine, by their threats, and the application of canonical censure, to bring back the blind to the bosom of their mother, the holy church.

"William Vet, who dares to call himself the bishop of Deventer, and has not blushed to inform us of his election, and of his consecration, in a letter which he wrote to us on the 13th of last June, has recently given new proof of his great obstinacy.

"His letter, it is true, is filled with honey, and announces a respect and obedience toward us; but this very letter teaches us in what light we ought to hold his pretended and worn-out flatteries; for William there shows himself engaged in the same errors, opposed with the same obstinacy to the holy canons, and in a word sullied with all the filth, which his fellows, from the very beginning of the Schismatics of Utrecht, have covered themselves. William, nevertheless, fears not to represent them, as full of innocence and free from all blame, and even to extol them highly. Since then, William differs in nothing from those whom our predecessors thought necessary to treat with severity, after exhausting the resources of their paternal tenderness; we, walking in their esteemed footsteps, have determined to make him feel the same censures; for we would not, dearest children, that any one of you, in the midst of whom the schism of Utrecht insinuates itself, and grievously devours souls, deceived by the delusion of these cheats, should follow, as good shepherds, and permit yourselves to be taken by the deceitful voice of wolves, who cover themselves with the skins of sheep, to desolate, destroy, and massacre, more easily the flock. Therefore, we decry, in virtue of the apostolic authority with which we are clothed; and we declare that the election of William Vet to the bishopric of Deventer is illegal, vain, null, and his consecration illegitimate, and sacrilegious. We excommunicate and anathematize the above-named William, and all those who took any part in his culpable election, and who have concurred by their power, their endeavours, and their consent and advice, either to his election or his consecration. We decide, decree, and declare, that they are separated from the communion of the Church as schismatics, and that they ought to be avoided. And moreover the said William is suspended from the exercise of the rights and functions belonging to the jurisdiction or to the order of bishops, and we interdict him under pain of incurring excommunication by the deed itself, and without any declaration, from making the holy chrism, from conferring the sacrament of confirmation, from giving orders, or from doing any of the acts reserved to the order of bishops, declaring them moreover vain, useless, of no value, and of no importance, all, and each of the acts which he shall have the boldness to perform.

"Let those who have received ecclesiastical order from him know that they are bound by this suspension, and that they will become irregular, if they shall have exercised the functions of the orders which they have received.

"'Tis with regret and with great grief that we impose these censures upon the guilty. Oh! if they were stricken and plagued in

grief by our decree; if they should weep and repent, how great would not be our joy? What tears of joy a conversion so desirable would draw from our eyes! With what transports should we fold in our arms children returning to their father! How great would be our thanks to the God of mercy! We entreat him daily by ardent prayers, that he would deign to bestow this consolation upon us and upon the church. Do you do the same, our dearest children, you of whom we know, and so justly praise the invincible faith, and the indestructible union with the Holy See, the centre of orthodox unity.

"To assist you to satisfy more willingly, more fully, and with more joy this duty of evangelic charity, we give you affectionately the apostolic benediction.

"Given at Rome, at the Church of St. Peter, under the Fishermen's Seal, on the nineteenth day of August, 1825, second year of our Pontificate."

REMARKS ON A COLLISION

BETWEEN MR. WARD, THE BRITISH CHARGÉ D'AFFAIRES IN MEXICO, AND THE HON. J. POINSETT,

AT A PUBLIC DINNER ON ST. PATRICK'S DAY IN THE CITY OF MEXICO.

[The following piece, which appeared as an editorial article in the "United States Catholic Miscellany," No. 2, of Vol. VI., for 1826, will have a special interest for the citizens of South Carolina, as preserving the memory of an incident in the public life of one of her greatest statesmen; a man who has shown himself a hero in action, as well as in words, and who, like all really brave men, has never been ashamed to avow his sympathy for the injured and oppressed.]

The Patriot, which is published in this city, contained the following article, on the evening of Friday, the 21st inst.:

"We have seen a letter from Mexico, under date of the 25th of May, which states that there is every probability of Mr. Poinsett soon being successful in concluding a commercial treaty between Mexico and this country, favourable to our interests. We have been informed also, that at a public dinner, given on St. Patrick's day, in the city of Mexico, on Mr. Poinsett's expressing a wish for the emancipation of the Catholics of Ireland, he was warmly replied to by Mr. Ward, the British Chargé des Affaires, who defended the policy of his government, to which Mr. Poinsett replied with calmness and courtesy, and was heartily cheered both by the natives and the British subjects present. We are beside given to understand that the Executive Council of Mexico was strongly inclined to fit out an expedition against Cuba, which had met with the concurrence of the Senate, but the proposition was rejected by the popular branch of the Legislature."

So far as Mr. Poinsett is concerned, he has acted as we should expect, as well from our knowledge of him as a friend to public liberty; as particularly, from the very just notions which we know he entertains on Irish affairs.

We not only are attached by many ties to South Carolina, and love Charleston, but we respect the talent, the virtue, and the chivalrous honour of those who move in the van of our fellow-citizens. Shall we, therefore, say that on every subject they are well informed, and think correctly? No indeed, we cannot! but this is no reproach to them, it is but the evidence that they are human beings, and not gifted with the perfection of the Deity; there is no place whose inhabitants know everything, and are free from all delusion, and exempt from every bias.

The people of South Carolina know very little of the true state of Ireland, and are only acquiring the rudiments of knowledge, respecting the actual state of oppression, under which the unfortunate Irish Catholic labours in the land of his birth. Gentlemen in the city of Charleston, whose acquirements are very great, whose reading is very extensive, and whose dispositions are excellent, still know absolutely nothing of the thraldom and degradation in which the British government keeps the Irish Catholic, and yet, his present degradation is lenity—is mercy—compared to what his ancestors have endured. Greece meets, at least, with sympathy, even some little aid is extended to her.

But though New York and Baltimore and Washington have transmitted their sighs and aspirations and blessings upon the western breeze, and Ireland has been refreshed and consoled by the soothing zephyr, still no soul appears amongst us to be touched by the melancholy sound of the

dishonoured harp. 'Tis true our excellent attorney-general, Mr. Pettigru, has, on the 4th of July, 1825, poured the history of Ireland's wo into the ears of a Charleston assembly.

'Tis true, the passing glow of indignation mantled upon the cheek of the one sex, and made the darkened brow lower over the fixed eye of the other, whilst hands unconsciously sought for some warrior's weapon. This gave evidence that virtuous sympathy existed in the South; and that if the public mind had been correctly informed, the public feeling would have been appropriately manifested, and the public energies successfully directed. But we repeat, the public mind is not sufficiently informed, and here is to be found the true cause of Southern apathy. Why it is not informed, is easily answered. Because to admire Ireland is not fashionable. Greece!—why the very word is magic—classic recollections are associated with the very sound—the names of her early warriors of her venerable sages—all, all are repeated almost by every person who can lisp. They are, like the Greek sentence of Mr. Jenkinson in the Vicar of Wakefield, a talismanic expression, which astounds the vulgar, confers dignity on the utterer, makes the unlearned humbly dumb, teaches caution to the half instructed, and makes those who are truly erudite silent for a different reason; thus leaving him who has the courage to fling forth such amalgamated, stupendous, polysyllabic phraseology, sole possessor of the admiration of his audience. But alas for poor Ireland! how adverse has been her destiny? We shall not now advert to the cause—another time may be more appropriate. She has been made a byword of reproach. That *she* ever had sages! that *she* ever had warriors! that any of *her* sons were philosophers! that the name of an Irishman was not barbarous. Ridiculous!!! Who could listen to such assertions? The whole testimony of English historians, the frequent rebellions of the *turbulent, wild Irish*, and the acknowledged ignorance of their illiterate clergy who prevent the people from learning,—all establish the fact of Irish barbarity. The stage, the press, the pulpit, and the senate, proclaim their degradation. Thus, while every scrap regarding Greece interests the fashionable world, it would be evidence of bad taste to take any interest in what concerns Ireland, and especially Irish Catholics. The cause of that ignorance of which we complain is, in the first place, that it has been made unfashionable to be interested for Ireland. We shall, before we conclude this article, exhibit another cause, far worse in its nature, but not more injurious in its results.

Mr. Poinsett is one of the very few with whom we have conversed, who has had the manliness to disengage himself from the trammels of this debasing fashion. We call that debasing which perpetuates ignorance. We have found that his travels have been turned to much better account than those of other gentlemen, whose opportunities were equally good and extensive.

They viewed novelties with prejudice, and either sought no explanation, or sought it from an enemy of what they saw; and thus the original prejudice became almost incurably fixed, and far more deeply tinged. We have frequently lamented the ruin of fine minds, and of good dispositions, from this cause. Mr. Poinsett appeared to us to have sought to understand what he saw, and to have had recourse to those means of information which were best calculated to give him correct knowledge, and hence it seemed to us that he had very accurate notions upon many subjects not generally canvassed here.

Amongst those subjects was the state of Ireland, and of its state the case of the Catholic population was a peculiar feature. Hence we were fully convinced, that if he was ever called upon to speak upon that subject, he would have done so with effect; and we feel satisfied that whoever Mr. Ward may be, he must deeply regret having provoked the retort that it seems he has earned and received.

We now come to another part of our subject. Though we are about to use a very severe term, we do it with full deliberation, believing that the term is too mild for the crime. The conduct of the British government towards the Irish Catholic is so execrable, that no person could for one instant attempt to vindicate or even to palliate it, unless by showing that its victims were so criminal that their depravity required this extraordinary infliction: that they were so dangerous to society, that its well-being demanded their political incarceration. Hence, of necessity, it became part of the duty of British policy to criminate the Irish Catholics. A crimination of mere Irishmen would not, at present, be sufficient, as it would formerly have been. Before the change in religion made by Henry VIII., the English colony in Ireland oppressed the mere Irish. Then it became necessary to destroy the Irish character, that English oppression might be justified. Every Irishman then was said to have had every bad quality. But when Henry and Elizabeth and James procured some few of these bad Irish to be-

come of the new religion, the depravity of the Irish character was purged away by the merits of the adopted creed. All the rebellious remnant who obstinately followed in the way of their fathers, were now the outcasts, possessing the quality of Irishmen in common with their regenerated brethren. To attribute to that quality of mere Irishmen the inherent corruption, would be to discredit those mere Irish who had been received into the society of the reformed. But, as the quality of Catholicism was peculiar to the outcasts, it at the same time saved the credit of those who had changed, and it left the blot upon those whom they had [deserted] to attribute now to religion, what was before attributed to soil. Thus, the faults were now charged to Catholics. But still, as the majority of the people remained attached to their ancient faith, Ireland was with the multitude, and not with the exception. Thus, every English writer was bound to prove that Irish Catholics deserved the punishments under which they groaned, and of the two qualities, that of Catholicism, which was peculiar to the oppressed, was vilified the most. A dreadful remnant of the barbarous code yet exists, and it is the duty of every British servant to attempt the justification of the government by which he is paid. To justify that government, he must vilify the Irish Catholic. It was very natural for Mr. Ward to feel mortified when Mr. Poinsett expressed a wish that justice should be done to a people whom the king, Mr. Ward's master, persecuted. But it was equally natural that Mr. Poinsett, with the principles and feelings which he possesses, should express the wish of emancipation, a wish perfectly congenial to the principles of the nation which he has the honour to represent. Mr. Ward might have expressed his regret, as Mr. Canning would, or as many others would, that his government had not found it as yet expedient to do justice to the people of Ireland, together with a hope that this expedient time would arrive some day, before the wreck of his empire would alone remain. But, no; this would not satisfy his ardent zeal, and when he sought to justify what is unjustifiable in the presence of our minister, he reckoned without his host.

We feel that we have extended this article too far. We shall for this day conclude with returning our thanks to Mr. Poinsett, and expressing our conviction that the Irish Catholic citizens of America unite with us in the expression.

From the Catholic Miscellany of October 28, 1826.

THE BRITISH PRESS

Is not ashamed of the persecution of the Catholics, but is ashamed and angry that the misdeeds of its persecuting government should be known. That government has too long been successful in deceiving foreign nations; but the delusion is about to be destroyed. The "National Gazette" of the 19th contains the following article concerning which we had made some previous remarks.

May God bless Mr. POINSETT! The Irish and the sons of the Irish, the Catholics and the sons of the Catholics, will recollect his manly conduct. They are not ungrateful. They have clear vision and good memory, as well as warm hearts.

From the National Gazette.

We find the following article in the London Courier of the 12th ult.:

"We copied a few days since, from an American paper, the following paragraph:

"'At a public dinner given on St. Patrick's day in the city of Mexico, on Mr. Poinsett, our minister, expressing a wish for the emancipation of the Catholics of Ireland, he was warmly replied to by Mr. Ward, the British Chargé d'Affaires, who defended the policy of his government; to which Mr. Poinsett replied with calmness and courtesy, and was heartily cheered by the natives and the British subjects present.'

"A gentleman who is now in this country, and who has distinguished himself both in the political and military affairs of Mexico, writes to us thus upon the above paragraph:

"'I was not only present, but almost close to Mr. Poinsett, at the time, and the real case was exactly the reverse of the statement. Mr. Poinsett committed himself most grossly, and Mr. Ward's conduct was most proper and gentlemanly. Such being the case, whether you will consider that any further notice of the subject ought to be taken or not, you alone can decide; but I really think the *amende honorable* is due to Mr. Ward, who merely resented a most improper interference on the part of an intriguing foreign envoy, in affairs exclusively British.'"

On the subject thus mentioned in the Courier, a communication from a very respectable American in Mexico has been in our hands for some months. The foregoing British statement seems to require its immediate publication, and we therefore annex

it, in the belief that it will have all authority, in this country, at least, where Mr. Poinsett is too well known to be supposed to have "committed himself grossly," and been guilty of "an improper interference in affairs exclusively British."

"Mexico, March 31st, 1826.

"DEAR SIR:—An occurrence lately took place here, of which I deem it proper that you should be in possession of the particulars, not that there is any necessity they should be published now, nor is it desirable,—but as this matter has already made some noise here, and as misrepresentations may find the way into our press, I am anxious you should have the means of correcting them, should they be made, and beg you to do so.

"Mr. Poinsett and myself were invited by the Irish gentlemen in this city to partake of a dinner on the day before yesterday, given in celebration of St. Patrick's day. There were eighty or ninety persons at table, of which at least four-fifths were English. A toast was given highly complimentary to the United States, and was received with applause and enthusiasm. Mr. Poinsett feeling himself called upon to reply, immediately expressed himself as follows:

"'The generous sentiments which dictated this toast are neither new to me nor unexpected. The sons of St. Patrick have been long known to me. They are to be found in the land which has been emphatically and truly called "the land of the free," among our most useful and distinguished citizens. I have lived with many of them on terms of intimate friendship, and have learned to appreciate their worth. The interest with which the Irish nation has inspired me—an interest growing out of their frank, and generous, and manly character—induces me to indulge a hope that the day is not far distant when the Irish Catholics will be placed in the full enjoyment of the same civil and religious rights which are enjoyed by all others of their fellow-subjects, and to which their many noble qualities so eminently entitle them. In uttering this wish, I do but echo the sentiments of the most liberal and enlightened statesmen of Great Britain, who have laboured to produce this important and desirable result. It is indeed a consummation devoutly to be wished. And while I return you my most sincere thanks for the sentiments contained in the toast just given, and for the cordial manner in which it was received, I beg leave to express a hope, that the sons of St. Patrick, whether they dwell in the bosom of their native country, or in a foreign land, in Europe or in America, may enjoy the inestimable blessing of civil and religious liberty.'

"These sentiments were received with loud and long-continued applause. After the lapse of fifteen or twenty minutes, Mr. Ward, the British Chargé d'Affaires, when he was about to retire, together with the ministers of this government, remarked, 'that he regretted that the only subject upon which a difference of feeling and opinion could exist among the company had been touched upon; and that he was much surprised at it, as it had been previously understood and agreed, that no allusion should be made to that subject on the present occasion. But that as the topic in question had been introduced, he felt himself bound, as the representative of the British government, to say that he heartily wished to the Irish people the enjoyment of civil and religious liberty, so far as might be consistent with the safety of the present dynasty of Great Britain.' These observations were made under the influence of a visible and rather violent excitement.

"Mr. Poinsett, astonished that his remarks should have thus roused H. B. M.'s representative, disclaimed any intention of giving offence, and said, that if the agreement the gentleman mentioned *had* been made, with respect to the subject of the Irish Catholic emancipation, he had not been informed of it; but that as such was the case, he was sorry he had touched the subject: that, however, having done so, he could but repeat, that the sentiments he had expressed were sincerely felt by him, and he believed by the most enlightened and liberal of the statesmen and people of Great Britain.

"Mr. Ward then stated, that he felt not in the least degree offended at what had been stated; but that as the representative of H. B. M. he had deemed it his duty to express himself as he had done. He then withdrew, together with the ministers of this government, who witnessed this singular scene, and who can hardly, I should think, have derived impressions from it very favourable to his B. M.'s envoy or government.

"Mr. Poinsett was about to take his leave also, when he was earnestly requested by the president of the day to remain. That officer then expressed to him, in the most cordial and handsome manner, his thanks and those of the company for the sentiments he had expressed, and declared his and their entire approbation of them,—which declaration was ratified by loud ap-

plause from the whole table. Mr. Poinsett then again addressed the company, expressed his regret that the harmony of the evening had been interrupted by anything which had fallen from him, and said that he would avail himself of the present occasion to declare that he had no wish whatever to injure the British interests in this country, and had never taken any measures with that view, though he was fully aware that such measures had been imputed to him; that he came here, and was here, to support the interests of his own country, but that he sincerely believed those interests clashed in no way with the interests of Great Britain; on the contrary, he believed them to be in perfect harmony; that the United States asked not, nor would they accept, any exclusive privilege; and that he would most cheerfully and cordially cooperate with the agents, subjects of H. B. M., here, toward the establishment, in this country, of the most liberal principles of trade, politics, and religion.

"I cannot close this communication without stating that these occurrences were suppressed in the account of the dinner published here, by Mr. Poinsett's interference, and at the urgent request of the Irish committee. I send you the Aguila containing the account. This statement of the affair I vouch for, as it passed in my presence."

LETTERS FROM ROME.

[The series of letters which follow were written to the editors of the U. S. Catholic Miscellany, by Dr. England, during his second visit to Rome, on the affairs of his Haytian Legation, and published in that paper at intervals, from No. 9 to 21, of Vol. XIV., for 1834.]

To the Editors of the U. S. Catholic Miscellany.

ROME.

July 1.—In my last, I gave you the principal acts of the secret consistory that was held on the 23d ult. I do not recollect whether I mentioned that on the same day the holy father placed the cardinal's ring on the finger of each of the three to whom he gave their titles, viz.—Cardinals Monico, Brignole, and Grimaldi. On the afternoon of that day, when the new Cardinals Canali, Botiglia and Polidori, returned from the Vatican, where they had been to pay their respects to His Holiness, and to receive their red caps, they went to their respective homes, and immediately after dusk, fires were lighted, the illuminations displayed generally through the city, and the cardinals, the corps diplomatique, the prelates, the guard of nobles, the general staff of the army and militia, and the nobility of Rome, and foreign nobles then in the city, went to pay their respects to their eminences.

Cardinal Monico was attached by the holy father to the congregations for *Apostolic Ordinary Visitation, Consistorial, Residence of Bishops*, and *Examination of Bishops in Theology*.

Cardinal Brignole was attached to the congregations *of the Index, of Sacred Rites, of Indulgences and Holy Relics*, and *of Examination of Bishops in Canon Law*.

Cardinal Grimaldi was attached to the congregations *of the Consulta, of Loretto, of Economy*, and *of Good Government*.

Perhaps it might be well to inform your readers, that for the better despatch of business, it is in Rome, as in other places, divided into several portions, according to the various subjects; and the cardinals are divided into as many standing committees as there are subjects. A standing committee of this description is called, a congregation, and like your standing committees *of the judiciary, of ways and means*, &c., these congregations are named each from the nature of the business given to its examination and regulation. The chairman is called *Cardinal Prefect*, and each congregation has it proper secretary, who is to be found at stated hours in his office. Each cardinal belongs to several of those congregations;—they meet at stated periods, discuss and decide upon the business brought before them—their decisions are then reported to the Pope by the Cardinal Prefect, or by the secretary, who, at the proper time, receives either the confirmation, the modification, or the rejection of the holy father, and transmits to the proper prelate the order for execution: or whatever other order might be necessary. Besides the cardinals, there belong to those several congregations a select number of learned divines, canonists, and other persons of prudence and experience, as consultors, assessors, &c.—Printed briefs of the business to be considered, together with the documents to be examined, are given to the members, at least a full week previous to the period of discussion, and generally each

cardinal consults one or more theologians and canonists, for whose opinion he has respect, besides hearing the regular officers of the congregation. The Pope has also his own canonists and theologians whom he consults if he finds any doubt as to the propriety of confirming the decisions of the congregation. The holy father is occupied several hours daily, in the consideration of these reports.

Monsignor Antonio Tosti, who has long presided with great efficiency and zeal over the great establishment of St. Michael, was appointed treasurer of the *Reverenda Camera Apostolica*, or state treasury. This is one of the offices from which the incumbent is, as a matter of course, promoted to the cardinalate. Monsignor Tosti does not immediately resign the charge of St. Michaels. The Archbishop of Ephesus, the Most Rev. John Soglia, succeeds Cardinal Canali as Secretary of the Congregation of *Bishops and Regulars*, and Monsignor Soglia is succeeded by the Most Rev. Ludovico Trevoli, Archbishop of Athens, as private almoner to the Pope. Monsignor John Charles Alessi, succeeds Cardinal Polidori as Secretary to the Congregation *of the Council*, and the Most Rev. Joseph Vespigniani, Archbishop of Thyana, succeeds the same Cardinal as Secretary to the Congregation *for the Examination of Bishops*. The Most Rev. Dominic Genovesi, Archbishop of Mytelene, succeeds to the Secretaryship of the Congregation *of Indulgences and Holy Relics*, vacated by the Archbishop of Athens. Several other appointments took place, but they were for mere temporal or civil administration.

On Tuesday the 24th, the festival of St. John the Baptist, and a special patron of the great church of Lateran, the first in dignity in the Christian world; as it ranks before St. Peter's on the Vatican, having been given by Constantine to the Pope. His holiness went in state to this great patriarchal basilic, to assist at the Pontifical Mass, which was chanted by the venerable Cardinal Pacca, dean of the Sacred College, and archpriest of the Lateran Church. Being a Papal chapel, the cardinals, archbishops, and bishops, assisted at the throne, the principal assistant at the throne, the magisterial delegates, prelates, &c., were present. Solemn vespers were chanted in the afternoon, at which the cardinals attended.

On Thursday the 26th, a public consistory was held in the ducal chamber at the Vatican, for the purpose of giving their hats to the new cardinals, *viz.*, TIBERI, bishop of Jeoci, in the Papal states, and late Nuncio in Spain,—who was created cardinal in September 30th, 1831, and reserved *in petto*, his resignation published on the 2d of July, 1832, but who had arrived in Rome only within the previous week; CANALI, BOTTIGLIA, and POLIDORI. The four new cardinals went to the Sistine chapel, at the altar of which they successively were sworn in presence of the cardinal-dean, Pacca, first of the order of bishops,—Cardinal Galleffi Camerlengo of the holy Roman church, Cardinal Odescalchi, vice-chancellor, Doria-Pamphilia, first cardinal-priest present, Rivarola, first cardinal-deacon present, Mattei, Cardinal Camerlengo, of the sacred college, and the most Rev. Lui Frezza, Archbishop of Chalcedon, secretary of the congregation *of Consistory*, and secretary of the sacred college.

The Sala Regia, or *royal hall*, of the Vatican palace is a splendid room of vast extent, to which you ascend by the Scala Regia, or *royal staircase*, which is a magnificent flight of steps between the church of St. Peter and the Vatican palace; as you enter, you have on your right, at one extremity of the hall, the gate which leads into the Pauline Chapel; on turning towards the left, and advancing about fifty or sixty feet into the room, you have on your left the gate of the Sistine Chapel, and on your right that of the *Sala Ducale* or *ducal hall*. On entering this hall, which is about fifty feet wide, it was found that the consistory was assembled. At the farther extremity, about one hundred feet distant, an elevated platform, to which there was an ascent of three steps, extended across the room; at either extremity was a large and massy door, tastefully decorated, raised on the platform midway between them, under a canopy of crimson and gold, the Papal throne was elevated three steps more, having on each side the flabelli displayed. The Pope was clothed in a rich cope, wearing a plain mitre of cloth of gold, with his domestic prelates, principal officers civil and military, and the guard of nobles, occupying the platform on each side. In front, at a moderate distance, the bench for cardinals ranged at each side, and crossed nearly towards the third part of the hall, forming three sides of a parallelogram. The cardinal-dean sat at the inner extremity towards the Pope's right hand, wearing his purple cappa, with his train-bearers seated at his feet; five other cardinal-bishops sat on his right in their successive order, then the cardinal-priests according to their seniority; opposite the cardinal-dean the third senior cardinal-deacon sat, at the inner extremity of the bench, towards the left of his holiness and his junior brethren, extending outwards on his left, until the junior deacon was found

near the junior priest; the two senior deacons stood on either side of the Pope. All the cardinals were similarly habited, and similarly attended. The prince Orsini, the head of the ancient Guelph family and present senator of Rome, stood as prince-assistant at the throne on the right of the first cardinal-deacon. On your right as you entered the room, a beautiful and convenient gallery, with open lattice work in front, had been erected for ladies, of whom there were several; the number that might be thus accommodated would be at least one hundred and fifty. Under these galleries, behind the cardinal-deacons and junior priests, there were accommodations for prelates and distinguished strangers. I observed in this place Captain Read of the Constellation frigate, and some of his officers. The space immediately next the cardinals' bench was occupied by the Swiss guard, drawn up in line across the hall, in their ancient costume, and having their spears. The rest of the room was filled with monks, friars, officers, civil and military, priests and laymen, of all nations and tongues.

Silence was proclaimed. Some of the consistorial advocates addressed the holy father upon various subjects. in the way of motions for consistorial decisions. Amongst them was one who made the preliminary motion for proceeding to the beatification of the venerable servant of God, Maria Clotilda Xavier, of Bourbon, a queen of Sardinia. Eight cardinals then left the hall—they were the deacons and junior priests—to introduce from the Sistine chapel the four cardinals who had just previously taken the oaths; when these four arrived in the hall, going successively to the throne, each kissed the Pope's right foot and right hand, after which the holy father embraced him on each cheek. They next went to their brethren of the sacred college, commencing with the cardinal-dean, and were embraced by each of them successively in like manner only on the cheek. After which each went on his knees before the holy father, who, with the proper prayer and suitable admonition, placed the red hats on their heads successively, and gave his blessing and retired. The cardinals then went to the Sistine chapel with their newly admitted brethren; here the *Te Deum* was chaunted in superior style, at the conclusion of which the proper prayer was said for the new cardinals, who were again embraced by their brethren, of whom only thirty-one were present. In the evening each new cardinal visited St. Peter's Church, then the cardinal-dean, and returning home, had a party of his friends, and appeared in full dress; during the assembly, the keeper of the Pope's wardrobe brought the hat in state, and delivered it with a suitable address, to which the cardinal made an appropriate answer,—and the palaces of the city were illuminated.

As a sort of supplement, I might add, that on the same afternoon the Pope received in the kindest manner, in his gardens, the visit of Captain Read, his lady, the chaplain (a Presbyterian clergyman), and eight or ten officers of the Constellation frigate, amongst whom there was only one Catholic, Lieutenant Francis Rall, of the marines; they were presented by Mr. Cicognani, the Consul of the United States.

July 7.—The great festival of the Apostles St. Peter and St. Paul, was celebrated on Sunday the 29th, with the usual solemnity. Of course, you are aware that the celebration commences at first vespers; the church, in her celebration of public offices following the ancient Judaic mode of observing the ecclesiastical day, from evening until evening. At this point, therefore, all the great festivals commence.

The weather, at this time of the year, is nearly as warm as in Charleston: the thermometer generally being, at midday, about 27° of Reaumur, or 92° of Fahrenheit, without any sea breeze; there are, therefore, very few strangers in the city; hence, although I should suppose there were upwards of fifteen thousand persons at St. Peter's, it appeared almost deserted.

The procession left that hall of the Vatican, which is called the robing-room, at about half past five o'clock. It was not very large. The number of extraordinary chamberlains and chaplains, together with the other ecclesiastical officers who preceded the cross, in red sutans and surplices, did not appear to be over one hundred, probably an equal number of civil officers. The sub-deacon, accompanied by his seven acolyths, followed them; behind him were the porters of the red staff. The Swiss guards, in their ordinary dress, now dotted the remainder of the procession on either side; then followed the greater prelates under the episcopal order, probably about forty, the twelve penitentiaries of St. Peter's in red chasubles. The number of assistant-bishops in red copes and plain white mitres was ten, the two junior of whom were the Right Rev. Dr. Baine, Bishop of Siga, and Vicar Apostolic of the western district of England, and the Bishop of Charleston. They were followed by the cardinal-deacons, about six in number, clothed in their

dalmatics and mitred, having their train-bearers and other attendants. After them came about thrice as many cardinal-priests, mitred, wearing chasubles, and similarly attended; they were followed by five of the cardinal-bishops, mitred, wearing copes, and similarly attended. The governor of Rome, the Prince Orsini, who is senator of Rome, and assistant at the throne, together with the deputation from the Roman magistracy, surrounded by the general staff of the military, the guard of nobles and the mace-bearers, and a special detachment of the Swiss, carrying the large two-handed swords, followed. In the midst of this division came the Pope, in a cope and mitre of plain cloth of gold, having on either side the two senior cardinal-deacons then in the city, and followed by the major-domo, the treasurer, the chamberlain, the rest of the household, and a number of others.

As soon as his holiness arrived in the ducal hall, he was conducted to his chair, which was immediately raised upon their shoulders by the grooms in attendance, and was thus borne to the altar. The procession continued to advance through the royal hall, down the *scala regia*, until it arrived at the equestrian statue of Constantine, which is on your left as you descend, and about three-fourths of the space down to the ground-floor; then, turning to the right, it descended by a few steps into the vestibule of the great church of St. Peter. Here, the chapter of this basilic and its clerks, with the archpriest, Cardinal Galeffi, at the head, about sixty or seventy in number, received the array, allowing it to pass through two lines formed facing inward, in which the chapter and clergy stood arranged, in the centre of the vestibule itself; behind these lines, on each side, a range of military was formed in single file, and the people crowded the rear; across the middle of the vestibule, from the great centre gate of the church, towards that which opens in the porch to the front of the basilic, the respectable body of the Capitoline guards, in their fine uniform, were drawn up facing the archway which opened from the statue of Constantine. In the rear of the battalion, the military bands were stationed in front of the civic guards or militia, who were formed in line of two deep along the other wing of the vestibule leading towards the equestrian statue of Charlemagne, which, on the south side of the vestibule, corresponds with that of Constantine on the north.

As soon as the head of the procession entered this vestibule, the bands commenced occasional gratulations. Arrived at the great middle gate of bronze, the procession leaving the Capitoline guards on its left, turned to the right into the church. Here the regular troops were drawn up in single file, facing inwards, leaving in the centre a space of from sixty to eighty feet wide, for the procession which now began to move slowly up the centre towards the great altar under the dome: this mighty mass appeared to be of solid gold, blazing also with lights under its massive twisted columns and great canopy of Corinthian brass. The numerous lamps that burned round the balustrade of the confession, which shows the tomb of the apostle several feet below, seemed, in the distance, like the flowing of a stream of liquid fire lambent round the base of the majestic altar.

As soon as the holy father turned into the vestibule, the bands gave their full salute—the bells redoubled their enlivening peal, and the full voices of the capitular choir repeated, in solemn chaunt, the declaration of the Saviour, made eighteen centuries ago, to the predecessor of Gregory XVI. *Tu es Petrus et super hanc petram ædificabo ecclesiam meam, et portæ inferi non prævalebunt adversus eam.* "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall never prevail against it." The holy father in meek, dignified humility, imparted the blessing as he was borne along. A rich canopy was sustained by prelates over his chair, and the flabelli waved majestically on either side. Over the vestibule, from a window that opened into the church, immediately over the great door, six trumpets announced the entrance of the holy father. The troops presented arms as the greater prelates who followed the cross advanced; but when the father of the faithful approached, with their arms still presented, they bent a knee. The masters of ceremony were from place to place along the line, and as the procession approached the chapel of the holy sacrament on the right, about four hundred feet after it had entered the church, it was arranged line within line on either side towards the gate of this chapel. The chair was let down, the holy father descended and knelt in adoration for a few moments; all knelt with him. He rose, resumed his seat, the lines began to extend forward, the procession advanced towards the choir that was enclosed beyond this great altar. Your readers ought to know that the platform and steps of this altar are not as usual in modern churches, towards the entrance, but having the back of the altar itself towards the principal gate, as was more usual in the ancient edifices. A partition covered with crimson damask and broad gold lace, was drawn across the centre

aisle about one hundred and fifty feet beyond the altar to its front, and, consequently, having the altar between it and the gate —against this partition, a large platform was raised, to which there was an ascent of six or eight steps, and upon this platform was the papal throne, opposite the steps which ascended to the corresponding platform of the altar. On the right the Prince Orsini stood, by the throne itself; in front of him, considerably towards the verge, the first cardinal-bishop sat; a cardinal-deacon sat on either side of the throne, and on the upper steps at either side the assistant-bishops stood or sat; below them, on one side, was the Roman magistracy; on the other, the judges and officers of the chief civil, criminal, and ecclesiastical tribunals. Below, on either side, the cardinals were ranged on elevated benches, and on lower ones at their feet, their train-bearers sat—nearer to the altar, the other members of the papal chapel were variously disposed, and from the lamps of the confession, on either side of the altar, back to the cardinals' benches, the guards of nobles in close single files filled up the space to prevent any intrusion. On benches behind the cardinals were archbishops and bishops not assistant, civil and military officers, the heads of religious orders, foreign ambassadors, &c.

After the Pope was seated, the cardinals, archbishops, bishops, and penitentiaries of St. Peters went successively to pay the usual homage, the first by kissing his right hand, the second by kissing his right knee, and the third by kissing his right foot. After this, the solemn intonation of the vespers was given by the holy father, and continued by the choir. The scene was sublime. The sensations were deep, solemn, and highly impressive.

After vespers, the Pallia were brought up from the tomb of the apostles, upon a salver covered with rich silk, and presented to the Pope to be blessed. Perhaps your readers do not know, and would wish to be informed, that a Pallium is a sort of woollen collar with five purple crosses on it, which is worn on solemn occasions by patriarchs, archbishops, and a few privileged bishops, and is emblematic of their right of presidency in their districts. The wool is shorn from lambs blessed on the festival of St. Agnes at her church outside the city; they are shorn at a particular time, and the wool spun and wove by the nuns of a particular convent under her invocation—the collars are then laid upon the tomb, in the confession of St. Peter, to signify the connexion of the bearer with his apostolical authority. They are brought and blessed at first vespers on June 28, and replaced upon the tomb until demanded for a new prelate, who, upon receiving it, renews his oath of fealty to the Holy See, has it placed on his neck, wears it on solemn occasions, and has it buried with him. My paper is covered, I shall write soon again.

July 14th.—In my last I gave a brief description of the procession and first vespers of the festival of SS. Peter and Paul on the 28th ult. Preparations had been made for illuminating the exterior of the church of St. Peter, as soon as night should fall. No description can convey to your readers an adequate idea of the spectacle which this presents. The dome is somewhat larger than the church of St. Mary of the Martyrs, which is the old Pantheon; and this is not only surmounting the roof but raised considerably above it. This Pantheon is much larger than the circular church in Meeting Street. Imagine this as only one of three domes, of which it is, indeed, far the largest, elevated considerably above the roof of a church, the facade of which is a grand pile of architecture; this dome is half surrounded by columns, and the one by which the entablature over them is crowned, closely ribbed to its summit; over this is a ball, in which I was one of eight persons standing erect, and we had room for at least four others, and this ball surmounted by a cross. From the sides of the front two wings of splendid architecture project forward upwards of eighty feet; at their extremities are lofty columns, over which run the proper entablatures crowned by pediments: from these the immense colonnades recede almost semicircularly from each wing, sweeping, with their hundreds of pillars, round the immense piazza, capable of containing probably one hundred thousand human beings upon the area within their embrace. In the centre of this is a rich Egyptian obelisk resting upon the backs of four lions, *couchants* upon the angles of a fine pedestal. Half way from this obelisk, at each side towards the colonnade, are the two magnificent fountains, probably the most superb in the world. Each appears to be a capacious marble vase elevated upon a sufficiently strong, but gracefully delicate stem; the summit of this vase is at the elevation of about twelve feet. From its centre rises, to nearly the same height, another still more slender and delicately shaped stem, from whose summit is projected, to a considerable height, a water-spout which, gracefully bending near its summit and yielding to the direction of the

wind, as it forms its curve and descent, is separated into a sort of sparkling spray of pearls and silver intermixed; about twelve other similar spouts shoot round this central liquid column, diverging from it on every side as they rise, and falling, with a similar appearance, at somewhat of a less elevation. They seem, in the distance, to be like rich plumes of some gigantic ostrich waving gracefully in the breeze, whilst the descending shower is received in the capacious vase, from whose interior it is conducted to various fountains in the city. Hundreds of statues lift their various forms, appearing larger than life, over the frieze and cornice of the colonnade; whilst at the foot of the majestic flight of steps by which you ascend to the portico of the church, two ancient statues of St. Peter and St. Paul have for centuries rested upon their pedestals. The facade of the church itself is surmounted by the colossal statues of the twelve Apostles.

The illumination consisted of two parts. The lamps for the first part were disposed closely, in coloured paper, along the architectural lines of this mighty mass, along the ribs of the domes, around the ball, and on the cross.

To me, as I looked from the bridge of St. Angelo, the scene appeared like a vision of enchantment. It seemed as if a mighty pile of some rich, black, soft material was reared in the likeness of a stupendous temple, and the decorations were broad lines of burning liquid gold. The ball and the cross were seen as if detached and resting in the air above its summit. It was indeed a becoming emblem of the triumph of a crucified Redeemer over this terestrial ball. After I had passed the bridge and as I approached the piazza, the front of the church and the expanse of the colonnade exhibited their lines of light. The specks which formed those lines glowed now more distinct and separate, and though their continuity was lost, their symmetry was perfect and magnificent. The immense piazza was thronged with carriages and persons on foot, whilst a division of the Papal dragoons, one of the finest and best disciplined bodies of cavalry in existence, moved in sections and single files through the multitude, calmly, but steadily and firmly, preserving order in a kind, polite, but determined manner. Scarcely a word is heard above a whisper; an accident is of so rare an occurrence as not to be calculated upon. The cardinal secretary of state has a gallery in front of the church, to which foreign ambassadors and a few other strangers of distinction are invited. I observed Captain Read and his lady in this gallery, and many of our officers were promenading below.

About an hour elapsed from the commencement, when the motion of a brighter light was observed towards the summit of the cupola, a large star seemed to shoot upwards to the cross, and, as if by a sudden flash from heaven, the whole edifice appeared to blaze in the glare of day. A thousand lights, kindled by some inconceivably rapid communication, shed their beams upon every part of the building. Pillars and pilasters, with their vases, shafts, and capitals; mouldings, friezes, cornices, pediments, architraves, pannels, doors, windows, niches, images, decorations, enrichments, domes—all, all, with their faint lines of golden light, now softened to a milder lustre, revealed in brilliant relief to the enraptured eye. The fountains were magnificently grand, and richly pure, and softened into a refreshing white. The multitude was silent. The horses were still. The glowing cross, elevated above the Vatican hill, beamed to the wide plains and distant mountains, its augury of future glory because of past humiliation. The crowd began to move, the low buzz of conversation, and then the horses tramp, then followed the rattling of wheels. And whilst tens of thousands remained yet longer, other thousands moved in various directions to their homes, or to distant elevated points for the sake of a variety of views.

I went to the magnificent Piazza del Popolo. It was literally a desert—but in its stillness, and the dereliction of its obelisk, its fountains, and its statues, by the very contrast to the scene that I had left, there arose a feeling of new sublimity;—it was more deep—it was more solemn, but it was less elevated; not so overpowering, nor so impressive as that to which it succeeded. My object was to ascend from this place to the Monte Pincio:—the commanding view from which would enable me to look over the city at the great object which attracted every eye. But the gates of the avenue at this side were closed, and I had to go to the Piazza di Spagna, and there to ascend by the immense and beautiful flight of steps to the Trinità dei Monti; standing here in front of the convent of the Ladies of the Sacred Heart, the view of St. Peter's was indeed superb. I proceeded up towards the public gardens lately formed on the summit of this ancient residence of so many of the remarkable men of five-and-twenty ages. At various intervals I stopped and turned to view the altered appearance presented by the mass of light as seen from those different positions. As I contemplated it I reflected

that it must soon be extinguished like the transient glories of the philosophers, the heroes, the statesmen, the orators who successively passed over the spot on which I stood. A humble fisherman from Galilee, and an obscure tent maker from Tarsus, were confined in the dungeons of this city. Seventeen hundred and sixty-eight years had passed away since one of them was crucified with his head downwards, on the Vatican Hill, and the other was beheaded near the Ostian Way. They had been zealously faithful in discharging the duties of their apostleship. In the eyes of men their death was without honour, but it was precious in the sight of God.—Grateful and admiring millions from year to year proclaim their praises, whilst the church exhibits their virtues as proofs of the power of the Saviour's grace, as models for the imitation of her sons. O! let my soul die [the death of] the just, and let my last end be like to theirs! Translated from this earth—they live in heaven! Tried for a time and found faithful, they enjoy a glorious recompense! The God that we serve is merciful in bestowing his grace, and is exceedingly bountiful in crowning his own gifts, by giving to us through the merits of his son a recompense for those acts of virtue which he enables us to perform!

I found myself again near the summit of the steps—I descended and retired to my home reflecting upon the wonders wrought by the Most High through the instrumentality of those two great saints, the celebration of whose festival had thus commenced. The ardent Peter, and the active Paul. The name changed to signify the office to which he should be raised. The Vicegerent of Heaven's King—bearing the mystic keys with powers of legislation and of administration, Whatever thou shall bind on earth shall be bound in heaven, whatsoever thou shall loose on earth shall be loosed also in heaven. Yes!—upon this rock, was the church of the Saviour built—its principal weight of administration rested upon him, who of himself was weak, but who, converted and sustained by Christ, was strong. "Before the cock shall crow twice this night, thou shall thrice deny me. Yes! Satan hath desired to have thee that he might sift thee as wheat—but I have prayed for thee that thy faith fail not. And thou once converted, confirm thy brethren!" The strongest power that hell can muster in its gates, to make a furious assault upon that church, the weighty administration of which shall rest upon you, and upon those that shall succeed you, shall from time to time be marshalled and sent forth for the destruction of that body which the Saviour organized like a well-ordered kingdom upon earth for the attainment of heaven—but the gates of hell shall not prevail against it! The dynasties of nations have perished!—the palaces of the Cæsars are in ruins!—their tombs have mouldered with the bodies they contained, but the successors of Peter continue. Under the orders of Nero, the two apostles were consigned to what was imagined to be destruction. The vaults of the tyrant's golden palace are covered with vegetation:—standing on the unseemly ruins of the remnant of this monster's monument, by the side of the Flaminian way, through the obscurity of the night, the Christian peasant looks towards that blaze of light, which, from the resting place where the relics of the head of the church and of the Doctor of the Gentiles are found, breaks forth and irradiates the eternal city, and its monumental environs.

If Peter is elevated in station, Paul is not less glorious in merit. He, too, looked back with sorrow on that day when he held the clothes of those who slew Stephen. But how nobly did he redeem his error?—A vessel of election to bear the good odour of Christ into the palaces of kings!—a torrent of eloquence flowing into the barren fields of a vain philosophy to fertilize and adorn! A rich exhibition of virtue, winning by its beauty, attracting by its symmetry, and exciting to activity by emulation. A glowing meteor of benediction, dissipating the clouds of error, shedding the lustre of truth around, and warming the hearts of the beholders to charity on earth, that they might be fitted for glory in heaven.

July 17.—On the 30th of June, a chapel of the bishops assistant at the throne, was held at the Church of St. Paul, on the Ostian road. This is the great basilic which was consumed by fire about eleven years ago. In this conflagration the great altar and the place where the relics of the Apostles repose escaped. Hundreds of workmen continue to be employed in the restoration of this fine church, and considerable progress has been made. The transept is covered in, the columns of the aisles are erected, and most of them have their capitals mounted—the shafts are a beautiful iron gray granite, each shaft one piece of upwards of twenty feet in height, and the cap a fine white marble, Corinthian or composite, each in two blocks—very few are Ionic. The aisles of this church are new as far as the transept. The floor is to be raised three feet above its old level, as on some former occasions the

Tiber rose to such a height, as to overflow it. Probably twenty years more, at least, must pass away, before this church can be used, though probably five hundred men are continually employed in its works. The offices are at present performed in three chapels which are the old sacristies—and would make moderate sized American churches.

On this day also two of the cardinal-bishops consecrated each two of the newly appointed bishops of whose nomination I sent you an account. But on the subsequent Sunday, I was present at a ceremony which to me was quite new—the consecration of a Catholic bishop according to the Greek rite. It took place in the Greek Church, in the Via del Babuino, and was rather thinly attended, as it was not generally known. I do not believe that there were 500 persons in the church. The prelate consecrated was Gabriel Smicsitilaszbi Crisio—the consecrating prelate was the Most Reverend Basil Tomaggiani, a native of Pera, of Constantinople, born in the year 1762, a minor conventual friar and Archbishop of Durazzo—who for a number of years resides in this city, for the purpose of performing the episcopal functions of the Greek rite. He was assisted by two Latin doctors, Lewis Cardelli, a minor reformed friar, Archbishop of Acrida, *in partibus*, and Lewis Grati, a Servite (formerly Archbishop of Smyrna, which he resigned) friar, Bishop of Gallimicio, *in partibus*. The deacon was the same that sung the Gospel in Greek, at St. Peter's, at the Papal High Mass on the festival of SS. Peter and Paul, the subdeacon was from the Propaganda. Several other students from this college also attended to sing the other parts of the service according to their rite. An American bishop and an American priest in plain official dress, not vestments, and a few other clergymen of various orders were permitted to go within the partition which separate the Greek altars from the congregation. Small as the number present was, the persons composing it were collected from many nations, and though all of one faith, yet followed several rites.

The ceremony as regards vesture, instruments, and form, was far more simple than the Latin rite. The consecrating prelate only laid one hand on the head of the person consecrated, the assisting prelate however held the book of the Gospels on his shoulders during the imposition. The crosier is altogether of a different form from that used by the Latins. It is shorter, more slender, and in place of a crook, has a double curve, as if two serpents had their tails inserted in the top of the shaft, and their bodies stretched horizontally in opposite directions, for about six inches each, after which they turn upwards bending their heads towards each other so as to approach within about a couple of inches. This is given to the person to be consecrated, when he is made a doctor, immediately after his profession of faith and oath of fealty previous to the Mass. No unction of either the head or hand is used, nor is any mitre placed on his head. He, on the proper occasions after his consecration, takes the Greek mitre, which is very different in its shape from that of the Latins, being in fact a crown. Upon the whole the ceremony was very interesting, though by no means so solemn or imposing as that of the Latins. On the same day, (July 6,) Cardinal Odescalchi, Vice-Chancellor of the holy Roman Church, and Bishop of Sabina, went in state to the church of St. Andrew on the Quirinal hill, the novitiate of the Jesuits, and consecrated the Right Reverend Francis Strani, Bishop of the diocess of Massa di Carrara, the assistants were the Most Reverend John Soglia, Archbishop of Ephesus, and the Most Reverend Constantine Patozzi, Archbishop of Philippi and major-domo to His Holiness.

All the Italian bishops are consecrated in this city by cardinals, though the pontifical directs that as far as possible the bishop should be consecrated in the midst of his own people, in the church to which he is promoted. The custom here originated in the practice very properly established, that previously to being approved and nominated by His Holiness in the consistory, the bishops elect of these countries shall be examined in theology and canon law, and certified as perfect in their knowledge of both, by a very respectable congregation of cardinals, prelates, theologians, and jurists. I recollect that one of the most learned of this body of examiners, the present Bishop of Orvietto, having been appointed by the Pope, from his personal knowledge of his learning and merit, could not obtain the necessary certificate from his brother examiners, without undergoing a very rigorous and searching trial. When thus in the holy city, and examined, approved, and named, they generally preferred being consecrated by a cardinal-bishop, and the custom is now grown into a law. I must acknowledge that I prefer the discipline laid down in the pontifical.

As your readers might wish to see a list of this congregation, and thus have an idea of the constitution of those committees of business—I shall give you a list of the pre-

sent congregation for the examination of bishops elect.

Examiners in Theology.

CARDINALS. 1. Pacca. 2. Zurla. 3. Micara. 4. Lambruschini. 5. Marco-y-Catalan.

FATHERS. 6. Master Dominic Buttaoni, a Dominican friar, Master of the Sacred Palace. 7. Master Thomas Antonino Degola, of the same order, Secretary of the Index. 8. John da Capistrano, ex-General minister of the reformed minor Observantine friars. 9. Lewis Togni, prefect-general of the fathers infirmarians for the charitable care of the sick. 10. Laurence da Camerata, of the order of friars capuchins, apostolic preacher for the papal household. 11. The Abbate Paul del Signore, a canon regular of St. Saviour's of Lateran. 12. John Roothan, general of the society of Jesus. 13. The Abbate Don Ambrose Bianchi, vicar-general of the Benedictine congregation of Camaldoli. 14. Cherubino da Arienzo, of the order of friars minors, observantines. 15. Master Laurence Tardi, vicar-general of the order of Hermits of St. Augustine. 16. Don Emilio Jacopini, of the order of regular minor clerks.

Examiners in Canon Law.

CARDINALS. 1. Galleffi. 2. De Gregorio. 3. Falzacappa. 4. Odescalchi. 5. Fransoni. 6. Sala.

MOST REVEREND. 7. Joseph della Porta Ronciglione, Patriarch of Constantinople. 8. Francis Canali, lately created cardinal, Archbishop of Larissa. 9. John Soglia, Archbishop of Ephesus.

THE PRELATES. Rev. Jerome Bontadosi, auditor (or assessor) of His Holiness. Silvester Bargagnati, one of the clerks of the chamber, (court of appeals.) Rev. Joseph Mezzofanti, first keeper of the Vatican library, of whom Lord Byron had so high an opinion; probably one of the first linguists in existence: he speaks with facility thirty-four living languages, and several of the dead tongues.

SECRETARY. The Most Rev. Joseph Vespigniani, Archbishop of Tyana.

When I contemplated one of those congregations, and after taking each individual separately and considering his erudition and respectability upon a variety of othergrounds, and then viewed the aggregate of their merits:—how did I pity the little beings who, without knowing one particle of the mode in which business is done here, or concerning the character or qualifications of the councillors of the holy father, write and speak of mankind, ignorance, the dark ages, the mariner's compass, the art of printing, the feudal times—Martin Luther, Henry VIII., Anne Boleyn, &c.

By the by, as we have touched this chord—I amused some of our Americans, whilst they were in this city about three weeks since, by taking them to Monsignor Mezzofanti, with whom I have the happiness of an intimate acquaintance, and procuring from him one of the pieces in his archives, an autograph love letter of the gallant monarch to Miss Anne. It is written in French, and not easily legible at the first inspection; in the flourish to his signature is a heart in the midst of which upon examination, you find the initials of the lady's name A. This letter is pasted on the leaf of a book which contains a copy of the piece in a more modern and legible hand, by the aid of which the original is easily deciphered. Some ladies who joined the American party examined it with considerable minuteness; his majesty did not seem to be in the beheading humour when it was written? The learned keeper produced another piece of whose authenticity there could be no question. The copy of Henry's work in defence of the Catholic doctrine, of the seven sacraments, against Martin Luther, which work procured for his majesty so many polite compliments from the sainted reformers and for him and his successors from the holy see, the title of "Defender of the Faith"—which title those successors have with such admirably good taste preserved, whilst they robbed, whipped, banished, hanged, quartered, embowelled, and beheaded their beloved subjects for believing as his majesty then wrote!! The dedication of this work to his holiness, was subscribed by his majesty with his own royal hand, and the work has been preserved ever since with care in the archives of the holy city. Monsignor Mezzofanti requested of the ladies to compare the signatures, which were palpably the work of the same hand. He was requested by them very naturally to give the history of the way in which the lady's letter came into the Vatican, which he did to our satisfaction—but as I am so stupid, the chain of succession has got entangled in my memory, and I shall not just now venture to *guess*. Probably, if nothing more important banishes the determination, I shall ask my friend for the history, when next we meet, and shall try to recollect it for you then.

DEATH.—I shall now give you an outline of the career of one of the cardinal-deacons, who died on the 8th this month, at the advanced age of nearly 83 years. Your

readers are aware that the whole body of the cardinals are not devoted solely to ecclesiastical affairs—as they are also the senate for the temporal government of the states of the church; and generally the principal duties of the cardinal-deacons regard this business.

ANTONINO MARIA FROSINI, born in Modena, September 8th, 1751, of Alexander, Marquis Frosini, principal major-domo of the Ducal Court, and aulic counsellor of the German Empire, and Victoria, Countess of Carandini, was educated in the Royal College of St. Charles, where he graduated in 1771, his father died two years afterwards. Young Frosini soon received the appointment of chamberlain, and at a much earlier age than usual, by reason of his conduct and talents, he was promoted to the rank of brigadier, and sent by the Grand Duke Francis III., as envoy extraordinary and minister plenipotentiary to the imperial court of Vienna; where he discharged the duties of his office, during a portion of the reigns of Maria Theresa and of Joseph II., with full satisfaction to all parties. Retiring from the Court of Modena, he, in 1783, attached himself to that of Rome, and obtained from Pius VI. a judicial place in the prelature of justice, and as referendary of both signatures, (grace and justice,) and was successively Governor of Montalto, Spoleto, Ancona, and Vecchia, in all of which he gave satisfaction. In 1798, he was obliged to retire to Florence, by the French. He attended as prelate when the conclave sat in Venice, for the election of Pius VII., in 1800. Returning to Rome, he was in the September of that year promoted to a seat on the supreme tribunal of Justice. In 1808, again the French invasions obliged him to fly to Florence, where he had considerable estates; but in 1810, he was obliged to go thence to Paris. In 1814, he went to England, and towards the close of the year returned to Rome, where he now had the second place upon his bench. In 1816, he became a prelate of the Camera or Exchequer, and president of a special commission for encouraging the cultivation of rice in the districts of Ferrara and Bologna, and the regulation of the water-works of St. George, in the Vallies of Comacchio, which duties he fulfilled with great credit. On October 1, 1817, Pius VII. appointed him his major-domo, and in the Secret Consistory of March 10, 1823, he was made a cardinal-deacon, with the title of St. Mary, in Cosmedin, and he gave this church many rich presents. His eminence was made a member of the congregations of apostolic visitation, of the council, of indulgences and holy relics, of waters and taxes. Leo XII. placed him also on the congregation of economy, and upon the vacancy, made him prefect of the congregation of indulgences and holy relics: the present Pope placed him on the congregation of sacred rites. He was in the conclaves that elected Leo XII., Pius VIII., and Gregory XVI. For some time he had been delicate and declining in health. His piety was very fervid and well regulated, his charities very extensive and unostentatious, his discharge of magisterial duties, enlightened, firm, and impartial. On the 18th of June, he had an access of fever—and began more particularly his preparations for another world,—receiving the last sacraments with edifying devotion, and placing his confidence in the merits of his Saviour, he calmly died, on the evening of the eighth inst., aged 82 years, 10 months. His obsequies were performed with the usual solemnities.

July 25.—This is the period when the examinations are made in all the schools and colleges of this city. I do not know exactly the number of students, but I am perhaps considerably under the mark in saying they are something over two thousand. On Thursday, the 17th, I attended at the defence of his theses, by an American student at the Urban college, generally known as that of the Propaganda. The number of young men in this institution is over one hundred.

The process is generally as follows: during the private examinations at the several periods of the year, by the professors of the college itself, and also at that towards the end of the academical season, by others as well as by the professors of the house, one or more of the best pupils are selected to defend the theses. A thesis, as your readers are aware, is a position or stated proposition; several of these are selected from the scientific course, which the student publishes and declares that he will be ready, at a fixed time and place, to defend their truth against all opponents. The lists are regularly prepared for this scholastic knight, who appears duly sustained to exhibit his powers: nor is this tournament a mere idle display, in the rivalry of the schools; there are often formidable encounters and numerous spectators, and not unfrequently serious disasters. There is a formidable Jesuit here, who is a professor of dogmatic theology at the Roman college, who has lately swept, in a comparatively short encounter, half a dozen of those youth-

ful aspirants from the field of fame; and their teachers were neither insensible nor inactive on and after the encounter. The effects of this carnage are not yet at an end; gauntlet after gauntlet is flung down, and the judges of such feats are in continual requisition.

On the present occasion, John Martin Spalding,* a Kentuckian, and the senior student of the United States of North America, a pupil of the Urban college, published a respectful and manly Latin address to the congregation of cardinals presiding over the affairs of the Propaganda, in which, after wishing their eminences happiness and health, he informs them of what he considers the blessings diffused by their institution, for which they deserve thanks; and as he has finished the usual course of studies, he has determined to express publicly his gratitude by sustaining his theses, expressing the doctrines which he shall endeavour to teach in those distant regions to which he is about to return. For this purpose he will appear, God willing, in the morning, in the great hall of the college, when and where it shall be lawful for any one who thinks proper to controvert what he undertakes to defend; and in the afternoon he will appear in the college chapel, where three select champions will successively make their assaults, after which he will be ready to meet any other that might be disposed to try his strength.

Then follow a list of two hundred and fifty-six propositions which he undertakes to defend; they are taken from the several treatises of theology and canon law; copies of this were sent to the other colleges, and special invitations were given to several individuals whose atendance was particularly desirable.

About half past eight o'clock on Thursday morning, I arrived at the gate of the college, on the pavement in front of which was a profuse scattering of sweet-smelling green leaves; the bay and myrtle predominated; the gate itself was open, and this fragrant path marked the way to the interior. The strewing continued up the great staircase, along the open gallery of the first floor, to the great door leading to the principal corridor, along this passage to the gate of the principal hall. This room, about eighty feet in length, by perhaps forty wide, and twenty in height, has its walls decorated with paintings of students of this college, under the inflictions of the deadly pain by which they were in remote regions martyred for their discharge of duty; thus exhibiting to the youth who are therein educated, the constancy which the church expects from them under similar circumstances. At the further extremity, opposite the door, was a carpeted platform elevated two steps; upon this the young Kentuckian was seated, with a small table before him, having also seated by him, on one side, his professor of theology, a Roman, and on the other his professor of law, a Bavarian count, who is a priest and rector of the college. The renowned scholar, Angelo Mai, presided, being seated on your right, as you entered the hall near this platform. A range of chairs extended on either side, leaving a passage of about ten feet wide in the centre, from the door to the platform. Those chairs were intended for cardinals, bishops, or other prelates and professors who might arrive; ranges of benches parallel to these, on each side, behind, were pretty generally thronged by students of that and of other colleges, and by many strangers. No cardinal was present in the forenoon; the Bishop of Charleston was the only prelate of the episcopal order; but several others of various grades, secular and regular, amongst whom were the rectors and professors of several colleges, occupied most of the chairs.

The first argument had been concluded when I arrived; it was conducted by an Italian secular priest, whose name I could not learn; the second was made by a Dominican friar, a man of very great talent and ingenuity: he had also nearly concluded. An infirmarian, or crutched friar, conducted the third with considerable spirit and ability. By the by, you should in America say, that what I call a crutched friar, is in Italy called a *crucifero*, or "cross-bearer." He wears a red cross on the right breast of a black habit, and his obligation is to spend his time in attending the sick, especially in infirmaries. Hence I call him an infirmarian; this valuable order of devoted men was founded by St. Camillo of Lellis. Next succeeded an Irishman, a student of the Roman seminary, who did argue most lustily against the real presence, and sacrifice of the Mass. The next was a German Jesuit, well known in the United States, Father Kohlman, who for nearly half an hour argued eloquently against the primacy of the Holy See; he was followed by Signor Rosa, one of the minutanti, and a professor of theology, who argued against the power of remitting all sins in the sacrament of penance. Doctor Wiseman, rector of the English college, next argued for the figurative meaning of the words of our Saviour, in the institution

* [Now Bishop of Lengo, in part. inf. and coadjutor to the Bishop of Louisville.]

of the Eucharist, introducing various analogous passages from Persian, Arabic, and other Asiatic writers, some of which are pompously brought forward in the preface to ponderous tomes of polyglots, by an Oxford doctor of modern celebrity. The celebrated Monsignor Mezzofanti, then followed up with considerable subtlety and acuteness, when the great bell announced midday.

The young American had now been upwards of four hours sharply engaged in scholastic disputation, in the Latin language, with men of various nations and of no ordinary calibre, and had not failed or hesitated in a single answer.

To a stranger the style of this mode of disputation is altogether a novelty. You are carried back by the introduction of the argument to all the pompous style of ancient heraldry, and regulated courtesy of disputation. The disputant generally commences by a high wrought compliment to the institution, to its various officers, to the particular professor of the science in which he is to make his assault, to the genius and erudition of the defender; then speaks of his own defeats, how reluctant he is to couch a lance against so powerful an opponent, but if he makes a pass or two, it is not in the vain hope of a victory for which there is no chance, but that, taught by the prowess he will elicit, he may improve. He then commences his attack and presses on, generally with great vigour. The defender in turn professes the high estimation in which he holds his opponent; introducing in his description an enumeration of the offices he has held, the honours he had obtained, and the great qualities for which he is remarkable. Then he briefly recapitulates the argument, dissects it, and takes its separate parts for successive examination, and after having thus disposed of it, he says that he is disposed to think it not so strong as at first supposed.

There was a recess for rest, dinner, and preparation for the afternoon. But on this occasion the assembly was more solemn. The disposition of the church was similar to that of the hall. The dresses, however, on this occasion were, for cardinals, bishops, and other prelates, what were called robes of the second class. The cardinals in red, the bishops in purple, and such of the other prelates as were entitled to it the same colour. The cardinals, of whom only seven were present, sat on very rich chairs on the right side of the chapel, you faced the door, those chairs were elevated one step above the level of the floor. Three chosen disputants occupied the first places on the opposite side, then the bishops, &c. The Swiss Guards formed at the door and lined the passage. The exercises began with an exceedingly ingenious argument against the Primacy of St. Peter, made with great tact and skill by the prelate Raffaelle Fornari, Canonist of the Penitentiary, former Professor of Theology in the Propaganda, and a man of the very first ability. This lasted nearly three quarters of an hour. The second was on the subject of Greece, by father Perrone, a Jesuit, Professor of Dogmatic Theology in the Roman College; this is a man of the most profound research and great logical powers, with an admirable memory. This engagement lasted half an hour. Nearly as long again was occupied in an argument against the divine character of Christianity, by father Modena, Assistant to the Master of the Sacred Palace, and a Dominican friar. The cardinals rose and shook hands with the Kentuckian, who was carried away by his fellow-students in triumph.

Thus ended the public disputation at about eight o'clock. This is a specimen of Roman schools, and monkish ignorance!

August 2.—Yesterday a secret consistory was held at the Quirinal Palace, at which His Holiness closed the mouths of the new Cardinals Tiberi, Canali, Botiglia, and Polidori. Subsequently he opened their mouths and assigned their titles, viz.:—TIBERI, Cardinal-Priest of Santo Stefano Rotondo; CANALI, Cardinal-Priest of St. Clement; BOTIGLIA, Cardinal-Priest of St. Sylvester in capite; and POLIDORI, Cardinal-Priest of St. Eusebius.

On last Monday, the 29th of July, the Society of the Arcadi held, according to custom, their solemn meeting at the capital, in honour of the Apostles SS. Peter and Paul; Cardinal Brignola opened the session by an oration, in which he showed, in a beautiful and simple style, how accordant with the wisdom of God's providence was the arrangement that both those glorious Apostles should be heralds of divine faith in this city. The first was given the supremacy over the Apostolic College; the second was dignified with the glorious title of Doctor of the Gentiles, and both were directed to this spot which rose as a queen over the nations, and which was destined to become the chief seat of religious authority, as it had been of civil power and military domination; to this spot, which was the chief point at which the learning, the superstition, and the might of the gentile world was congregated. The discourse was received with merited applause.

A number of the associates succeeded with various compositions. Amongst them were, a poem of the prelate Vincent Massoni; an elegiac production of Father Theodore, a barefooted Carmelite; an ode of the lawyer John Baptist de Dominis; an essay of Mr. Francis Masi; an ode of Mr. Francis Spada; a Latin poetical effusion of the prelate Serafino Grossi, Dean of the Signature, with a translation by Signora Enrichetta Orfei, and an octave by the eminent preacher Father Finetti, of the Jesuits. Various sonnets and odes by different other members were interspersed. Cardinals Odescalchi, Zurla, Maichi, Sala, Castracane, Rivarola, Gazzoli, and Grimaldi, besides a very considerable number of prelates and other distinguished personages were present on the occasion.

The celebrated historical painter Cavaliere Agostino Tofanelli, who was director of the museum of the capital, died of apoplexy on the 31st ult., in the sixty-fourth year of his age.

A considerable number of wealthy persons, principally French Carlists, have projected the plan of a national bank here, to be called the *Banca Romana*. The government approved their plan and authorized its execution. The shares have been very readily taken up, and things are in progress for its commencing business. Within the last week Prince Odescalchi has been named the government commissioner, and the Marquis de Jouffroy, elected by the shareholders as president, has been approved of by the government and received the proper documents.

A view of the interior of the church of St. Peter at the Vatican has been finished, after close application of two years and a half, by Signor Philip Bombelli, who was employed for this purpose by the holy father, soon after his elevation to the pontifical throne. It is now in one of the antechambers of the Quirinal palace at Monte Cavallo, where the Pope resides. It is much spoken of as a very fine production, and is to be placed in one of the principal rooms of that palace. I have not seen it as yet, but I hope in a few days to have leisure for that visit.

His Holiness has now employed Bombelli to make a painting of the church of St. Paul on the Ostian road, such as it was previous to the ruinous fire by which it was destroyed.

By the by, there is considerable progress made towards the restoration of this edifice.

I was this day at the villa occupied by Prince Musignano, son of Lucien Bonaparte, Prince of Canino—near the the Porta Pia—and there met the prince, who went with me through the three rooms which form his splendid collection of birds, insects, fish, and some of the smaller animals. It is in the finest state of preservation. The collection of birds is probably one of the most perfect in existence. The American specimens numerous and beautiful, several of them shot by himself.

Besides having completed Wilson's work, he is now deeply engaged in the study of nature, and has already made considerable progress in the numbers of a very excellent work, the pictures of which are splendid, and yet I am sorry to say that he told me he had not above five or six subscribers in the United States; not one at the South!!

I must send you a list of the cardinals and congregations.' I have often determined to do so, but procrastinated—day by day changes occur. I do not recollect whether I sent you an account of the death of Cardinal Antonio Palotta. You observe his title of St. Sylvestro in capite has not been long vacant, yet there are at present fourteen vacant titles, but there are seven cardinals *in petto*, so that in fact there are only seven vacancies in the college. The six bishoprics are full. There are forty-one presbyterial titles full and nine vacant, nine diaconal titles full and five vacant.

July 26.—Learned Societies.—The charge of monkish ignorance, with all its unmeaning concomitants, comes against this city with a very bad grace from places, where as yet comparatively little has been done to promote or to sustain a literary spirit. It is true Rome had her days of light, flimsy, gossamer-like semblance of science; she had also her day of melancholy oppression. She has had the peace of her children destroyed by the turmoil of faction; she has had to weep over the fury of her sons, and to mingle her tears with the torrents of their blood, not shed in the defence of public rights, but for the purposes of ambition. Religion often restrained and soothed the desperado; but religion herself was sometimes trodden down, and bruised, and wounded in the unholy affrays produced by the lust of power. In those days the din of confusion distracted even the monk in his cloister; and closing the pages, or rolling up the parchment, he wept and prayed before the altar; or if he came out, it was to make an effort for peace, it was to cast himself between the exasperated victor and his prostrate victim; to lift the emblematic crucifix by which the God of mercy and the Judge of men admonished the one, and to fling the protecting mantle of religion over the other. The day of tumult, the arena of

faction, the intrigues of ambition, the contests of violence, are not favourable to the pursuits of literature. And in this holy city, as in all other places, human passions are found in human beings. Rome has had her vicissitudes. Yet may she look around in calm dignity, and with the roll of ages unfolded, and the surface of the globe exhibited to the beholders, firmly ask where is her rival. The number of literary and scientific societies at present not merely in existence, but in operation here, exceeds that of any other city that I know, or perhaps that is known. Instead of a general description, I shall give you a few details; and those probably not one-fourth of what might be collected within the same period, as I was occupied in such a way as to leave me little leisure. * * * * * * The Academy of the Catholic Religion held one of its stated meetings on the evening of Thursday, April 24. The president of this academy is the Most Rev. Dr. John Soglia, Archbishop of Ephesus; the secretary ad interim is the Rev. Father John Baptist Rosani, Procurator-General of the Regular Clerks for Pious Schools. The Academy consists of a large number of highly talented and erudite clergymen and laymen, and they have a very respectable body of honorary members in various parts of the world. The object is to make those literary researches which are demanded by the peculiar circumstances of the times, for the illustration and support of the Catholic religion. They meet in a large hall at the Roman University, generally called the Sapienza. On this evening, Father Olivieri, General of the Dominican friars, read an extremely interesting and erudite essay, to prove that, without a knowledge of Sacred Scriptures, it was utterly impossible to have any accurate notions of either the antiquities or the history of Egypt. The substance of the composition is given in the following outline. Some well-deserved compliments to the exertions of the learned academician, *Monsignor Testa*, for his famous dissertation, by which was demonstrated the correct epoch of the zodiac of Denderah, that by some exquisites is thrown back to ages before the flood, and by others to ages before the creation,—he then remarked upon the value of those Egyptian monuments, which, whatever might be the object of those that sought and produced them, gave, by their own authentic symbols and explanations, results always favourable to the cause of religion. Upon this principle he considered Egypt as connected with the great facts of sacred history; he enumerated the several kinds of antiquities remaining to us. A vast collection is found in the galleries of the Vatican, and some in other parts of the city. He showed the aids furnished by profane erudition, especially from the catalogues of monarchs of the Egyptian dynasties; he proved that, without the help of the sacred volumes, it is impossible to make any reasonable distribution of those numbers. According to the chronology which approximates most to the Hebrew copies considered as most to be relied upon, and to the Latin Vulgate, it is impossible to go beyond Cham, the son of Noe: the journeys of Abraham, and his sojourn in Egypt, exhibit, as does all the history of that period, the infancy of political institutions in that country, the great monuments of which cannot precede the time of Joseph, the great-grandson of Abraham, under whose administration the power and grandeur of the Egyptian monarchs had their origin. Finally, the learned academician demonstrated, with evidence, that the arts and sciences had no earlier origin than the days of his administration in that country, which was one of the most precocious of Africa, and equal, perhaps, to any in Asia. He showed that, previous to the deluge, considerable progress had been made in many of the arts that flourished in ancient Egypt; and that a mighty process of time would not be required for the attainment of such a grade of knowledge, seeing that God had created man in a state of adult vigour, endowed with language for the communication of ideas, and with information necessary not only for the preservation of life, but for the father of future generations. The meeting was numerous; amongst those present were the Cardinals Pedicini, Zurla, and Lambruschini, ordinary canons of the Academy; several archbishops, bishops, distinguished prelates, nobles, and literary men of various ranks.

Archæological Academy, or Pontificia Academia Romana di V. Archeologia.—This is a very highly respectable society, which holds its meetings in the great hall of the Roman Archiginnasio. Its object is the illustration of ancient monuments, and especially the correction of any popular errors respecting those generally best known. Protector, Cardinal Galleffi; President, the Marquis Commander Louis Biondi; Secretary, the Cavaliere Peter Hercules Visconti. In such a city as Rome, a society of this description is most useful. The number of ancient Pagan monuments that line the wall on your right, as you enter by the long passage to the galleries and chambers of statues in the Vatican,—the corresponding monuments of early Christianity on your

left,—the succession of Egyptian monuments in the various chambers by which you pass to that which contains the fine painting of George IV. of England by Sir Thomas Lawrence, and the casts of the Grecian marble, not to speak of the vast quantities daily produced from the excavations, would well employ many learned antiquarians.

A stated meeting was held on the 12th of June, under the presidency of the Marquis Biondi; the Academician Cavaliere T. Monaldi pronounced the eulogy of Domenico Sestina, a noble Florentine, deeply learned in the knowledge of medals, and a corresponding member of the Academy. The secretary then produced an ancient Italian vase, considerably adorned with figures, and which was found in the month of last December in the excavations near Bolsena, and which now belongs to the collection of Signor Campanari, in this city. The learned secretary showed that it contained amongst others the representations of the last libation made by Hector on parting from Priam and Hecuba previous to encountering Achilles. He thence took occasion to discuss the origin of the Italian arts, and of the poets who inspired the artists, vindicating in arts for Italy a priority over Greece. There were present on the occasion, Cardinals Zurla, Sala, Castracane, Gazzoli, Mattei, and Grimaldi, all honorary members. His eminence Cardinal James Monico, Patriarch of Venice, was on this occasion admitted to honorary membership.

Another meeting of this society was held on the evening of the 26th of June, on which occasion the secretary continued the reading of a dissertation of which he had given a portion at a previous meeting. It was by the corresponding member and associate Cavaliere Prockesch d'Osten on the antiquities of the Island of Naxos. Then an illustration was given of a military diploma of the Emperor Adrian, now first brought to view. It was written by the corresponding member and associate Signor Clement Cardinali. At this meeting there were present the Cardinals Zurla, Sala, and Grimaldi, honorary members, besides many others of high respectability.

On the 19th of June, there was another meeting of the *Academy of the Catholic Religion*, on which occasion the Rev. Secretary read a very fine essay of the academician, Cavaliere Angelo Maria Ricci, a Knight of Malta and an excellent poet, "On the influence which the Catholic religion has always had on the progress of literature and the fine arts." The best judges of style gave high praises to this composition, for its perspicuity, elegance, varying harmony with the varying tone of the subject, and a simple sweetness of delicate, natural expression. Since Charles Villers obtained the prize from the national institute of France in 1802, for his essay to show that the religious changes made by Luther improved literature and the arts; it has to a certain extent been fashionable to copy, to imitate, or to emulate his effort. The academician reviewed the allegations of a whole host of those gentry, showing upon how flimsy a foundation they rested, going from age to age of previous centuries to exhibit that before the bold professor of Wittemberg ventured upon the defence of the first thesis, the arts and sciences had attained and lost, and again attained, again lost many of those accidental improvements which were with so little reason attributed to his innovations. The principles and powers of sound criticism were here well applied.

It was demonstrated in the fulness of evidence, that in the dark days of a desolating barbarism, which anti-Christian hordes spread over the civilized countries of Europe, the fine arts, science and literature owed their asylum to popes, bishops, and monks, who preserved, cultivated, cherished, and restored them, when by their indefatigable and protracted exertions, those ferocious conquerors were softened unto humanity, subjected to religion, and brought unto the porch of civilization; that as society thus reformed, was advancing towards perfection, these ennobling appendages were also receiving their development. The essayist then proceeded by analysis, by comparison, and by examples to show how much the spirit of the Catholic religion, and the purity of its morality contributed to render more sublime and perfect the conceptions of the poet, of the philosopher, and of the artist.

The meeting was attended by Cardinals Castracane and Grimaldi, by the Archbishop of Acrida, and by many distinguished prelates, nobles, clergy, and other literary characters.

Insigne Pontificia Academia Romana di San Luca.—The object of the Academy of St. Luke is the encouragement, improvement, and cultivation of the fine arts. Its officers are—*President*, Cavaliere Gaspare Salvi; *Vice-President*, Professor Thomas Minardi; *Ex-President*, Cavaliere Antonio D'Estre; *Secretary of the Council*, Professor Louis Poletti; *Steward*, Clement Caval Folchi; *Perpetual Secretary of the Academy*, Professor Salvatore Batti.

In the schools, there are the following professorships, viz.:—*Painting*, two, Pozzi,

and Minardi; *Sculpture*, two, Thorwaldsen and Tenerani; *Theory of Architecture*, Gaspare Salvi; *Practical do.*, Valadier; *Elementary and Ornamental do.*, Julius Camporesa; *Geometry, Perspective, and Optics*, Peter Delicati; *Anatomy*, Cajetan Albites; *History, Mythology, and Dress*, Salvatore Batti. Besides the above who are in actual employment, there are belonging to the society resident professors of merit, that is, men whose professional merits duly ascertained, have entitled them to be enrolled; of them there are of the several classes, the following numbers:—*Class of Painting*—Councillors, 8; Academicians of merit 4; Landscapes, 4; Engravers of copper-plate, 2. Every name here is that of a man high in fame. *Class of Sculpture*—Councillors, 8; Academicians of merit, 4; Engravers in steel and hard stone, 3. *Class of Architecture* — Councillors, 8; Academicians of merit, 4. This is a first rate institution. The schools, all of which are supported by the Pope, and the lectures in which are gratuitous, are held in the Roman University or *Archiginnasio*.

At a meeting of this academy on the 6th of this month, the president in the chair, he spoke upon several topics, but particularly of a receipt, dated June 28th. by which he assigns a rich uniform dress, to be worn on state occasions by the professors of merit of this institute. It reckons amongst its honorary members several of the first names amongst the distinguished men of various nations, eminent patrons of the fine arts or cultivators of sciences connected therewith.

Union of Academies.—On the 30th of June, by a joint regulation of both the Archæological Academy and that of St. Luke, they held their yearly joint assembly; on this occasion the great hall was decorated with peculiar splendour. His eminence, Cardinal Dom Placido Zurla, Vicar-General of Rome, Prefect of the Council of Studies, a Benedictine monk of the congregation of Camaldoli, and probably one of the most polished scholars and most eloquent men in Europe, was the orator. His theme was the influence of religion on the fine arts. He dwelt principally on the sublime group of Canova in the chapel of the Pietà at St. Peter's, as well as on the other splendid productions by means of which genius consigned the fame of the artist to the care of immortality. Canova was president of both the societies. The close logical reasoning, the glowing and distinct illustrations and the expanded philosophical reflections which flowed in such strong and harmonious language from this eminent, good, and extraordinarily active man, now in the 66th year of his age, delighted his auditory, and drew forth repeated bursts of applause. Amongst those present were noticed, the Cardinal Camerlengo Galleffi, protector of both societies. Cardinals Macchi, Lambruschini, Sala, Castracane, Monico, Polidori, Rivarola, Gazzoli, Mattei, and Grimaldi. The treasurer, Tosti, better known as the president of the fine establishment of San Michele, and a very large body of prelates, nobility, and liberary men, and patrons of the arts, most of whom, as are all above named, were honorary members of one or both academies. It was thought by some that the Pope would attend to compliment the orator, who is his confessor, and formerly was his superior, as they are monks of the same order, but His Holiness was not present.

I had noted several others which I must postpone, as my paper is filled. Cardinal Palotta died near Macerata on the 20th inst., in the 65th year of his age; created in March, 1823.

July 28.—Literary Societies, &c.—In my last I gave a few facts respecting the Archæological Academy, the Academy of the Catholic Religion, and the Academy of St. Luke. I promised a few farther details.

On the afternoon of the 6th of July, the Tiberine Academy held a stated meeting at its hall in the Palazzo Muti, at Aracœli, near the capitol. President, Charles, Marquis Antichi. Secretary, the lawyer John Baptist de Dominis. The object is the cultivation of polite literature; occasionally, or rather as incidentally connected with the principal object, antiquities. I believe this academy has public meetings every week for a considerable portion of the year. Their president is elected annually. This meeting was one of what is called "di libero argomento," which gives greater scope to the academicians to introduce any species of composition.

On the evening of the 6th, the president began by reading a production of his own, exceedingly well written, pointing out the principles and regulations by whose means the theatre might, without difficulty, be made truly profitable, as an institution for public instruction as well as public amusement. He was followed by the vice-president of this year; the Rev. father, Master John Baptist Rosani, procurator-general of the pious schools and professor of eloquence in the Nazarene college. This learned and respectable clergyman, read what was called a very fine piece of heroic poetry

composed by him for the occasion; but I could not well understand the subject. The learned and polished scholar, Cavaliere Angelo Maria Ricci, followed with a short composition called il Capitolo, which is a poetic vision in the style of Dante; the lyric ode. The secretary introduced the architect, Gaspare Servi, a composition styled "i Decasillabi" or lyric poetry of ten syllables in each line. This gentleman is one of the council of the year for the Tiberine academy. Epigrams were produced in Italian and Latin by Cavaliere Michael Angelo Barberi, and the Abbate Don Antonio Somai, the treasurer. Sonnets and other light productions, by the following academicians, were interspersed, viz., Count Thomas Gnoli, dean of the consistorial advocates, Rev. Raimondo Pigliacelli, professor of theology in the Urban college of the Propaganda, Messrs. Philip Zampi, of the council, and Hannibal Lepsi, perpetual archivist of the academy.

Linchi, or Lynxes. This is considered one of the most scientific academies of the city. The proper title is Nuovi Linchi, or New Lynxes. The old society to which it succeeds had done an immensity for science, but had ceased to exist. The principal object is to look out with the watchfulness designated by the name for the discoveries and improvements of natural philosophy in every place, and to turn them to advantage. The Cavaliere Don Feliciano Scarpellini, a respectable priest, is the director and perpetual secretary. Their meeting place is in the capitol, in which is an observatory under the care of this learned director:—there is another at the Roman college under the care of the Jesuits.

On the evening of the 13th, a meeting of this academy was held at which nine cardinals were present, besides a great number of prelates of various grades and several of the nobility, clergy, and literati. The session was opened with an oration delivered by Cardinal Odescalchi, Bishop of Sabina, Vice-chancellor of the holy Roman see, archpriest of the basilic of St. John Lateran, and prefect of the congregation of affairs of bishops and regulars. In it, his eminence, in fine language, exhibited and described the motives which animated and urged Prince Frederic Cesi, the founder of this excellent academy.

This cardinal was followed by the Cavliere Scarpellini, a man dear to science and to literature, precious to this academy, to which he concentrates honourable and heavy labours. He gave a summary of the academical acts of the past year; in which he exhibited the exertions and progress of the distinguished members and their merited rewards. He dwelt with peculiar emphasis and satisfaction on an exceedingly useful discovery in optics, by the illustrious Signor Alberto Gatti, the extraordinary perfection given to reflecting mirrors in *pietra dura*, and which is a matter of the very first importance in the construction of telescopes. In doing so he not only bestowed the due meed of praise to the inventor, but paid a just compliment to the papal government which animated, aided, and urged him forward in his exertions, as also to the academy that saw the utility of the discovery and exerted itself to procure the advantage for science and the credit for Rome.

On the evening of the 10th of this month the academy of the Archeologia held their last stated meeting for the academical year. They will not assemble for ordinary business until after October. On this occasion the secretary read a dissertation transmitted by the corresponding associate, Cavaliere Luigi Nardi, in which he gives the history of the commentaries of Pope Pius II., who died in 1464, having governed the church nearly six years. The associate describes the different editions of this work, and informs the academy that an apograph, or early MS. copy of these commentaries of an early date, has been found in the Gambalunga of Rimino, which has many very fine and useful passages, by which this work of the learned pontiff can be well corrected and made perfect, as has long been desired.

The respectable secretary then entered upon a train of reasoning favourable to show the early culture of Italian arts, founded on the painting of an antique Italian vase, found this year in the Bolsenian excavations, and kept in the fine collection of the Campanari in this city. This vase is a Tyrrhenian pitcher, two Roman palms and nine inches in height. On the principal side, it exhibits, distinguished by their names, Ajax and Achilles. They appear to have cast lots to decide as the secretary supposes, some military contest. The perfect execution of the figures in black upon a yellow ground, in the best style, does honour to the artist already well known by other discovered works; he has marked his name, Ezècia, in two places upon this vessel, which is one of the most precious that is known.

Amongst other honorary members present, were the cardinals Zurla, Sala, Castracane, and Grimaldi, and also Monsignor Ciacchi, Governor of Rome.

Besides the above, I know of the following, viz.: The Academy of Noble Ecclesiastics.

Protector, Cardinal Pacca, dean of the sacred college, and Bishop of Ostia; President, the Most Rev. James Sinibaldi, Archbishop of Damietta.—Theological Academy holding its meeting in the Roman University. Protectors, Cardinals Pacca, Zurla, Lambruschini, and Albano; Secretary, Rev. Angelo Mai. Unica of Ecclesiastics of St. Paul, held in the church of Sant. Appolinara. Protector, Cardinal Zurla; First Regulator, Most Rev. John Soglia, Archbishop of Ephesus; Secretary-general, Rev. Pius Bighi. The Arcadia, for lighter literature, and improvisation; its ordinary meetings are held at the Serbatorio, in the Via del Lavatore, near the splendid fountain of Trevi; the solemn ones at the Capitol. Guardian-general, the Rev. Gabriel Laureani; Pro-guardian, Don Paolo Barola. The Latin Academy holds its sessions in the Palazzo Sinibaldi; of this, the lawyer Francis Guadagni is president, and Signor Frederic Petrilli is secretary. The Philharmonic Academy unites perhaps the most splendid assemblage of vocal and instrumental performers in any one body in the world. I have been more than once at their performance, to which, in the proper seasons, the respectable strangers in the city are generously invited. It is a pity that their rooms are not larger. The principal one would scarcely accommodate four hundred persons. At present, Prince D. Francis Borghese is prince of this academy, and Signor Joseph Spada is secretary:—their rooms are in the Palazzo Lancelloti, near the Piazza Navona. The Philodramatic Academy holds its meetings at No. 18, near the Palazzo Cesarini in the Via del Pavone, under the presidency of the commander, Pietro of the Princes Odescalchi; the secretary is Signor Joseph Capobianchi. The names of these several societies sufficiently denote with the explanations given what are their general objects.—I do not know of any other. I believe they are twelve in all.

The Theological Schools are numerous, and the rivalry in science is not small. Amongst those schools one belonging to the Franciscan order has lately made a considerable display. In 1588, Pope Sixtus V. founded the college of St. Bonaventure in the convent of the XII. Apostles, for young minor conventual students. This has generally sustained a fair character and produced some learned men. In last June, a triennial examination for degrees was held, and the objectors were not idle. The bachelors who had attained their first honours in the provincial schools of the order, now came to this college not only to seek their higher grade by examination, but also by literary contest, to seek for the pre-eminence of their several schools and teachers. Cardinal Brancadoro, who is now seventy-nine years of age, and thirty-three years a cardinal, and is the senior on the bench of cardinal-priests—is Archbishop of Fermo and protector of this college. Being unable to attend, he requested Pacca, the cardinal-dean, to represent him. The degrees of the successful candidates were conferred under the regency of the reverend father, Master Hyacinth Guarlerni, on Saturday the 12th inst. After which, the reverend father Collegial, Antonio Cosaro of Calatafemi, in Sicily, who had been selected for the purpose, defended his theses, which he had dedicated to Cardinal Brancadoro.—The defence was made in the church of the XII.—I remained only a few moments, and as the propositions that I saw selected by the objectors, were mere squabbles upon scholastic opinions, I took but little interest in the useless subtlety of metaphysical abstraction in which they were engaged.

The following is a list of the theological seminaries and colleges of Rome, besides that of the Roman University or *Sapienza*. I give them here as they are recognised though in many instances, two are united in one establishment, and others, though they keep separate houses, yet attend the same course of lectures. 1. The Roman seminary for the diocess of Rome. 2. The seminary of the chapter of St. Peter's, for that church, &c. *Colleges.*—3. The Roman, taught by the Jesuits. 4. The Urban, at the Propaganda. 5. Germanico Hungarian, at the Gesù. 6. Of St. Thomas of Aquin. 7. Salviati. 8. Capranicense. 9. English. 10. Scotch, now at the Propaganda. 11. Irish. 12. Greeks, at the Propaganda. 13. Maronists, do. 14. Ginnasi. 15. Pamphili. 16. Bandinelli. 17. Ghislieri. 18. Clementine. 19. Nazarene. 20. Sabine, (not occupied.) Of Liege, do. 22. Of Neophytes. 23. Carasoli Piceno.

The Roman University, or the *Sapienza*, is an institution of vast literary convenience and unusual facilities. Its body of professors is a host indeed: its schools open to every aspirant. I shall give you the summary. The Cardinal Camerlengo of the holy Roman church, is ex-officio arch-chancellor of this university. (Galleffi is at present Camerlengo.) Deputy-rector; Monsignor Jerome Bontadosi, consistorial advocate. The first college is that of consistorial advocates, consisting of a dean, secretary, and seven members. The vice-rector is the advocate Raffaelle Bertinelli. Second college—Theologians, a president, secre-

tary, and fourteen members, of whom two only are seculars; the others of the various religious orders. Third college—Medicine and Surgery, a dean, secretary, and sixteen doctors. Fourth college—Philosophy, a president and thirteen members. Fifth college—Philology, a president and eight members. In the lists of the above councillors is many a learned name. *Professors and Lecturers*—1. Sacred Department.—Holy Scriptures, one. Speculative Theology, three. Theological topics, one. Moral Theology, one. Ecclesiastical History, one. Sacred Physics, one. 2. Department of Laws.—Natural Law and Law of Nations, one. Public Ecclesiastical Law, one. Institutions of Canon Law, one. Texts of Canon Law, one. Institutes of Civil Law, one. Texts of Civil Law, two. Institutes of Criminal Law, one. 3. Department of Medicine and Surgery.—Anatomical Institutes, one. Physiology, one. Elements of Christianity, one. Botany, one. Practical Botany, one. Pathology, &c., one. Therapeutics and Materia Medica, one. Theory and Practice of Medicine, one. Medical Jurisprudence, one. Clinical Lectures, two. Comparative Anatomy and Natural History of Animals, one. Surgery, &c., one. Obstetrics, one. Clinical Surgery, one. Practical Pharmacy, one. Veterinary Surgery, one. 4. Department of Philosophy.—Experimental Physics, one. Introduction to the Calculus, one. Sublime Calculus, one. Mechanics and Hydraulics, one. Optics and Astronomy, one. Architecture as connected with Statics and Hydraulics, one. Descriptive Geometry, one. Mineralogy and Natural History, one. Archeology, one. 5. Department of Philosophy.—Latin and Italian Eloquence, and Roman History, one. Hebrew, one. Arabic, one. Syro-Chaldaic, one. Besides these forty-seven professors, all paid by the Pope, there are six jubilated or superannuated professors, five emeriti, or persons having honorably retired, and two honorary—besides the director of the chancery. Yet Rome is the enemy of learning!!!

PERSIA.

Legal Decision of the Primacy of St. Peter.—Letters have been received at the Propaganda from Teheran, in Persia, which give an account of a curious trial, that had just terminated. The schismatical Armenian bishop of Giulfa, had prosecuted the Catholic missionaries, before the supreme ecclesiastical tribunal of Persia, for preaching the supremacy of the Pope, and others, withdrawing from the junction of the Armenian Patriarch, a number of his people, under the pretext that the Bishop of Rome had obtained from Jesus jurisdiction over all Christians. On the day appointed for the trial, the prosecuting bishop with his clergy and a large body of followers, came into court, bringing a youth of eighteen years old, who had become a Catholic. Curiosity also brought a great number of persons. After many charges and much abuse against the Catholics by the prosecutor, the judge turned to the missionaries to inquire what they had to say. They had brought a Persian copy of the Bible, and the youth opening it, begged the judge to read the last chapter of the gospel according to St. John, which he did to himself. Then he ordered his officer to read it aloud, and turning to the accuser and his commissioners, asked them, what explanation they could give of the words addressed to Peter, —"feed my lambs," "feed my sheep." The parties explained it of flocks of sheep and lambs, which they said Jesus had. The Persians could not contain their laughter, and the judge himself was forced to join in. The magistrate then taking up the explanation given by the Catholics, said—*The feeding of his flock entrusted by Jesus Christ to Peter, cannot be explained materially, for Jesus Christ had no such flocks, but he sent Peter and his companions to teach those who were to become a flock under his charge, and this must clearly be understood of a singular and particular authority which he gave to Peter as head of all Christians, called sheep and lambs by Jesus Christ, and consequently the Popes who succeed to that Peter, have this authority in their society.* The Persians as usual, cried out *Beli, Beli*, to signify their assent, and the cause of Catholicity triumphed.

August 1.—Cardinal Antonio Palotta died on the 19th of July, at a country house near *Cassiano*. His remains were carried thence to Rome, to the church of San Sylvestro *in capite*, which was that of his title; and on the morning of Saturday, the 26th, the usual papal chapel was held, though His Holiness did not attend on the occasion; there were, however, many cardinals and several prelates present. The High Mass of Requiem was sung by his eminence Cardinal del Drago, titular priest of San Lorenzo, in pane e perna, and after the usual ceremonial, the body was interred in that church.

The deceased was of a family of Caldarola, in the territory of Piceno: he was born on the 23d of February, 1770, in Ferrara, of Count John Maria Palotta and the Countess Cynthia Maffei; he received his usual course of education in the seminary of Frascati, and in the Nazarene College, in Rome. He

made his legal studies under the superintendance of his uncle, Cardinal William Palotta, the third of his family who attained that dignity. In 1795, Pope Pius VI. enrolled young Palotta in the college of Prelates Refendaries, of both signatures, i. e., of grace and justice. In 1800, soon after his promotion to the papal chair, Pope Pius VII. named him to a canonship in the basilic of St. Peter's, transferred him to the college of Prothonotaries Apostolic, and made him his Ponente, or drawer of briefs, for the congregation of good government, and also made him a consulting prelate of the congregations of the council, and of the income and expenditure of the church of St. Peter. In 1802 he was declared auditor of the supreme tribunal of the signature; in 1814, upon the return of His Holiness from his imprisonment by Napoleon, Palotta was placed in charge of the great hospital of Santo Spirito, as commendatore, or president in command; and in 1816, was made Uditore Generale della Camera, which is chief justice in law and equity. In all those arduous stations [which] required talents, information, activity, and close application to business, the deceased gave very general satisfaction. By the same Pontiff, he was created cardinal, on the consistory of March 10th, 1823, and in a consistory soon afterwards, was made priest of the title of San Sylvestro *in capite*, which church had previously given the title to another cardinal of his name, viz., John Baptist Palotta.

The deceased was actively employed, being engaged in the duties of the following congregations, viz.: Apostolic Visitation, Consistorial, of Bishops and Regulars, of Rites, of the revenue and expenditure of St. Peters, of Loretto, of Good Government. Thus, between his private devotions and public duties, his hours were filled up until it pleased the Lord to call him from this transitory scene, in the 65th year of his age. *May he rest in peace.* Amen.

Ecclesiastical Seminaries.—A work has lately been printed at the Propaganda, and just published, which is, for many reasons, interesting. The original German of the author has not yet made its appearance, but this Italian translation has been made under the eye of the author, and piece by piece, as he produced the original. The translator is an accomplished scholar and exceedingly respectable man. Preface, work, and appendix, comprise nearly 500 octavo pages of Italian. Having heard much more of this work, than of several others, from gentlemen for whose judgment I have great respect; I have had but little time to devote as yet to its pages, though I have gone through several of them; I shall, therefore, content myself at present, by translating for your readers, the remarks of the Diario Romano of July 26, upon this production.

"The Urban College has lately sent from its press, the translation of a German work, which, under the modest title of 'The Ecclesiastical Seminary, or Eight Days at St. Eusebius in Rome,' contains great erudition, and ought to inspire with the deepest interest, not only worthy ecclesiastics, but all those who have at heart the increase and honour of our holy religion. The author is Doctor Augustin Theiner, a young German of brisk genius and vast knowledge, who having, during several years, strayed away from sound Catholic doctrine, has been fully reconciled in Rome to that truth, and to that church which is its infallible mistress. Grieved to the heart for having, by his former writings, given matter of destruction and scandal to Catholic Germany, he desires, in this work, to consecrate to her the joyful first fruits of his sincere conversion."

"And since no one knows better than he does the state of decay into which ecclesiastical discipline has fallen in several parts of Germany, the baneful education which the aspirants to orders receive in their universities, and the contempt in which the Episcopal seminaries are held; he is disposed to make an effort for reanimating them with the true spirit of the priesthood, by showing what is the true genius of ecclesiastical education, and what are the institutions which the church has by her laws, and by the constant practice of all ages, most wisely ordained and inculcated for the education of the Catholic clergy. This has led him to compile a philosophical history of ecclesiastical seminaries, which he has divided into three parts. The two first comprehend the periods, from the first century to the reign of Charlemagne; and from that to the time of the Council of Trent; the third is dedicated to the subsequent period. In the two first parts, the author exhibits his intimate acquaintance with the monuments of ecclesiastical antiquities, illustrations, and sustains his assertions with opposite extracts from the writers of the several ages. In the third part, his historical cal recital is much more full, and he places in a proper light the great merits of St. Ignatius of Loyola, and his society, for the education of the clergy; he carefully describes the origin of the German College in Rome; shows how this excited the fathers of Trent to the compilation of their most salutary decree for the creation of seminaries throughout the church."

"And here the author, with equal zeal, erudition, and diligence, following the order of time, relates the performances of zealous bishops, of religious princes, and above all, what the Roman pontiffs have done to carry this ordinance of Trent to its fullest execution; and how, by their united exertions, the church was enriched with the most useful institutions of every description for ecclesiastical education."

"Arrived in his narrative towards the close of the eighteenth century, he begins with a clear eye to discern, and with steadiness to point out, the destruction which a false philosophy and

public revolutions brought upon education; and he shows the wretched changes which they caused in seminaries, particularly in Germany. He next recounts the more recent efforts made by the Holy See to re-establish throughout Christendom the sound education of the clergy; he runs over the concordats made by it with various princes, as they bear upon his subject; and concludes with several reflections adapted to the spiritual wants of Catholic Germany. An appendix of documents follows."

"The value of this erudite work is greatly enhanced, and its interest considerably increased, by a long and beautiful prefatory, in which the author, with an amiable ingenuity, and an eloquence of simple natural pathos, recounts to an astonished friend, the changes of his life, his travels, his errors, and the wondrous ways by which divine mercy drew him to the source of salvation."

"This work, of about 500 pages, has been translated by James Mazzio from the German manuscript, which has been sent them from Germany, to be printed and published."

CHOLERA.—Though the health of Italy is good, yet as this disease, from which Providence has hitherto protected the Papal states, has shown itself in Spain, the holy father has appointed a commission to take the necessary precautions, and to digest from the sanitary code a collection of such regulations as might be considered useful.

NAPLES.

VESUVIUS.—For some time, from the early part of July, the eruptions of this mountain had ceased; but, on the morning of the 18th, its appearance was calculated to attract universal attention: not only the gaze of the crowd, but the contemplation of the philosopher.

About two hours before midday, two new but small craters opened within that which had been formed at the last eruption. As if they were measured by a clock, at intervals of each half hour during the day, columns of smoke, ashes, and stones arose from within; but, about eight in the evening, the mountain really seemed to labour and to tremble, and get violently agitated; four streams of lava now poured from the old crater, and flowed in the direction of Torre del Greco; one of them came only about half way down the head of ashes and lava round the summit, the other three came to the lower extremity of this region, and ran a little on the bare side of the mountain. About nine o'clock, two enormous columns of fire, like immense blazing pine-trees, rose to an extraordinary height; a thick mass of dark smoke surrounded them, and spreading round, darkened the regions on every side, involving the entire in a palpable darkness as far as the hermitage of the Saviour. This continued until about two in the morning of the 19th. Three new streams of lava now began to flow down from the old crater, and the other four began to move forward, and advanced at least a mile beyond the extinguished lava of the former eruptions, but without touching on any cultivated grounds. Thus, then, there were formed at the circumference of the old crater two channels, in which liquid volcanic matter ran like water. Towards seven o'clock in the evening, the streams of lava appeared to be exhausted, but the crater yet continued to vomit forth great quantities of ashes, of fire, of stones, and of smoke, in the form of an enormous and stately pine. This terrific tree seemed to increase greatly during the night, and three currents of ignited matter, pouring from the edge of the crater itself, rushed towards the Plain of Broomn, always upon the bed of old lava. On the morning of the 20th, the column which we have described was so elevated and extended, that for a great distance it obscured the heavens, whilst within the great crater, whose vast aperture was within two days extended by about one hundred additional feet, two other small ones were formed, each about sixty feet in elevation. The lava which they now gave out was not, as it had previously been, innocuous: but the streams that flowed this day, did mischief to some farms in the district of Torre del Greco.

A sort of truce gave quiet to the day, for some hours before noon; but, in the evening, the eruption began with unusual violence. Not less than fourteen streams of lava flowed on all sides from the summit; and after midnight, the moans and bellowing of the volcano were terrific; an immense mass of ashes, water, stones, and smoke was driven to the heavens; the moon was quite darkened; the stones were thrown to such an elevation, that thirty-two seconds fully elapsed before they began to tumble, like an immense hail-shower. About two o'clock, A. M., of the 21st, this tremendous exhibition began to terminate: the riot did not commence until about one o'clock, P. M. Eight streams of lava now flowed: some towards the Plain of Brooms, some towards the Crocelle de Cantarnoni, some towards the hermitage, some towards the ditch of Vetrand. In the evening, a most violent explosion drew every eye to the mountain, an immense portion of the crater's edge disappeared, an enlargement of two hundred additional feet was made. As if satisfied with this havoc, the murmuring was hushed, the phenomenon began to dimi-

nish; and at half past two in the morning of the 22d, the lava had ceased to flow, and the mighty monster seemed to sink from weariness to sleep.

BIBLE DE VENCE.—This excellent work has been translated into Italian, from the fifth Paris edition, which was published under the editorship of the celebrated and learned Drach, formerly a scientific Jewish rabbi, but now librarian of the Urban college of the Propaganda in Rome.

This fine literary production is in course of publication at Milan, under the superintendence of the learned Professor Bartolomeo Catena, keeper of the Ambrosian library. The work is enriched with an atlas and ichnographical plates, and new scientific illustrations; already nineteen parts of the text, twenty-five of the dissertations, and four of the atlas have been delivered to the subscribers. Rondet published the first French edition, besides the many excellent additions and enrichments of the subsequent four editions. Italy, as if jealous of honour, literary fame, and religious knowledge, would not consent that this excellent work should appear in the garb of her country, without at least receiving some enrichment from herself: hence some of her most talented and erudite sons have contributed their labours to the perfection of this sacred work. The biblical text is that of the vulgate, diligently compared and amended; the Italian version that of Martini, accurately compared with the best editions, and corrected and collated with the manuscript itself.

August 2d.—ST. PETER'S CHAINS.—Yesterday was the festival of the liberation of St. Peter, or as it is called, "St. Peter's Chains," and I was desirous of being present at the church at which it is celebrated, but a slight indisposition prevented my going out in the morning. In the afternoon I got into a carriage and told the coachman to drive to the Esquiline hill to San Pietro in Vincola. When I arrived I found the open space in front occupied by carriages, a few beggars, and a considerable number of persons going in and coming out. A large screen of canvass was extended forward like a shed at a considerable height, attached to the front of the church, to keep off the scorching sun, and the ground was strewed with bay and other sweet-smelling evergreens and other shrubs. Upon entering the church I perceived they were chanting the solemn second vespers at the principal altar. The church was decorated with fine crimson silk and gold lace, covering many of the columns in the principal parts, and a large portion of the walls. Other tapestry was covering other parts. The abbot was seated at the epistle side of the altar, coped and mitred, and his community occupied their places in the recess behind the altar, to its front, for this is one of the old fashioned altars whose back is to the church. I took my place in the transept on the same side, under the splendid and powerful organ, having opposite to me at the other extremity of the transept, the magnificent mausoleum of Pope Julius II., of which the extraordinary statue of Moses, by Michael Angelo, forms the most striking part. The music was indeed rich and varied, and the singing of the choir was exquisite.

About midway between the porch and the altar, on your right hand as you enter in, [is] the altar on which the relics from which the church takes its title were placed on this festival. It was richly decorated, and the candles were lighted. A fine casket of considerable size contained [the relics.] They are the chains with which it is said the Apostle St. Peter was bound in Jerusalem and in Rome, and which are said to have miraculously united. I have not as yet examined the evidence on which the assertion rests; and as it is no article of faith, I am not called upon to believe farther than my own judgment will have dictated after having examined the special grounds of the assertion. I shall, for the present, suppose the truth of the statement. I have a promise from the abbot of being furnished with a copy of the testimony, which I shall examine at my leisure. From time to time a priest in a surplice and stole, came, properly accompanied, to the altar, opened the casket, and drawing out the chain, one extremity of which remained fastened to the interior of the case itself, applied the other extremity to the necks of those who knelt before him, after which they kissed the relic, whilst he repeated a short form of prayer on their behalf. As I had not the opportunity of examining the church and relics as closely as I could wish, by reason of the service and of the crowd, I departed, determined to go this morning, at an early hour, for that purpose.

Accordingly I went and had every facility. I saw the abbot, who is an exceedingly learned man, Dom Paolo Del Signore, Professor of Church History in the Roman University, and having told him my desire to examine minutely the chains and their history, he kindly accompanied me, and gave directions to all concerned with any department of the establishment, to give me full information, and aid, and opportunity.

I went to the altar upon which the chains were placed. This case stands upon four short silver-gilt legs, about an inch in height; it is made of hard wood lined with velvet, and covered outside with plates of highly chased silver: it is about eight or ten inches high, about fifteen or sixteen inches front and twelve deep: the cover, which is solidly attached, rises gradually towards the centre from four sides, to about two inches in height, and the projection is less than half an inch, the entire in the form of a roof nearly square; a child, finely executed in silver, with a loose, flying drapery, stands on its summit with his right hand moderately extended and holding a tiara, his left is gracefully and easily carried across his chest, towards the right side, a little above the hip, and from it hangs a chain. The chasing is principally free fancy scroll-work around seraphim. The front is a gate, having two large oval glazed apertures, through which you see the links of chain coiled up within the case. I opened this and drew out the chain. It consists of thirty-two links of moderate size, about from three to four inches in length, I should suppose the heaviest link would not exceed the weight of six ounces; at one extremity is a light sort of hoop sufficiently large to embrace the neck or both wrists; it consists of two parts united to each other, and to the chain, by a rivet or gudgeon, on which, as on a hinge, they turn; one of these has a loop or eye at its extremity, and the other two prongs, one of which being introduced into the eye both might with some force be so twisted together as to secure the junction, and confine whatever was inclosed by the hoop. Upon close examination it will be easily perceived that there are three descriptions of links: four are much lighter and more delicate than the rest, and that one by which they are united to the others has the soldering of the junction made with silver. These links are said to have belonged to the chain with which St. Paul was bound. A number of the other links, I did not count how many, but I should suppose eight or ten, are less gross than the others, and appear much more worn at the places of contact. No mark of junction, however, is observable: and it is, moreover, asserted that one of the chains with which the Apostle was bound under Herod, in Jerusalem, having been given in that city to Eudocia, the Empress of Theodosius the Younger, was sent by her to Rome to her daughter Eudoxia, who brought it to the Pope, and he had in his possession a chain with which the Apostle had been bound in Rome under Nero; both chains formed, as it were, a spontaneous union, by the immediate influence of the divine power; and the links of St. Paul's chain having been added, they are preserved as memorials and relics, by means of which the faith of the people might be strengthened, and on regular days of solemn observance, the facts might be better brought under public consideration, and the gratitude and piety of the multitude increased, in like manner as God himself regulated the exhibition of the brazen serpent to the multitude of Israel, the preservation of the manna in the ark, the rod of Aaron, and other relics which the chosen people long held in pious veneration. One of these links is fastened to the interior of the case by a hasp; and the case itself, whilst it remains upon this altar, is chained to it, and under continual observation. It is exhibited twice in the year; once on a day within the octave of SS. Peter and Paul, I think the 3d of July, and on the first of August, and during its octave. The painting at this altar is the delivery of Peter from prison by the angel, as related in Acts xii.

At other times the relic, enclosed in its casket, is placed in a large case of less costly materials, and kept in a recess in the wall of the society, with some other relics. This recess is closed by an iron grating, the key of whose lock is held by the abbot; outside this grate is a beautiful bronze gate with two locks, the key of one of which is kept by the cardinal, who is titular of this church, at present Castracane degli Antimenelli, and the other by the Pope's major-domo, at present the Most Rev. Dr. Patrizi, Archbishop Philippi.

The church is built upon the site of the baths of Titus, on the Esquiline, not very far from the Coliseum. The original building which dates as far back as the end of the fifth century, did not extend beyond the present main nave as far as the transept. This is easily distinguished from the rest; it consists of three aisles separated by two colonnades crowned with arches; the middle aisle is about forty feet wide, and each of the others about half that breadth. In each of those, I may call them arcades, are ten fine fluted Doric columns of Grecian marble taken from the baths of Dioclesian; each shaft is but a single block, upwards of twenty feet in length. Upon a smart friction with iron, a sub-sulphureous smell is perceptible. At the termination of this middle aisle, is a lofty arch, sustained by two fine columns of granite with marble capitols of the composite order—this begins the more recent, but yet sufficiently ancient part of the building. The large conch-like recess which forms the sanctuary, was a

portion of the baths of Titus. The altar and choir are on the ancient model; the altar considerably forward, with its back towards the church, so that the celebrant standing at it faces the congregation; and the benches of the choir attached to the wall of the recess, with the president's seat at its extremity exactly facing the altar, but having it between him and the people. I shall not in this place speak of its decorations or paintings, or any other particulars. Between this recess and the old church of Eudoxia is the transept, a fine open space: when you enter it and look towards the altar, you have on your left a beautiful organ, and on your right at the other extremity, the splendid monument of Julius II., who died [in] 1513. I cannot undertake to describe this. But probably as few of your readers have seen accounts of it, I shall give them a very faint idea of this great work of the celebrated sculptor, whose conceptions were all gigantic as his genius.

The monument occupies the larger portion of the extremity of the transept, and consists of two stories. The lower consists of three compartments, and is upwards of twenty feet high. Four immense blocks of pure white marble projecting from the back and formed into partitions whose fronts are decorated with bold and beautiful scrolls, and bear various emblematic devices, give a division of three great stalls, of which that in the centre is much the largest. Seated in this, considerably forward, in an easy, dignified and commanding attitude, in a loose flowing robe, with the tables of the law resting in his right hand, the colossal figure of the mighty leader of the host of Israel fixes the attention of the most negligent. Every joint is massy, every limb is immense, but the entire is in the most symmetrical proportion. The muscles of that arm which smote the rock seem braced as the rock itself, and yet you would imagine that the finger of an infant would leave the impression of its touch upon the surface: the drapery would change its folds in the agitation of the breeze, or with the motion of the limb it covers. There is something expressively majestic in the flowing of those wreaths of beard, the eye shows beaten vigour, and penetration, and looks upon some object of mighty moment, with a degree of interest, mingled with momentary satisfaction, and the consciousness of the power to command—the lips are parted, and we are not astonished to hear, that the mighty artist, when he perfected his work, stood with his own eye riveted upon that face, and after the absorption of his faculties—carried away by his feeling, and anxious to know what lay concealed, impatiently struck the knees, which he could reach with his chisel, and cried, "Speak!!!"

The figure of Meditation in the niche on his right, and that of Prudence on his left, would, if placed elsewhere, be well worthy of attention. They as well as those over them were made by Mateo Lupo—but the observer is perpetually drawn off, without perceiving the process by which it is effected, to the principal figure itself. The second story is divided in like manner. The Pontiff, Julius II., is reclining in a posture half raised from his cushion, and stooping forward as if to point the observers to the contemplation of the sainted Hebrew who sits below. He is in pontificals, wearing his tiara. In a niche considerably above him, is a finely-executed statue of Religion, with a child in her arms; this innocent holds a bird that attracts his attention; as far as I could observe it was a dove, emblematic of himself. In the recesses at each side of the Pontiff, are Temperance on the right, and Political Sagacity upon the left. The effect produced by the group is magnificent.

Turning to my left, to enter the sacristy by a door which is to the right of the monument, my attention was arrested by the painting over the altar which was close at hand, and which terminated the right aisle of the church. It was not large, nor was the light strong, nor the piece very distinctly seen, yet I saw that it was worthy of a master's name. I am no connoisseur. I am ignorant of those phrases which are familiar even to companions of the virtuosi. But I know when I am affected; and generally I can discover what occasions the feeling. A fine female figure, in which calm dignity, without affectation, and the expression of a noble intellect, were blended with the intrepidity of that heroism which becomes her sex, and that softness and delicacy which are compatible with the strength and vigour and healthful firmness of attained womanhood. A terrific dragon, whose glaring eyeballs showed a raging fire that burned without consuming, whose distended mouth exhibited a projected tongue whose point was formidable, and whose livid hue denoted the poison with which it was swollen, gave also to the view its destructive ranges of teeth; the vapour which issued from the throat of this monster seemed pestilential even to the eye; and many a scaly and nervous fold was discerned through the murky mass which covered the abyss that glowed below. With her eye steadily fixed on the monster, Margaret serenely contemplated the vain efforts that he made; whilst her right hand steadily

held aloft, even within his view, that cross by which she was protected! How beautifully impressive was the lesson that it taught! showing at once the violence, the fury, and the origin of passion, and the facility with which it is overcome by the powerful application of the merits of a crucified Saviour! The brother drew aside the curtain from the window. The countenance of the saint was mildly radiant; and the fire of the assailant seemed more hot. Her serenity was undisturbed, her drapery was exquisite. Hers was the expression of that humble consciousness of divine support, by which victory is felt as secure even before the close of the contest. I asked who was the artist. "He was," said the brother, "a man who wanted bread. He had genius, but he found no protector. He would have died of hunger, but for the canons regular of the Lateran basilic; for such is our title though others have been substituted for us in that church. Our community saved Guercino from want, and in return for the hospitality he received, he repaid us by his pencil." "And this St. Margaret is by Guercino," said I—I must stop here to-day.

August 4.—San Pietro in Vincola.—Leaving the altar of St. Margaret, we went towards the sacristy. The hall into which we first entered had a finely paved floor of large mosaic, many of the component parts of which were "pietra dura," or precious stone, as contradistinguished from marble. The pavement itself was that of the ancient baths of Titus, as was that of the two rooms that served for the sacristy. To me the contemplation of this floor was one of the best evidences of the imperial wealth and general luxury of Rome, about eighteen centuries ago. Porphyry, serpentino, stellato, were amongst the more ordinary parts, giallo antico, verde antico, rosso antico, were in possession.

My object was to see the place in which the chains are usually kept. The recess is about three feet deep in the thickness of the wall, and carefully lined. It is over the vesting table opposite you as you enter, at the height of about six feet from the floor to the sill of the doors. The aperture is about four feet square in the centre of the wall; it is surrounded by a fine entablature of antique yellow marble with its mouldings neatly executed;—at the sides are two Ionic pilasters of Sicilian jasper. with the caps and volutes of marble richly gilt. Midway towards the angle on each side, are corresponding marble panels in the wall, each nearly as large as the aperture. Each of these consists of three slabs of equal size; that in the centre is serpentino stellato, with dark porphyry on either side. Your readers might not all know, that this serpentino is a stone of a varied green colour, and is harder than marble, therefore it is called *pietra dura*, or hard stone; it has the same quality as cornelian, jasper, &c.; when it has a number of small white stars, it is called *stellato*. This is rare and much esteemed. These panels are surrounded by old mosaic.

The ceiling is vaulted, but the arches which form this vault spring from the four sides, and as the room is not a square, but an oblong parallellogram about twenty feet by fifteen, a panel formed where the arches would meet is oblong too. Upon this there is a fine fresco of the liberation of Peter by the angel. Four other frescoes surround this on the vault; at the head is Peter getting out of his boat to walk to Jesus whom he sees upon the shore, at the foot is the committal of Peter to prison by Herod, on the right is the death of Annanias and Sapphira, and on the left, the healing of the cripple who asked alms at the Beautiful gate of the temple. At the angles, niches rise in the vaults, in which appropriate devices are given; three niches also rise at each side of the vault from the springing of the arch. In the centre one, over the recess for the preservation of the relics, is a fresco of the blessed Virgin, and the others are occupied by saints of the order. The remainder of the ceiling was decorated, in the year 1500, by Zucchari, with sprigs and scrolls after the manner of the baths of Titus; these are also coloured in fresco and are in excellent preservation.

The gates of the recess are perhaps some of the best executed bronzes in existence; each gate consists of three panels, the middle one being the principal; this is about eighteen inches square, surrounded by a fine border, with varied enrichings in delicate bronze. The subject on the one to your left as you examine, is the imprisonment of Peter. Upon the portion which exhibits the main group, there are at least seventeen human figures in various reliefs and different attitudes; the whole is wrought in a masterly and delicate style. Herod is seated on his tribunal, with his emblems of office; the seat [is] in a fine niche of a large building; from the windows of the upper floor a number of persons are seen looking at the crowd that proceeds from the tribunal to the gate of the prison; the apostle is seen prominent in this crowd, with an air of dignified resignation, approaching the door, into which the keeper

is thrusting his ponderous key. In the background, in fine perspective, is seen the front of some public building with three large niches, at various distances from the spectator, each containing some statue. The drapery is finely wrought, and on many of the figures portions of it are remarkably well gilt. Some of the persons appear to stand out fully separated from the panel, whilst little more than the outline of others is discernible. On the oblong panel, over this, in the upper compartment, are two winged children, one at each extremity, who hold the ends of a finely filled festoon of leaves and flowers; over the centre of the festoon is the scutcheon with the family arms of Rovera; a sort of tree with its branches interwoven at the top, and the tiara projecting. On the lower compartment, which corresponds in size and shape with the upper, are two trees, one at each extremity, the trunks near the ends, and the higher branches extending so as to meet nearly at the top of the centre; under each tree is a winged child, and in the centre the inscription in raised letters, SIXTUS QUARTUS. PONTIFEX MAXIMUS.

On the corresponding gate to your right hand, the upper compartment is similar, but that a cardinal's hat supplies the place of the tiara. The only difference in the lower compartment is the inscription; which is: JULIUS CARD. SANCTI PETRI AD VINCULA; SANCTÆ ROMANÆ ECCLESIÆ PŒNITENTIARIUS. MCCCCLXXVII. The middle panel is divided into three parts. That on your right exhibits the interior of a prison, the apostle is lying on the floor, chained to a soldier on each side, both sleeping, one reclined, the other nearly erect and leaning against an angle. The angel is awaking the apostle; and in the background other sleepers are seen, soldiers and prisoners intermixed. In the centre is the passage outside this dungeon which extends down a good distance in excellent perspective, with a statue in a niche at its termination. The angel leads Peter from the dungeon, treading cautiously upon some armour that lies scattered over the floor. The apostle seems doubting the reality of his delivery, yet is very careful to keep close to his conductor; the compartment to your left is the outer wall of the prison in which was the large iron gate, which spontaneously opened to allow a passage, [after passing through which,] the apostle felt assured of his safety.

The collections of leaves and other decorations that go around each gate comprising its three panels, are wrought with a lightness and softness of appearance equal to wax. This is one of the chef d'œuvres of the brothers Pullajoli, who cast the fine gates of St. Peter's at the Vatican. Their remains are interred in this church at the Esquiline. The Cardinal Julius Rovera was nephew to Pope Sixtus IV., and had this and other works executed for this church, of which he was the titular cardinal-priest.

August 11.—You observe that a week has elapsed since I concluded the preceding sentence. Since then, the respectable abbot of St. Peter's has kindly furnished me with the dissertation which he promised, compiled by one of his order. It is a work now very scarce, [of] about fifty pages quarto; a production which, however, must have occupied much time, and required great patience and profound research. The writer is one of those laborious, enlightened, judicious, and candid critics, whom the monasteries have furnished in great abundance. He shows that it cannot be distinctly known at present whether the church, which originally stood upon the site now occupied by that in which the chains are kept, was, as many authors state, the first which the Apostle Peter dedicated after his arrival in Rome,—and that hence it was called, subsequently, and before the chains were placed there, St. Peter's Church. He shows that the chains were, from the earliest period, held in high estimation in Rome. He does not, however, bring such testimony as would make evidence for the authenticity, unless we admit one or more of the miracles which he relates as wrought by their means; and one at least of these is sustained by testimony which to me appears fully sufficient; which makes direct and circumstantial evidence abundant for every person who has not made his determination to be incredulous. He avows that great difficulty and indistinctness is found in the testimony respecting the miraculous junction of the chains brought from Jerusalem and that with which the Apostle was bound in Rome; and states that he can find no evidence beyond an unsustained, and vague, and imperfect tradition. But respecting the bringing of one of the chains from Jerusalem to Rome, the testimony amounts to a very great probability, [though] by no means sufficient to produce certainty. The reading of the work has, upon the whole, produced in my mind the conclusion of the authenticity of the relic itself,—though I am not satisfied of the sufficiency of the proof by which it is sought to sustain several particular statements that are matters of pious belief. I look upon its preservation and exhibition to public respect to be not only rational and

religious, but exceedingly useful to religion. I write from my own experience when I inform you that by it the understanding is enlightened, the heart is moved; the respectful recollection of the Apostle raises the soul to a still higher veneration for the commission with which he was invested, and of the faithful and painful discharge of whose duties this chain is an enduring witness; and he who contemplates the relic upon the altar, who misses that iron which enclosed the martyr's neck, bows in silent adoration, more resigned to the worldly and transient afflictions which Providence allots to him, and the history of the saints is the justification of that Providence, which by some afflictions subjects to a penance in this transient state, and makes perfect by tribulation those who, enriched by grace, are found faithful and destined for glory. Who would not prefer to suffer upon earth, and to be glorious in heaven with Lazarus and with Peter, than to die like Dives or like Nero. The sumptuous repasts have long since [ceased], the bright and delicate vesture has faded and decayed. The golden palace is a heap of ruin. Ages have flowed away, and eternity is yet, if I might use the expression, in the very infancy of its duration; sorrow is changed into joy, and the instrument of pain, and the badge of disgrace, has become the evidence of fidelity, as it was the occasion of merit, and continues to be the emblem of triumph, and the incitement to virtue. We feel the full force of that passage of the Apostle in which he says, that "God chooses the foolish things of the world that he might confound the wise—and the weak things of the world that he might confound the strong—and the ignoble things of the world, and the contemptible things of the world, did God choose, and the things that are not, that he might bring to nought the things that are, that no flesh should glory in his sight."

In this church is another of Guercino's pieces, which attracted my notice, and for a time riveted my attention more even upon the moral than upon the production of the artist. The altar over which it is placed is near that of the chains; St. Augustine, the great Bishop of Hippo, is finely represented in the mood of most intense investigation. In the features you at once perceive the deep research and the anxiety of inquiry; the eye would seem to penetrate beyond the sphere of his existence, and to scrutinize a world far, far beyond the scan of ordinary men. He is seated near the margin of the ocean; and a beautiful child, at a small distance from the prelate, seems to be equally intent upon his own occupation. He has a large shell with which he appears determined to draw off the waters of the ocean, and to pour them on the land.

The saint relates that one day, when endeavouring to form some idea of the nature of the infinite and eternal Creator, and led in his contemplations to try [to] find some objects of comparison, and to try [to] discern the mode of the Triune existence of the Almighty; after many a fruitless effort, he saw [that] a child thus occupied was the best emblem of an aspiring mortal who would endeavour, with his limited faculties, to grasp infinity! It reminded me of the solemn and sublime address of the Lord himself to the wise, the patient, and the contemplative Eastern. (Job xxxviii.)

I have not yet done with this church. I like the dress of these canons regular; it is a white sutan of fine flannel, over which they wear a fine linen rochet, rather short, and in the streets they throw a black cloak over the rochet.

August 14.—A few days since, an *Invito sagro*, or invitation for religious purposes, was posted in the form of a proclamation by the cardinal-vicar throughout the city. In it the faithful were invited to go, on the evening of the three days previous to the Assumption, to the Church of St. Mary Major, to pray for the peace and prosperity of the church, and especially to avert the evils which seem to impend over Spain and Portugal. I am told that on Tuesday evening there was a very large concourse; on yesterday evening I went rather early, and stopped for a few moments at the Church of *St. Lorenzo in Panisperna*, which stands upon the spot where the martyrdom of St. Laurence took place. On my way from this to the basilic of St. Mary, I was overtaken by half a dozen of the juniors of the canons regular of Saint Peter's, who appeared to have conceived a friendship for me since they saw me taking notes in their church, and we proceeded together; the crowds were thronging the streets in all directions, hundreds of carriages were drawn up round the building. We went in and found it was but one-third filled; after remaining to pray for a time, we came out, and perceived the holy father at a distance. His carriage soon arrived, a dragoon, and at a short distance another, then about four or five, a carriage drawn by six horses, with the superior officers of the palace. The Pope's carriage, open on every side, drawn by six horses, the holy father praying for blessings on the people as he passed, and

this enthusiastically responded to by them. The guards of nobles, two carriages drawn each by four horses, about twenty dragoons, two carriages drawn each by two horses, two dragoons. The cardinals received his holiness. The church was now thronged, and I never witnessed more devotion than amongst the crowd where I knelt. The usual prayers were gone through, and the benediction of the sacrament given by a canon. Upwards of ten thousand persons then separated.

LETTERS ON THE

MISREPRESENTATIONS OF N. P. WILLIS'S "FIRST IMPRESSIONS OF EUROPE."

[It may seem invidious to reproduce, after so long an interval, a series of letters in which one of our most agreeable and popular American authors is somewhat severely, though courteously criticised. This fault, however, though perhaps personally a venal one, is nevertheless so common even among the most amiable and respectable writers of similar works, and involves in itself such great injustice, as well as such serious consequences of harm, towards those whose minds are in this way fatally prejudiced against the Roman Church, that no good opportunity can with propriety be let pass, in which something may be done to counteract the evil. It is often the case that persons, even those whose minds are partly imbued with Catholic doctrine, inquire with an appearance of the deepest earnestness and concern, what can be said against the grave charges made by so many writers of name against the Roman dignitaries and clergy. It is felt, on the one hand, that the mere fact that the Roman Hierarchy are such a body as it becomes the chief priests and ecclesiastical princes of the Catholic Church of Christ to be, would, if proved, constitute a powerful moral argument in favour of the high claims of the Roman See; and, on the other, that the absence of sanctity and virtue among them throws a fearful weight into the opposite scale. To those who have been themselves educated for the priesthood in Rome, or who have the advantage of deriving personal information from them, it appears almost an idle task to set seriously about the refutation of the ordinary charges against the Roman clergy. But to such as have not this advantage, the letter of one like Bishop England, whose competence and veracity as a witness are alike above suspicion, must be of great service, and will, it is hoped, be found amply sufficient; while they exhibit to all, and especially to such as feel called upon to write against our holy religion, an example of that dignity, courtesy, and Christian charity, which, in every Catholic prelate living in these times, is put to such severe and trying tests. The letters were first published in the "Baltimore Gazette," and are extracted from the "United States Catholic Miscellany," into which they were copied—Nos. 18–21 of Vol. XIII., for 1833.]

LETTER I.

To the Editor of the Baltimore Gazette.

SIR:—Having upon my return from Europe, been told by some friends that a writer who has furnished the "New York Mirror" with articles under the head of "First Impressions of Europe," had mentioned a lecture delivered by me in Rome, in terms that appeared somewhat strange to them, I requested to be shown the passage; and the following paragraph in that paper, under date of September 7, was pointed out to me:—

"Bishop England, of Charleston, South Carolina, delivered a lecture at the house of the English Cardinal Weld, a day or two ago, explanatory of the ceremonies of the Holy Week. It was principally an apology for them. He confessed that to the educated, they appeared empty, and even absurd rites, but they were intended not for the refined, but for the vulgar, whom it was necessary to instruct and impress through their outward senses. As nearly all those rites, however, take place in the Sistine Chapel, which no person is permitted to enter who is not furnished with a ticket, and in full dress—his argument rather fell to the ground."

I shall premise to my other observations, that it affords me some relief to find the writer does not assert that he heard me; and therefore, though I should consider the passage to be a gross misrepresentation, I am not compelled to charge him with having deliberately published an untruth. He probably heard some one who was present, or some one who had heard from one that was present, notions of what I said, and then gave his own first impressions, hasty and imperfect as they were, instead of my explanation.

It would be folly for me to affect that I did not know the nature of what I delivered after mature reflection, upon what I consider an exceedingly important subject, at the

request of an estimable and highly dignified cardinal, in the capital of the Christian world, to a select and specially invited company of several of the best informed members of the British and Irish nobility and gentry, and a number of my own respectable fellow-citizens; especially, when besides the ordinary motives which should influence any prelate so circumstanced, I had some very peculiar, to urge me to perform the duty in the best manner that I could. One of them, I will confess, was to secure as far as I could, that the land that adopted me should not suffer discredit by my negligence. Had some English tourist endeavoured to strike anything belonging to the United States, through my sides, I should feel less than I do. I avow that I did not imagine that any American then in Rome, would have been so thoughtless.

I had previous to delivering the *three lectures* (*not a lecture,*) written after some considerable study, an explanation of the Ceremonies of the Mass, and those of the Holy Week, consisting of about three hundred pages in duodecimo, and this little book was then actually in the course of publication. I was therefore fully prepared upon the subject. I conversed after each lecture with several exceedingly intelligent Protestants and Catholics; for the double purpose of ascertaining what were their impressions respecting the elucidations that had been given, and the topics of which it was desirable still to treat. With them I spoke freely, and had their sentiments with a becoming candour. I feel competent then to state at least, the nature of my lectures, and assure you that nothing can be more unlike what they really were than is the description given by the correspondent of the Mirror. Yet he has caught some of my ideas—perhaps even some of my expressions—but has altogether distorted my explanation.

If vindicatory elucidation, following a brief apologetic introduction, be "principally an apology," then is that writer correct—for in such a way have I betrayed my place, belied my conscience, and deceived my friends. I did say that *sometimes even* to the educated the ceremonial *might* appear empty, and to the refined abstract philosopher it might seem absurd, because the form would be considered useless: but that the observances were calculated, when duly understood at all events to impress usefully the great bulk of mankind, who did not enjoy such opportunities of mental cultivation as did the audience I then had the honour of addressing—and that even for the educated and refined, they would, I was convinced, be of the greatest advantage however extensive might be their knowledge, and cultivated their taste; because by those means the understanding was informed — they wrought upon the will and engaged the affections. I did show that the principle they involved was that upon which were based the rites instituted by the Almighty, when he gave his revelations to Moses in the desert—upon which Solomon acted subsequently in the application of science and arts, under the guidance of inspiration. And by a variety of similar topics I showed that by judicious impressions upon the senses, (I am not aware that I found it necessary to introduce the word *outward,*) the sage and the simpleton, the philosopher and the child might be equally induced to practice virtue, and to cultivate religion.

I was quite aware, it is true, that a large portion of the rites took place in the Sistine Chapel, of which I have the honour of being a member; and of course I know that being a papal chapel, and the private place of worship of his holiness and his attendants, not a public or parochial church, the etiquette required for admittance was that of a court. But if that writer were sufficiently informed upon the subject of which he treated, he would have been fully aware, that the religious ceremonial which I explained, though observed in the papal chapel, was not confined thereto, but might be seen with more or less solemnity in every Catholic church of the Latin rite, from China to California, from Siberia to Cape Horn. Had he known this, he would have perceived that what he instituted as my argument would not have "rather fallen to the ground." Had he known this, when he wrote as he did, what shall be said of his veracity? Had he been present at my lectures, he could not have been without the knowledge. I must, sir, request of you as an act of kindness not to me, but to the religion which has bestowed upon so undeserving an individual so many favours, to give to your readers my protest against a paragraph which contains at least as many incorrect averments as it does lines. I trust also that the editor of the Mirror will, as an act of justice to that religion, be induced to insert this and a few other communications, which I shall endeavour to make upon the subject of the "First Impressions," should my leisure permit.

I am sir, your obedient,

† JOHN, *Bishop of Charleston.*

Baltimore, October 23, 1833.

LETTER II.

To the Editor of the "Baltimore Gazette."

SIR:—I find in the "New York Mirror" of Sept. 21st, another passage, on which I shall take leave to remark. It is the description which the writer of the "First Impressions of Europe" gives of his presentation at the Papal Court:—

"I have been presented to the Pope this morning, in company with several Americans—Mr. and Mrs. Gray, of Boston, Mr. Atherton and daughters, and Mr. Walsh, of Philadelphia, and Mr. Meyer, of Baltimore. With the latter gentleman, I arrived rather late, and found that the rest of the party had been already received, and that His Holiness was giving audience, at the moment, to some Russian ladies of rank. Bishop England, of Charleston, however, was good enough to send in once more, and, in the course of a few minutes, the chamberlain in waiting announced to us the *Il Padre Santo* would receive us. The ante-room was a picturesque and rather peculiar scene. Clusters of priests, of different ranks, were scattered about in the corners, dressed in a variety of splendid costumes, white, crimson, and ermine; one or two monks, with their picturesque beards and flowing dresses of gray or brown, were standing near one of the doors, in their habitually humble attitudes; two gentlemen, mace-bearers, guarded the doors of the entrance to the Pope's presence, their silver batons under their arms, and their open-breasted cassocks covered with fine lace; the deep bend of the window was occupied by the American party of ladies, in the required black veils, and around the outer door stood the helmeted guard, a dozen stout men-at-arms, forming a forcible contrast to the mild faces and priestly company within.

"The mace-bearers lifted the curtain, and the Pope stood before us, in a small plain room. The Irish priest who accompanied us prostrated himself on the floor, and kissed the embroidered slipper, and Bishop England hastily knelt and kissed his hand, turning to present us as he rose. His Holiness smiled, and stepped forward, with a gesture of his hand, as if to prevent our kneeling, and, as the bishop mentioned our names, he looked at us. Whether he presumed we did not speak the language, or whether he thought us too young to answer ourselves, he confined his inquiries about us entirely to the good bishop, leaving me, as I had wished, at leisure to study his features and manner. It was easy to conceive that the father of the Catholic Church stood before me, but I could scarcely realize that it was a sovereign of Europe, and the temporal monarch of millions. He was dressed in a long vesture of snow-white flannel, buttoned together in front, with a large crimson cape over his shoulders, and band and tassels of silver cloth hanging from beneath. A small skull cap covered the crown of his head, and his hair, slightly grizzled, fell straight towards a low forehead, expressive of good nature merely. A large emerald on his finger, and slippers wrought in gold, with a cross on the instep, completed his dress.—His face is heavily moulded, but unmarked, and expressive mainly of sloth and kindness; his nose is uncommonly large—rather pendant than prominent, and an incipient double chin, slightly hanging cheeks, and eyes, over which the lids drop, as if in sleep, at the end of every sentence, confirm the general impression of his presence—that of an indolent and good old man. His inquiries were principally of the Catholic church in Baltimore, (mentioned by the bishop as the city of Mr. Meyer's residence,) of its processions, its degree of state, and whether it was recognised by the government. At the first pause in the conversation, His Holiness smiled and bowed, the Irish priest prostrated himself again and kissed his foot; and, with a blessing from the father of the Church, we retired."

Each individual must be the exclusive witness of his own impressions. The correspondent of the Mirror has published those which he says he had regarding Pope Gregory XVI., and gives his character in the phrase "indolent and good old man." The particulars of the holy father's appearance are described in such a way as to sustain the general correctness of the drawing which is exhibited. The writer had ample opportunity and full leisure, as he states himself, "to study his features and manner"—and the result of that study is, the conclusion that the face was "expressive mainly of sloth and kindness"—and in viewing him "it was easy to conceive that the father of the Catholic Church stood before" the spectator.

These are *given* as the *first impressions* of the writer, but it is rather unfortunate, that not only are they very different from those which I entertained, but also from those which, if my recollection serves me, were, immediately after the presentation, communicated to me by the writer himself.

I am neither disposed to quarrel with the correspondent of the Mirror for his painting, nor to say that his impressions were what I think he formerly expressed, and not what he now describes; but I shall take the liberty of stating some facts within my own knowledge, for the purpose of enabling your readers to decide how far the pontiff deserves the character of being indolent and slothful.

His ordinary hour of rising is about four o'clock in the morning, at all seasons of the year. He devotes to private religious exercises, such as prayer, meditation, the celebration of Mass, and spiritual reading, nearly three hours. At seven o'clock he commences his audiences of the secretary of state, and other officers employed in the temporal government of his states. In this laborious occupation several hours are daily consumed. He takes no breakfast; but occasionally a cup of coffee—of which beverage he is extremely fond—is brought to him as a refreshment.

When this duty has been discharged by his giving decisions and directions, either some of his own subjects are received upon business, or foreigners are presented;—and thus some more time is occupied. His Holiness has no fixed time for dinner, which is his only meal; but when the press of business subsides, he takes alone an exceedingly plain and moderate refection. The estimate of expenses for this dinner, including wines, fruit, &c., would be too high at five dollars the week. After a short rest, and some time devoted to prayer, the holy father walks for an hour in his gardens; on which occasion some of the principal foreigners of distinction, who have been previously presented, are upon special leave permitted to introduce to him the ladies of their family. At about five o'clock in the afternoon, he proceeds to his cabinet to receive the prefects or secretaries of the several congregations of ecclesiastical affairs, foreign prelates, and others with whom he has business relating to the Church. He is generally occupied with them until after eight o'clock; not unfrequently until nine. His evening devotions must then be attended to, previously to his retiring for the night.

The above order is indeed often interfered with by the necessity of his presiding at congregations of cardinals and prelates, upon special and important extraordinary cases of ecclesiastical business, as also of his presiding at consistories, where the whole body of cardinals assemble to deliberate on some weighty affair, relating sometimes to the government of his states, sometimes to the general concerns of the church: he is moreover required on solemn occasions to attend at the grand ceremonies of the church, on the principal festivals; and sometimes too, though seldom indeed, does he break from this laborious routine, in order to ride or walk a few miles into the country, to inhale a more pure air, and to unbend a mind drawn to its utmost pitch, by such close application to the most important concerns of millions for this world, and of myriads for the next. This is indeed but a slight indulgence for one, who, in his sixty-ninth year, is pressed upon so heavily by the concerns of eternity! Occasionally, when the weather will not permit his excursion or his walk in the garden, the father of the faithful may be found viewing, in his moments of relaxation, those glorious productions of nature and of art, with which the magnificent galleries of the Vatican are filled. No one surely would reproach him for such occupation of a moment thus given to restore the elasticity of his mind; unless, perhaps, we might be able to resuscitate the man who was scandalized at discovering St. John the Evangelist occupied with a hawk, as the companion and object of his mental relaxation.

Your readers will now determine how far sloth and indolence enter into the character of the head of the church.

I have never measured the forehead of his holiness, nor that of his American portrait painter; but if my recollection be accurate, that of Pope Gregory XVI. is at least some dozen lines higher than that of the writer who described him in the "Mirror;" this latter, besides the advantage of a sweet countenance, possesses a sufficiently bold front.

I have had opportunities of transacting, more or less, business with several very eminent men of different stations of life, on both sides of the Atlantic, and trust that I shall not be thought arrogant in saying that I can form some idea of the manner in which it should be gone through. After having had the honour of several times seeing His Holiness, I do not hesitate to assert that few, if any, of those that I met, are better men of business. There is a clearness of comprehension, an accuracy of judgment, a precision of manner, and a promptness of decision, that I have seldom found combined, united in him to a peculiar mildness and cheerfulness of manner, together with a plain open honesty of purpose which wins a confidence that is safely reposed. Previously to his having been elevated to the papal chair, he, as a Benedictine monk and consultor of the Propaganda, had performed frequent laborious and useful services—often under intricate and delicate circumstances. Subsequently he was Cardinal Capellari, and had been raised to the prefecture of the Propaganda, in which station he gave general satisfaction in his transaction of important business with several nations of Europe, Asia, America, and some few stations in Africa. I have thought it proper to exhibit these facts, in order to show how grossly the correspondent of the "Mirror" erred in his estimate of this Pontiff's character and habits.

A circumstance, trivial in itself, will often show the value of testimony better than the more striking facts. To me, nothing is more manifest than that the writer for the "Mirror" gives his sketches at least as much from imagination as from view, because of a seemingly unimportant statement in his description. The day on which I presented him to the Pope, was the Saturday after Easter Sunday. My recollection on this is positive and distinct, and is

sustained by his own statement, which places the occurrence after the Holy Week. It was on the last day on which a papal chapel was held at the Sistine chapel, at the termination of the Easter week. This, of course, was during the pascal time, when the Pope is clothed altogether in white. Yet this writer, who was at such complete leisure to study his person, his portrait and his dress, flings "a large crimson cape over his shoulders." It is true, that on other occasions he saw the holy father so clad, but decidedly such was not the case on that day, nor for the previous week.

If the writer's object was to follow in the usual fashionable mode of undervaluing, for the depraved taste of any set of readers, the high dignitaries of the Catholic Church, he should at least have had the honesty to decline asking favours from those whom he intended to misrepresent. It is not generous to seek for a boon to be employed against the donor; and in receiving Mr. Meyer and that writer, the holy father not only departed from the etiquette of his court, but detained the governor of Rome, the principal assistant at the throne, and several officers who were expecting audiences on business, together with the whole body of attendants, described by the writer himself as in waiting, during the time that the audience lasted.

Two parties of strangers had been noted for presentation on that day immediately after Mass, in the rooms behind the Sistine chapel. The first consisted of some Russian princesses and their attendants, the second of the Americans, of whom the correspondent of the "Mirror" was one. I could not find either Mr. Meyer or the writer at the close of the Mass, and waited with those who attended in one of the ante-rooms, until the master of ceremonies called for the Bishop of Charleston and the Americans first, which was a compliment that I did not expect. As I wished to have some friend who spoke Italian more fluently than I could, I requested of the Rev. Dr. Cullen, rector of the Irish college, and superintendent of the printing establishment of the Propaganda, an humble and erudite scholar, especially versed in oriental languages and ancient literature, to accompany us. He is a great favourite with the Pope, and was of course exceedingly acceptable. After our audience, the Russian ladies were admitted, and I found Mr. Meyer and his companion in the ante-room. I was told by the major-domo, that it was quite out of order to ask for a second audience then; and I knew that very urgent and important business waited the Pope's examination: yet as I saw the disappointment would be great if these gentlemen were not admitted, I did prevail upon an officer to make the request, just as the Russian ladies were retiring. I succeeded, and prevailed upon "the Irish priest" to accompany us. The interview with his holiness was, of course, not very long. Mr. Meyer did converse with the Pope, told him that, though not a Catholic, he had received a portion of his education in Baltimore, at the college of St. Mary's, of which he spoke in very grateful terms. The Pope expressed pleasure at this statement, and then remarked to me, as we had previously conversed on the subject, that he understood with gratification, the Protestants of Baltimore and the Legislature of Maryland, had latterly acted with great kindness towards the Catholics, and that there was full liberty not only for the profession, but even for the public performance of the ceremonies of religion; upon which I told his holiness that I had seen, making due allowance for numbers, as well regulated a procession in the streets of Baltimore as in Rome; and Mr. Meyer stated, that he had joined in a procession at St. Mary's. As there was much business, the holy father, after a few other remarks, made his bow, and we retired. From the observations which were made in the ante-room, I must own I thought that the person from whom they emanated was incapable of writing the passages upon which I have thus made a comment.

I am, sir, your ob't,

† JOHN, *Bishop of Charleston.*

Baltimore, October 26, 1833.

LETTER III.

To the Editor of the "Baltimore Gazette."

SIR:—I beg leave to make a few remarks upon the following exceedingly offensive paragraphs, found in No. 58 of the "First Impressions of Europe." It is in the "New York Mirror," of Sept. 7th.

"Two or three hours after, I was at a crowded *soiree*, at one of the noble houses of Rome. A *prima donna*, from the opera, was singing in one room, and card tables covered with gold and silver, filled three others, and every second player was a dignitary of the church, in dainty pumps, and gold snuff-box, and jewelled fingers, complimenting and flirting with all the bright eyes and merry faces around him. The penitential *miserere* passed through my mind, and the thick iron grates, through which alone ladies are allowed to witness the ceremonies of the chapel! I passed on to a pretty silken boudoir, at the end of the long suite of apartments, and was welcomed by the hand-

somest man in Rome, a priest, and the son of a wealthy and noble family, who was half reclining upon the cushion of a divan, and playing with the scarf of one of the loveliest women of the society here, while two others endeavoured to draw him into conversation. I could not help continuing my reflection, and contrasting this clerical dandy, with his handsome black curls, redolent of perfumed oils, his buckles of chased silver, his Parisian gloves, with a large emerald worn outside, and his attitude and employment of mere pleasure, with the ministers of a religion professing the same master, in our own country. There are, of course, priests in Rome who are sufficiently humble in dress and manner, but nothing can exceed the sumptuousness and style in which the cardinals live, as well as all who, from birth and fortune, have a certain personal consequence. Their carriages and horses are the most splendid in the world, their large palaces swarm with servants, and their dress has all the richness of that of princes, when they are abroad. One can scarce see their *scarlet* caps, *scarlet* carriages and trappings, *scarlet* robes and stockings, without remembering a certain 'lady of *Babylon*.'"

I might despatch this entire passage by marking its description in the shortest and most expressive words of the English language; and, but for the respect which I owe to the place I fill, and to your readers, probably such would be the most appropriate mode. I shall, however, examine his credibility by a critical process.

The writer asserts that he went to the *soiree* which he describes within two or three hours after having left the Sistine chapel, where he attended at the *Tenebræ* or *Holy Tuesday*. I find this day mentioned in the caption, "Bishop England's Lecture, Holy Tuesday, the Miserere," &c.; again in the narrative—"I went to the chapel on *Holy Tuesday*, to hear the far-famed *Miserere*." Knowing that no ceremony takes place on Tuesday, and that as every Catholic is aware, the Tenebræ and Miserere, &c., are only on Wednesday, Thursday, and Friday, I supposed the mistake to be that of the printer, who gave us Tuesday for Thursday; but upon reviewing the paper I perceived that this could not be the case; for in the succeeding paragraph we have the description of the ceremonies of Thursday. Of course the writer has given us a day upon which the Sistine chapel is closed, and is thus clearly so negligent as not to be quite a safe authority upon which to rest an exceedingly grave charge. The mistake of the day would under other circumstances be a matter of no moment, if the fact which he describes had really occurred; but my object is to show that it did not occur; that what he paints is from imagination. I am by no means disposed to deny his merits as a poet, and in this place give him full credit for possessing one of the essential qualities of the children of Parnassus; he has the power of fiction; but whether that power has been used with the discretion recommended by the master of the art, I shall leave to the reader's judgment—

Aut famam sequere, aut sibi convenientia finge.

The writer asserts that he was at this *soiree* "at one of the noble houses of Rome," about two or three hours after he came from the Tenebræ in the Sistine chapel. He has given us a wrong day, let that pass. No persons on earth are more correct in their close observance of etiquette—none more precise in adhering to established custom, than the Roman nobility and gentry—and no fact is more notorious in Rome, than that holding a *soiree* during the week—especially on the evening of either of the days of Tenebræ, would be the grossest outrage upon public decency. It would be of itself sufficient to place the person so offending in an exceedingly awkward position in society. But were it possible for any one to be guilty of this trespass, any dignitary of the church, who on either of those evenings would so far forget his place as to attend, would expose himself to severe censure. The occurrence could not have taken place without making such noise, especially among the members of the papal chapel in which those dignitaries have a place, that I must have heard it; I was in the midst of them continually during those days, and I remained nearly two months afterwards in the city, and though I did hear of all, or almost all the soirees at the noble houses, and had cards, I believe, for every one of them, though I scarcely went to any, yet the first I learned of one of those assemblies in the holy week, was from the writer who misrepresented my own lectures, made degrading and unjustifiable insinuations against the Pope, had the Tenebræ in the Sistine chapel on Holy Tuesday, and caused one of the noble families of Rome, and many of the dignitaries of the church to violate the most sacred customs of the city, in the most solemn week in the year.

I have the honour of being acquainted with some clergymen belonging to those families, and I know not anywhere more exemplary men. Did the discipline of Rome permit to any priest the dandyism here described, I believe no men in the body of the Roman clergy would be less disposed to indulge in it than the priests who are members of the noble families. I know one of them who is a canon of the Lateran basilic, who is certainly one of the handsomest, as he is amongst the most virtuous men I have

met with; but so far from being the criminal fop here described, he is one of the most humble, modest, and regular observers of the salutary discipline of the church, and the unbecoming position of the half-reclining priest, is as contrary to that discipline, as it would be to hold such an assembly on any evening of the tenebræ. On other occasions, at other times, the dignitaries and other clergy might be met with at those evening assemblies, but I write from observation and after reflection when I will assert, that having myself gone and seen, and heard from others upon whose judgment I rely, that, taken as a body, there does not exist a more correct, and upright, and moral body of men, than that portion of our clergy which this writer would defame, viz., the clergy of the city of Rome.

Perhaps a few remarks upon what I have myself seen, will be the most correct mode of disabusing such of your readers as might have been misled by this very thoughtless and flippant writer. And if I am thus forced to introduce a little of my own history, I trust that introduction will not be imputed to any desire, save that which I really feel, of giving a simple view of fact, to place in its proper light the conduct of men who at the distance of five thousand miles, are, in a language which they do not understand, arraigned and condemned without a hearing before a people who, because of circumstances not under their control, are predisposed to their condemnation.

During my stay at Rome, I was closely occupied with important business. Frequently, I have been for five or six days chained, if I may use the expression, to my desk, from before daylight to an advanced hour of the night, with scarcely any interruption for meals hastily taken; when some friend urged upon me the necessity of a little relaxation, and insisted upon my accompanying him for a couple of hours to one of those *soirees* which are, during a considerable portion of the year, held almost every evening. It afforded the best opportunity of seeing my compatriots in the city, of meeting and conversing with respectable persons from every nation, and afforded [a] great variety of [opportunities for] unbending the mind. More than once has it happened to me that an occasion was thus found of obtaining, without official formality, much information from high functionaries, not only of Rome, but of foreign states. On some of those occasions the most serious business is transacted in the midst of a room where everything appears to the frivolous to be frivolity.

I have, on several occasions, been deeply engaged on business with a cardinal who had been, if possible, more deeply and incessantly occupied than I had myself been; and whom I had often twice or thrice called upon before I could get an opportunity to have my business taken up. When we were both weary, and both invited, he sometimes proposed that we should avail ourselves of the invitation, and if we could not conclude our consultation on the way, that we should find some opportunity of resuming it in the rooms, or return at an early hour for its termination. I know, therefore, by my own experience, that the greater number of the "dignitaries of the church" who are found at those evening parties, are not as idle as was their critic. That they are men whose minds have been intensely occupied during the day, and who need the relaxation which those assemblies offer, but who even there do not always obtain it.

The writer represents them as in large numbers, gambling for quantities of gold and silver. I will say, it is true I have sometimes observed a few of them seated at a card table, and observed money on that table, but the insinuation that the numbers were great, is incorrect; and the other, that they played for money, was not true in any one instance that fell under my observation, though I have seen the gold and silver used as what I was told were called "markers," the nature of which, I must avow, I do not well know. There are various tastes, and mine is not for card playing, though I am of opinion that it is not gambling when there is no stake; it is not, it is true, an amusement exactly to the taste of our own country. But we have as little right to force our tastes and habits upon the Italians, as they have to compel us to theirs.

I know not what right this critic has to ridicule the fashions of a people who received him with hospitality, and treated him with unmerited attention. The dignitaries of the church, whether Romans or foreigners, are, on all public occasions, obliged to wear the dress appropriate to their rank; to appear without it, would be to insult the company, and would seem to be a desertion of their place. If rings and buckles are a portion of this costume, the wearing of them is, I presume, neither a violation of the law of God, nor a transgression of the principles of politeness. The curls redolent of perfumed oils, the chasing of the silver, and wearing a large emerald *outside* the glove in these apartments, are as completely at variance with all that I have known or heard of, or know to be usual, as are the silken boudoir, and the "flirting of dignitaries of the church, with all the bright eyes and

merry faces around them." Gloves are indeed worn, and I had myself a pair, and would not vouch that they were not Parisian; so, perhaps, were the gloves of my brethren. Taken in all its parts, or as a whole, a more wantonly offensive paragraph, one more destitute of truth, could not easily be found than this which I now examine.

The nature of these Roman *soirees* is altogether different from any that I believe exist in the United States, or perhaps from any others in the world. It is true that all the company, consisting of some hundreds, meet in one palace, but they, in fact, form several parties. Five, six, sometimes even ten large rooms are occupied. In one, the youth and beauty and fashion of various nations may be found; in another, the diplomatists and politicians of several countries; in the next, the literary, the clerical, the aged, but in every room some of all. Music is occasionally introduced, but the *prima donna* from the opera in Rome, is not the same as she of London, of Paris, or of some other capitals. I shall take another opportunity of drawing the distinction between the morality of Rome and of other parts of Italy, and the criminality of many of the be-praised cities. And if a professional singer is sometimes found at those assemblies, she is one whose moral character is as pure as is that of the ladies by whom she is surrounded, and with whom she associates; and what she sings is as inoffensive to the ear of chastity, for the purity of the sentiment, as it is acceptable for the excellence of its execution.

The idle gossip which cannot be excluded, forms indeed a portion of the chat in some of the circles, but in others the man of science, the lawyer, the diplomatist, the clergyman, and the gentleman of observation, will find ample opportunity of improvement. Yet the "dignitaries of the church" spend comparatively a short time at those assemblies. When present, their conduct is as becoming as is their dress; they retire early; and dancing, which sometimes closes the *soirees*, never commences until after they have retired. To this I have known only one exception, and this in a palace where the splendid dancing-hall is so distant from the rooms in which they are found, that even the sound of the music cannot reach them.

I have known some of my friends, who were not well acquainted with Rome, fall into a mistake from the benefit of which this writer has precluded himself. The similarity of dress led them to confound some classes of lawyers and officers, with priests and bishops. It is a mistake to which every stranger is at first liable. The writer of this paragraph cannot avail himself of this plea. The characteristics of fiction are too many, and too well defined. He wrote for a purpose, and that purpose is manifest.

I have said nothing of the cardinal and their *scarlet*, but I must describe them in my next.

I am, sir, your obedient,

† JOHN, *Bishop of Charleston.*

Baltimore, Oct. 30, 1833.

LETTER IV.

To the Editor of the "Baltimore Gazette."

SIR:—I promised in my last letter to send you some remarks occasioned by the following passage in the "First Impressions of Europe."

"There are, of course, priests in Rome who are sufficiently humble in dress and manner, but nothing can exceed the sumptuousness and style in which the cardinals live, as well as all who, from birth or fortune, have a certain personal consequence. Their carriages and horses are the most splendid in the world, their large palaces swarm with servants, and their dress has all the richness of that of princes when they are abroad. One can scarcely see their *scarlet* caps, *scarlet* carriages and trappings, *scarlet* robes and stockings, without remembering a certain 'lady of Babylon.'"

The insinuation of the writer is manifestly that the great portion of the clergy in Rome are not humble either in dress or manner. And further, that the want of these virtues in the cardinals, justifies the application to their body of an exceedingly offensive epithet. The colour of portions of their dress and equipage, is said to render the application more correct: and the inuendo is palpable, that the church to which they belong is anti-Christian.

I shall not enter into a theological disquisition upon the claims which that church may have to so distinguished a title. The dress of our clergy is quite a matter of taste; I shall not contend that it either produces, or excludes, or indicates humility. As regards the manner of the Roman clergy, I can only testify my own "impressions:" first and last, I have never met a more respectable, a better educated, a more pious, a more truly polite body of men. I cannot enter into their souls; but they are either very humble, or they are the most consummate hypocrites that ever existed.

The writer who charges them with so much criminality had no opportunity of knowing them; I was in the habit of almost daily intercourse with them for several months. Many of my earliest acquaintances and

friends in the land of my birth had lived in Rome, and spent several years in that city; I met them when I arrived there, and their testimony corresponds with my impressions. With these remarks I shall leave your readers to decide for themselves.

I shall now inform you of the manner in which the greater number of our travellers acquire their notions of Roman clergy, of cardinals, of Roman laws and Roman customs. I shall give you my own history as the best mode of leading you into "the secret."

On my way to Rome I wore what is called the secular dress, that is, not the peculiar garb of a clergyman. I was easily known to be a foreigner, and generally from my imperfect knowledge of the language, and a variety of little tokens which an Italian will easily detect, I was considered to be English, which is a generic term for all whose vernacular tongue is that language, be they English, Scotch, Irish, or American. I conversed with some of the guides, with travellers, and with others, and most universally, I was told extraordinary histories of the clergy; their pride, their misconduct, their avarice; their tyranny. The cardinals came in for no small share of the imputations. I went into Rome fully impressed with the notion there must be a considerable share of truth in the statements; for that it was impossible that all I heard could be fiction. I began soon to ask some of those friends whom I met in the city concerning the truth of what I had heard, and really began to suspect that they were, through a pious lenity, endeavouring to palliate or deny what I believed to be true.

They told me that one of the most amusing occupations the cicerones had, was to recount to each other the manner in which they imposed upon English credulity, by the most extravagant tales. They always were anxious to give as much of the most grateful food as he could take, to a good gull, from whom they expected ample employment, and "John Bull," as they called him, was always quite disposed to feast upon the scandals of the clergy, and the tyranny of the government: wherefore, as such foul offal seemed to be the most agreeable to his palate, an abundant supply was always provided. This did not satisfy me. My friends then told me that my own observation would be sufficient; and that they would leave me to that and to time. I have been, indeed, effectually disabused, not only by my acquaintance with the body that was calumniated, but by other means.

In Rome this disposition to gratify a bad taste is not confined to the mere cicerone; there are men who desire to be on good terms with the English, and to supply them with antiquities, whether ancient or modern is of little moment; there are the connoisseurs in the fine arts, who can procure for them a painting worth twenty crowns if it was clean, for two or three hundred because it is dirty; there are brokers; there are liberaux, and several others; there are men who are too polite, and men who are too politic to contradict you in a favourite theory. And this is the society into which most of our travellers are thrown. And thus they receive their "first impressions of Europe." So that, in fact, all the falsehoods which they produce are not fictions of their own imaginations.

I could relate several instances where some of the worthy cicerones contradicted their own statement to myself, and apologized for their first assertions, when, after having been better able to detect them, I occasionally laid aside my ecclesiastical costume, and in an ordinary secular dress, made an excursion in which it was necessary to employ one of those veracious declaimers. I enjoyed an opportunity of which the critic of our cardinals could not partake. I saw and examined both sides; he could not.

I shall now give a brief sketch of the constitution of the college of cardinals, and of their occupation. There exists, I believe, a very general mistake in this country regarding the employment of a dignitary of the Catholic Church. The ordinary routine of clerical duties is supposed to be the only occupation in which he is, or ought to be, engaged. Preaching a sermon, performing the service of the church, and the administration of the sacraments, visiting the sick, and burying the dead. Now, though this outline comprises much of the duty of a parochial clergyman and his assistants, yet these are not the occupations of a dignitary of the church, much less of a cardinal. They are the most important, and the most honourable, and the most useful occupations; but there are others which are also necessary, and which are the peculiar duty of that body of the clergy that the writer of the "first impressions" principally assails.

Where men are associated for any purpose, organization is necessary; and some sort of government is absolutely required for preserving this government so organized. The administration of this society is the special duties of the dignitaries of the Roman Catholic Church; they are of various grades, and the distribution of power is made ac-

cording to their several stations. Frequently the person who appears least in public, is he upon whom the most important duty devolves, and who has the most laborious occupation. Again, let it be observed, that in every organized body in which strict discipline is to be preserved, the common sense of mankind has discovered, and the experience of ages upholds the observation, that a certain etiquette is essential for preserving the due respect to office. Hence the forms of our courts of justice, of our legislative assemblies: the distinction in the uniforms and attendants of our officers in the army and navy. Destroy this formality and you create such confusion as will perpetually thwart all their operations, and ultimately render the officer powerless, thereby putting an end to the government itself.

The Roman Catholic church numbers in its bosom upwards of one hundred and fifty millions. perhaps I would not far exceed the fact if I wrote two hundred millions, of human beings, spread through all the nations of the earth. This vast body is under a single ecclesiastical government. Rome is its capital; the Pope is its president; he holds the primacy of honour and of jurisdiction over this immense body, by the institution of Jesus Christ himself. From every nation under heaven, every day in the year, questions and cases relating to the discipline, or doctrine, or exigencies of that body, are to be examined and decided in this capital. These questions and cases are distributed to various tribunals, composed of dignitaries of that church; their reports are made to the holy father, who has also as his councillors the body of the cardinals. One or more of these eminent men are to be found presiding over each of the courts or tribunals in which the ecclesiastical concerns of Christendom are reviewed or determined, and on great emergencies, or cases of difficulty, or important questions, or new cases, the whole body is assembled in consistory to advise before a determination is taken.

At all times there are to be found in the city prelates, or learned and experienced ecclesiastics, from every region of the globe; who are consulted, when it might be necessary, for the purpose of having accurate information upon the questions which are to be solved. In all these tribunals a precise form, which greatly aids the despatch of business, is observed; and the members who compose them, as well as their officers, are regulated upon the principles to which I have alluded, not only in their dress, but even in their equipages, so that the proper accommodation might be afforded to each according to his rank, and the proper respect paid, not only by each to the other, but also by minor officers, the attendants, the servants, and the guards.

In a limited court, where every one is known, and where all speak the same language, little if any difficulty could arise from the omission of this formality; but it is quite otherwise where there are hundreds of dignitaries, many of them from distant nations, whose language is wholly unintelligible to the attendants; frequently their residence is but for a few months; their business, perhaps, only that of a day. But by this regulation of dress and equipage, their rank is instantly known, their places are immediately pointed out, their authority at once recognised, unnecessary delay and interminable confusion are altogether prevented.

The cardinals are not only the councillors of his holiness in ecclesiastical concerns, but they are also his advisers in the temporal government [of] his domains. In the vacancy of the pontifical throne, they are the sovereign body of the Roman government. They rank, therefore, in civil concerns, as princes of the blood do in European monarchies. If, then they appear abroad as princes, they have no discretion upon this head; the custom of the country, the will of the people, the law of the land, require it; that law prescribes what they must observe; the treasury furnishes the sum necessary for this purpose, *to be expended in this way*, they have no discretion: they cannot omit this mode in order to apply it to any other object.

The cardinals are men who have in general attained their eminence by long and laborious services. They are the representatives of the three orders of the hierarchy—six cardinal-bishops, fifty cardinal-priests, and fourteen cardinal-deacons. The college is not always full. Whatever may be the merits or the talents of any other body of men in the universe, I could have no hesitation for an instant to place this assembly by its side; and whether upon the ground of capacity, of experience, of information, of industry, or of virtue, or of all united, to claim a favourable award from every impartial and capable judge.

The larger number of them have in their youth been consultors or judges in those ecclesiastical tribunals to which I have alluded; selected for their talents, their information, their prudence and integrity, they have risen from post to post. Many of them have presided in the civil departments of the state, and received their promotion as the reward of tried worth, and to secure the continuance of their services. A very

great number have been employed at the principal courts and capitals of the world as nuncios or legates of the Holy See; they have a thorough knowledge of the principal statesmen and high functionaries, of the most learned men and best prelates, from actual observation. Others are the prelates most distinguished in the other principal nations of Europe, for their erudition, their piety and high standing. Some, indeed, are members of noble families, possessing great wealth, counting up a long series of ancestors distinguished for their personal qualities, and whose names are identified with some of the most interesting facts of history. Yet not one of these men has been raised to the cardinalate merely because of his family greatness; he has uniformly decorated that at least by his virtues. In this body are found the protectors of science, the patrons of the arts, the promoters of piety, the founders of colleges, of hospitals, and of those other institutions which alleviate the distress and promote the happiness of man. The constitution of the body exhibits the sources from which are drawn the mass of excellence which it contains.

If there be something of aristocracy in its composition, it is perhaps that species of which even a republic might to some extent approve. No one is admitted by descent, by hereditary claim; if dignity is conferred, it is only upon the individual, and for his personal merits. It is open for the son of the peasant equally as for the son of the prince. If the Dorias, the Pamphilis, the Justinianis, the Matteis, the Albanis, and such like be found upon the list, the Micaras, the Salas, and others raised by their own merits from the humblest rank, are also high upon it. If the antiquarian, the painter, the poet, or the sculptor, are asked who are their best protectors, they will tell you Fesch, Galeffi, and Weld: the philosopher will claim Zurla. The memoirs of the venerable Pacca, the dean of the sacred college, will exhibit the tact of the statesman, the erudition of the scholar, the sufferings of the martyr. and the fidelity of patriotic heroism. Lambruschinj and Spinola stand deservedly respected for their correct diplomacy. Bernetti is looked upon as worthy of the mantle of Consalvi, which has fallen upon his shoulders. Pedicini and Odescalchi are the enlightened patrons and patterns of elevated piety and the regularity of discipline. I find I am carried away, but I must stop, otherwise I should write every name upon the list. The principle of their elevation, then, is that which the present emperor of Austria expressed, when some of his nobles insinuated their surprise that instead of recommending one of the members of his nobility, who are to be found in numbers, and many of them very exemplary, amongst the clergy of his dominions, to be raised to the archiepiscopal see of Vienna, he had the son of a bookbinder placed in that Cathedral, and created a Prince of the Empire. "I cannot raise a Prince to be an Apostle, but I can make an Apostle a Prince." If the splendour and richness of the cardinals' appearance in public be great, numbers of them have inherited the means by which that exhibition is sustained, and refuse to accept from the public purse the allowance which is appropriated for its support; others would, in any state of society, have by their merits obtained a similar rank: others in the midst of this external show follow in their private life, the poverty and mortification which they vowed as members of the strictest orders of religion; and if they ride in splendid carriages in Rome, for the purpose of conforming to the etiquette which is so essential, they have traversed Italy on foot with only their breviaries in their hands, making its churches resound with the eloquence which converted the sinner, and encouraged the saint. Their occupations to-day are even more laborious than they were then; they and their brethren are overwhelmed with the business which I have before described; their desks are covered with documents of importance in all the languages of the earth; in the examination of these they may be found before day breaks, and long after it has closed. And if they go out, in state, to their assemblies, or to the great ceremonial of the Church, it is but in obedience to laws which have for their object, not the gratification of vanity, but the despatch of business and the preservation of discipline.

I have had every opportunity of knowing them, and I can safely assert, that I have a thousand times found more arrogance and more pride under one demure face and plain coat, than under all the *scarlet* caps which afforded pretext for the unbecoming sarcasm of the writer of the "First Impressions."

I am, sir, your ob't,

†JOHN, *Bishop of Charleston.*

Baltimore, Nov. 4, 1833.

ON CERTAIN SUPERSTITIONS IMPUTED TO CATHOLICS.

[The ensuing piece, concerning the fable of St. Patrick's Purgatory and some other foolish inventions of the Protestant press, is extracted from the "United States Catholic Miscellany," No. 10, of Vol. XX., for 1840.]

SHAMEFUL.

It is with great reluctance and pain that we prefix this title to the present article. When a periodical publication like the "Gospel Messenger," of this city, gives insertion to an extract such as the following, without any qualifying remark of its own, it may be fairly inferred that its editors intended to convey to their readers the idea of the truth of its assertions. We copy it from the number for the month of September, which has been issued during the present week.—p. 273.

ON HUMAN CREDULITY.

Referring to the Mahometan pilgrimage, called Hadj, the "Quarterly Review" for January, 1830, says:

"That a semi-barbarous set of people should believe in the efficacy of this Hadj, is not in the least surprising—not half so much so, as that in enlightened Germany, at this hour, there should be found believers, persons of high rank and station too, in the miraculous performances of Prince Hohenlohe. There is no rational account to be given as to the extent of human credulity; and we see no good reason why a Mussulman should not believe, as he is in duty bound to, that Mahomet was conducted from Mecca to Jerusalem, and ascended from thence into the seventh heaven, under the guidance of Gabriel, and came back to his bed in the same night, as readily as a good Catholic believes, as his church demands, in the flight of the chapel of Loretto; or that the statues of saints and angels take a walk on particular occasions from one church to another, which everybody knows frequently happens. At this moment, there is a regular Hadj performed every year by, on an average, some twelve or thirteen hundred thousand of our own poor, ignorant Irish peasantry, to that scene of miserable imposture and quackery, in the north of their island, known by the name of St. Patrick's Purgatory; and as Mecca is visited by pilgrims from Morocco and Cabul, so is this Catholic Kaaba by true believers from the utmost recesses of Maryland."*

The mode of arranging extracts for such a publication requires some little tact; every one in the least degree conversant with editorial duties is so fully aware of this, that the object of the publisher may be generally inferred from the order of his pieces. The extract which precedes that which we have just given, is *On Clerical Usefulness*, exhibiting the parsons of the English Protestant Church, as enlightened men who preserve and extend the mental cultivation of their parishes. The reader will then naturally feel contempt for the besotted dupes of the Catholic Church described in the succeeding extract which we have copied, and if he believes the statement correct, it is natural that he should.

We now ask the publishers of those paragraphs, if these be correct delineations of the Catholic doctrine and practices, why do they not discover them amongst the Catholics who are in their own vicinity? Why are they under the necessity of going to foreign countries to depict the features which they have at home and at their doors? Shall we tell them that it is because of their consciousness that the experiment could not be made with safety here? Shall we be permitted to say that any effort of the sort would be detected by an inquisitive and intelligent people upon the spot? And the honesty of a candid public would cause the libellers of any portion of their fellow-citizens to feel the consequences of their misconduct? Yet the Catholic religion here is the same that it is abroad. In this city, within the last half year, the Catholic bishop has published his report, together with the evidence upon which it was founded, regarding one of the "miraculous performances of Prince Hohenlohe," as the paragraph styles it. It has been advertised,—many copies of it have been sold. We shall send one, free of charge, to the publisher of the

* See "Sketches in the North of Ireland"—an interesting volume published some three or four years ago.

"Gospel Messenger." Will the copyist of the miserable article of which we complain refute its statements, or disprove its conclusions? This would be a more open, a more manly, and a more respectable course for them to pursue, than to fly to the sneers of their brethren in Europe, from what they can lay their hands upon and try their skill upon at home.

The writers for the "Quarterly Review," and they for the "Gospel Messenger," have undertaken to instruct others respecting that belief which the Catholic Church demands from all good members of her communion. They state, that "a good Catholic readily believes as his church demands, in the flight of the chapel of Loretto." If the good gentlemen really imagine either that such belief is essential to constitute a good Catholic, or that the church demands such belief, they are egregiously in error. The church requires no belief whatever, respecting the alleged occurrence — neither can any Catholic make it an article of his faith, nor is he bound to form any opinion thereon.

The same is the case regarding the statues of saints and angels, which the writers state, "take a walk on particular occasions from one church to another;" of course, if "everybody knows that this happens frequently," it must be true. However, upon this we have less information than those writers seem to possess. And they not only appear to know what is, but also that which is not the faith. Now we presume that our humble selves and sundry other Catholics, to the amount of many thousands whom we know, will require to be included as a "part and parcel" in the composition of *everybody*, and yet strange to say! — they and we really are acquainted with very many statues of saints and angels, amongst which, neither of us could ever discover one that possessed this ambulatory disposition, neither are we assured that any such statue does or did exist, nor does the church demand of us, nor of any one of us, to believe that such is the fact. Now if these writers sincerely think, as they repeatedly publish, they are shamefully ignorant of the tenets of the Catholic Church; and on the other side, if they do know what our doctrines really are, they are more shamefully guilty.

As to the Hadj scene of miserable imposture and quackery to which twelve or thirteen hundred thousand of the POOR IGNORANT IRISH PEASANTRY, appear yearly addicted. We shall for a moment suppose it to be a fact that such a pilgrimage is performed. We ask, if such be the fact, who are accountable for the alleged superstitions of St. Patrick's purgatory in Lough Dearg?— Of course the Catholic Church, and the Catholic clergy, are accountable for the iniquities of this "Catholic Kaaba."

Let us examine upon what principle. We must acquit them, unless we find them guilty of establishing what they subvert, exhorting to what they condemn, and encouraging what they have used their best efforts to dissuade from, and to abolish.

We shall not advert to the uniform exertions of the Catholic prelacy of Ireland and of their clergy, within our own knowledge, to obliterate any traces of a superstition which once had a limited prevalence in respect to this place—neither shall we go to earlier documents than those which the editors of the "Gospel Messenger" themselves may read at the library of the seminary in this city. The librarian will there show them, if they please to examine, under the head *Purgatorium*, in the Dictionary of Ferrari, Vol. vii. p. 227, col. ii. *not. marg.* 24, several condemnations of the superstition by the authority of the Catholic Church, of which the following are specimens.—In Venice, in the year 1522, before the existence of an English Protestant, when all Ireland was Catholic, an edition of the Breviary was printed by Antonio de Giunta, in which legends commendatory of this pilgrimage were inserted; they were erased by the Pope's orders, and two years after, the same de Giunta published his edition revised without them; and an order was made at Rome, prohibiting any republication of the suppressed legendary. Nearly thirty years before, in the pontificate of Alexander VI., who died about fifteen years before Luther began to dogmatize, at a period when all English and Irish were Catholics—the Bollandists inform us that an order was issued at Rome by this Pope to have the cave to which these pilgrimages were made closed up, and to prevent its being resorted to; because of the fables related of the place, and superstitions practised there. Thus it is clear that Rome is not accountable for these superstitions if they still exist. Any person who is acquainted with the history of Ireland for some centuries previous to this period, will be at no loss to point out the causes of the decay of the ancient and holy discipline; and to trace the effects of British cruelty, rapine, and perfidy. They who know the subsequent history of the Irish Church will easily perceive how impossible it was for a hunted, persecuted, and almost exterminated hierarchy to enforce restrictive discipline upon a race who, for their attachment to the faith, endured worse than Egyptian bond-

age, added to more than the persecutions of imperial Rome. But all this notwithstanding; the evil has been seriously diminished, and we may well say, has been altogether removed, though several persons still visit the place as an object of curiosity—and many who feel themselves excited to devotion, pray there and in the vicinity with sincere piety, whilst we do fear that even as yet there may be sometimes, though seldom, found amongst individuals some remnant of that superstition, which was introduced in days of that ruinous oppression and unprincipled confiscation which destroyed religion in the ravages of civil strife. But be it remembered that the remedy was applied ere Protestantism began, and it was rendered nearly inefficacious by those who, calling themselves reformers, prevented the timely exertion of that power which ultimately succeeded against their will.

Be it also remembered that if the Irish Catholic is *poor*, his poverty has been caused by the confiscation of the possessions of his ancestors, for their adherence to that faith which they received from their fathers, and by the testimony of their reason; and because they would not follow the changes of an exasperated monarch who "spared no woman in his lust, and no man in his anger;" and of a debased Parliament, that cowered at his frown, and trembled before the menace of a daughter worthy of such a sire. It ill becomes the children of the parents who obtained their wealth by the accommodation of their consciences to the new creed, to taunt with their *poverty* those whom the most disgraceful code that ever darkened the pages of a statute book oppressed and ground down, because they would not swear that they disbelieved what their hearts cherished, and their judgments approved. But there is a disposition in a portion of the human race to increase the zest of enjoying the booty, by taunting those from whom it was taken!

If this peasantry be ignorant; be it remembered that such ignorance was forced upon them by the men who enacted that if any person of their own church dared to give them instruction, or offered them a little learning except at the price of their creed, he should be treated as a felon. Can any conduct be more shameful than this?

It was natural just now, at the moment when the sword had been wrung from its grasp, to expect some dying groan of desperate bigotry like the above paragraph from the Quarterly Review, that Corypheus of the Protestant Episcopal Church united to the British crown; but if upon such considerations, it might in its present circumstances be excused, was similar indulgence to be extended to the editors of the "Gospel Messenger," upon whom no attack has been made, who have been left undisturbed in the possession of all the benefits to which they are fully and fairly entitled by that constitution, to establish and to maintain which, the "POOR IGNORANT IRISH PEASANTRY," or emigrants and their sons, exhibited as much ardour, bestowed as much devotion, and poured out as copious libations of their blood upon the American soil, as did any other of the sects or sections which contended for the achievement of our liberties, from the plains of Abraham, where Montgomery fell, to the trenches of Savannah, in which Jasper composed himself to death in his Carolinian flag.

There are in this country a set of writers for the religious press, who are so notorious for the character of their productions against our church, that it is not needful to notice them. They may, as far as we are concerned, continue such publications with impunity.—There are others, amongst which we have hitherto ranked the "Gospel Messenger," which deservedly claimed a higher place.—We were pained, latterly, to observe that the tone of its paragraphs against our religion was approximating to that of the journals to which we have alluded. From the Protestant Episcopal press we expected no praise, we looked for no quarter; but we said to ourselves, "Its conductors are *gentlemen*, its readers are considered to be high-minded. We shall find mistakes, but no vulgar abuse; we shall find argument to try and confute us, but no miserable efforts to bring into disrepute those whom they cannot answer." We have been disappointed. And we beg to add, for the information of the editors, that before we place them upon our "hopeless list," they shall, if they provoke them, have a few trials.

Were we disposed to avail ourselves of every little piece of misconduct or folly of a few of the refuse of their communion, we could annoy them every week. But, God forbid that we should charge the misconduct of bad or of ignorant Protestants to the Protestant religion. Shall we charge upon their church the misconduct of the men of whom another Protestant thus complains within the last six weeks in

NEW BRUNSWICK?

"*Orange Club.*—On the examination of an individual who was taken up on Tuesday morning last, for lurking about the house of Mr. Price, near this town, under suspicious circumstances, it was discovered that he had been attending the meeting of the Orange Club, at the house of ———. That such a society should be in ex-

istence in this province we deeply regret, and sincerely lament that party spirit, either in religion or politics, should be transplanted from the soil of Ireland, (where it would appear to be indigenous,) to the peaceful shores of New Brunswick. No exertions should be spared to ferret out this noxious weed. The more odious when known to be fostered and watered by the disgraced individual to whom we allude in this article. In this colony, where his majesty's subjects are as free as any people in the world, it must be considered an evil gratuitously bestowed upon them, by a few ignorant, and we would almost say, unprincipled men. This attempt at establishing a society, the evils flowing from which would be greater than could be counterbalanced by all the charitable institutions ever devised by the most zealous philanthropist, should brand the names of the projectors with perpetual infamy. We intend to make inquiries, and endeavour to procure the names of the office-bearers, their rules and regulations, with the objects they have in view, together with the place of holding their orgies, and such other information, as may enable us to make an expose of their proceedings; and should we succeed we will lay them before the public, that they may receive such marks of disapprobation as effectually to stop their proceedings."—*St. Andrew's Herald.*

The men thus denounced are of that class which furnishes to the Quarterly, and to its aids the witness to convict us of the assemblage of ONE MILLION THREE HUNDRED THOUSAND pilgrims yearly at Lough Dearg!!! Take this other specimen of the character of the witnesses who testify against Popish superstitions in Ireland, from a Montreal paper of August 17th.

"To the Editor of the Vindicator.

"SIR:—On Friday last, the 6th inst., took place the consecration of the Episcopal Church of Rawdon, at which the principal portion of the Protestant inhabitants of the settlement attended. His lordship, the Bishop of Quebec, performed the ceremony, after which confirmation was administered to several persons.

"To meet the spiritual wants of the settlers, his lordship, with the most praiseworthy zeal, encountered various difficulties in his journey thither, having had nearly three leagues of the woods to travel by night, without a single house in which he might obtain shelter; however, by means of a guide, who conducted him for the last league, he was enabled to reach the house of the Rev. Mr. Burton about one o'clock in the morning. This I mention to show how anxious his lordship is to promote the welfare of his flock, and to show also how little his zeal is supported by the conduct which followed on the part of several of the communion for which he sedulously labours. After his lordship's departure for Montreal on the afternoon of the consecration, the better and more respectable portion of his audience returned to their respective homes, fully impressed with the excellent advice and admonitions given to them. The main body, however, as if influenced by a different feeling, retired to the next tavern; where I am sorry to say, scenes of the worst and most riotous description took place. All the orgies of the Orange system were set in motion, and nothing was to be heard but toasts and imprecations which displayed anything but the mild tones of religion. In fine, under the influence of copious libations and noisy vociferations, all the impressions of the morning were effaced. The party became so drunk that several of them had to be conveyed home like sacks from a mill; thus showing how little they valued the pains his lordship took to bestow on them the blessings of religious instruction.

"C."

Do the editors of the Gospel Messenger desire to continue in their course of misrepresentation?

LETTER TO CHANCELLOR DESAUSSURE.

[The following letter addressed to Chancellor Desaussure, in order to correct a singular misapprehension of his respecting the Catholic tenets in regard to the retribution of sins in a future state, appeared in the "United States Catholic Miscellany," No. 23 of Vol. VII., for 1827.]

MISTAKES.

To the Hon. Chancellor Desaussure, &c.

MY DEAR SIR:—I address you with sentiments of great esteem for your person and office, but from a deep sense of duty. I trust, therefore, that the freedom of my language will not be considered as intending to wound feelings which I respect.

In a decree made by you in a case of partition, Elizabeth Fernandis and Sarah Hall *vs.* William Henderson, Union district, August, 1827, you have unintentionally done a serious injustice to the religion of the vast majority of the Christian world. No blame can be attached to you by them, for not having had it in your power to know their doctrines: nor was your intention to injure or to misrepresent them; on the contrary, you evidently sought to protect their civil rights, where you under a mistake believed them to be in jeopardy. Your act was therefore intended for their benefit; but, whilst I state this in justice to you, I must, in justice

to myself and to my flock, endeavour to correct your mistake.

In this case, it was objected that a Mr. Charles Jones was an incompetent witness, because he stated that, from his private interpretation of the Scriptures, (the propriety of which mode, as the only rule of faith, is the great and I may almost say the sole cause of separation between the Roman Catholics and Protestants,) he did not believe in a future state of rewards and punishments, for the good and bad actions of mortals. Your statement is the following:

"Witnesses were called, who attested that these were the avowed principles and opinions of the witness objected to, as well at the time of signing the will, as at this time: but, being aware how easily the opinions of men may be misapprehended, or their principles misrepresented, I offered Mr. Jones permission to state his own creed on this point, if he should be disposed to do so. He expressed perfect willingness, and stated, (not on oath,) that he believed in the being and attributes of God; that he believed in the government of the world and of the affairs of man, by the Supreme God; that he believed in Jesus Christ, and in the holy Scriptures of the Old and New Testament; that he believed God would punish the evil and reward the good actions of men; but that the whole of these rewards and punishments would take place in this world, and in this state of existence, until the justice of God be satisfied: *and not at all in a future state of existence after the natural death of man;* that evil commenced in this life will terminate in this life, and of course the punishment of it; that at the resurrection, man will be raised to immortality, and the immortal will not be punished for the deeds of the mortal. Mr. Jones stated that he believed that every man was bound to speak the truth on all occasions, and that any deviation from truth would be punished by the justice of God in this world; that he derives these opinions from the Scriptures alone, and that he held them at the time of signing the will, as well as at this time; but he does not know whether the maker of the will, who called on him to subscribe the same, was acquainted with his opinions."

In giving your decision favourable to the competency of this witness, the following passage is what particularly attracted my notice:

"What has made a great impression on my mind is, that the objection is of vast extent, the limits of which I cannot perceive. It might exclude all those from being witnesses, who do not believe in the eternity of punishments. It may exclude Roman Catholics, who believe the punishments in another world may be avoided altogether by absolution, or diminished by masses and prayers. In short, I know not where the objection would stop in its operation; and it would be more mischievous in this country than in any other, because the unbounded liberty of conscience enjoyed by our citizens, leads to many aberrations from the standard of belief which others think correct. The business of the court is not with opinions. The only question is, whether there is reasonable ground to believe that we have such a tie on the conscience of the person offered as witness, as may insure his telling the truth. I think we have, in the case I am considering, and feel bound to admit the witness as competent."

Do you mean to say that a Roman Catholic believes that, by receiving absolution, whatever might be his dispositions, he will escape in the next world the punishment which God inflicts upon the unrepenting perjurer? Do you mean to say that a Roman Catholic believes masses or prayers will diminish the quantity of punishment due to the unrepenting perjurer from God's justice in the other world? If such be your meaning, you are very seriously mistaken as to our tenets. If such be not your meaning, your passage has, I believe, no bearing upon the case you were deciding.

I am not, I trust, captious in thus publicly addressing you, for the correction of this mistake: for I shall show you that we have already had our feelings sorely wounded, and our civil rights seriously jeopardized, by ignorance of our tenets in this very state. My friend, Judge Gaillard, told me that in York district, about two years since, an attempt was made in the criminal court to invalidate the testimony of the principal witness for the prosecution, upon the ground that he was *suspected of being a Roman Catholic;* very fortunately, the honourable judge was too well acquainted with our tenets, to admit for a moment the extraordinary supposition, that, during eighteen centuries, the vast bulk of the Christian world was incompetent to testify in a court of justice. I put the supposition in this manner, as I feel that I could easily convince a mind like yours, trained and habituated as that mind has been to the nice discrimination of evidence, and the comprehensive view of a fine and important subject, that during those centuries the Roman Catholics did constitute that portion, as they now do constitute a body which is numerically more than four times as great as the aggregate of all the Protestants of the world: and comprising in that body its full share of the genius, the erudition, the talent, the wealth, the office, and the integrity of the civilized world. What, sir, must the learned men of our communion in other parts of the world think of the information of our state, when they find that such an attempt is made in our courts of justice? As an American citizen, I feel mortified; as a citizen of South Carolina, I deeply regret the obloquy to which our state would be exposed by the adoption of sectarian mistakes, for that knowledge which I once believed existed

in every civilized country, but of which I now know several gentlemen, otherwise very learned, to be totally destitute.

When I address you, sir, I assure you I do not know to which denomination of Christians you belong; hence, when I select any denomination to exemplify my case, it is clear I mean not to depreciate that church. I will suppose that a Presbyterian or an Episcopalian commits perjury, and that what I have not always found to be the case with the members of those churches, this person believes in the eternity of punishment in hell; is there any room left for pardon from God, and for the escape of punishment? You will tell me, I presume, that pardon will be granted through the merits of Christ to the truly penitent, who will thus be brought to heaven. Can it be possible that you, sir, are under the impression that Roman Catholics believe they can obtain pardon by absolution without repentance? However reluctant I may be to believe this, I am driven to this conclusion by the following considerations. You do not deny the pardon of God to a Protestant penitent perjurer, and you consider that you have a bond upon his conscience by his belief that if he commits perjury, he will be condemned for ever in another world, unless he repents; you say that you have not so firm a bond upon the conscience of a Catholic, because he conceives that he might be pardoned by a different mode from repentance, viz.: by absolution. Unless this be your process of reasoning, it is to me unintelligible; and I therefore conclude that you believe our doctrine to be, that absolution without repentance, would release from punishment. If you are under this impression, I beg leave respectfully to state, that you are very seriously in error. From you I have experienced kindness, and more than polite attention; you have betrayed your duty, if you, believing that I taught the abominable doctrine that my absolution could save an unrepenting perjurer, and with this impression on your mind, have treated me with kindness. If I taught such a doctrine, I ought not to be tolerated in any civilized state, and you, a venerable judge, ought to have been one of the first to denounce a monster who would preach so destructive a tenet. My dear sir, we believe that perjury is a mortal sin which deserves the eternal punishment of God's justice in hell; we believe that no sin is forgiven, except through the merits of our Saviour Jesus Christ, upon the repentance of the sinner; thus, we stand, at least upon as firm a ground as any Protestant. If we require more than this, we demand more than the sects which you unintentionally favoured, insist upon; and if the bond be firm in the ratio of the requisites for pardon of perjury, and if we require more numerous and more severe conditions for pardon, the bond which we give is the best. We insist upon all that the Protestants demand, and thus our bond is equal to their best; further, we require confession to a clergyman, that he might judge, at the peril of his soul, instead of making the criminal his own judge; next, we require that restitution be made to compensate for any injustice which arose from the perjury; thus, in case Charles Jones, by perjury, caused William Henderson to obtain possession of what was really the property of Elizabeth Fernandis, and that Jones being a Catholic confessed this; the priest could not absolve Jones until he should have done all that lay in his power to have Fernandis put in possession of what she was entitled to receive; and should Henderson refuse to restore what he had through the perjury unjustly obtained, Jones would be obliged by the priest to compensate the injured Fernandis by a sacrifice of his own property, since the injustice was effected through him, and if the priest gave absolution without having insisted upon this restitution, such absolution would be invalid, and the priest would, by his neglect of duty, have now subjected himself to the obligation of paying to Fernandis what Henderson or Jones ought to have restored. Thus, sir, in the first place, we have your strongest bond of conscience, and we have the superadded bonds of the peculiar institutions which we have received from our blessed Saviour, and which your ancestors have cast away as being very troublesome and perplexing.

When we are conscious of being, if possible, more firmly bound by our oaths than any Protestants can be, what must be our feelings when we are exhibited in public courts as of questionable credit? When we know that our tenets are misrepresented by our enemies, and not thought worthy of examination by a few well-disposed and otherwise well-informed men, in that small portion of the civilized word, where our lot is cast; and when those good men publish the most extraordinary mistakes as legal *dicta*, and these *dicta* are published with a morbid avidity by our sectarian opponents, what will well-informed men in other countries think of the literary acquirements of ours?

The British government, in order to justify or to palliate its tyrannical persecution of Catholics, invented the vile calumny, that they were not to be trusted upon their oaths; and yet, as if to show the grossness of its criminality, it offered to the Catholic the

test of an oath as the mode of his avoiding persecution; for if any man swore that he disbelieved certain tenets he was protected. Yet this test was administered to detect the Catholics, who, it was alleged, were not to be trusted upon their oaths, as they might perjure themselves by dispensation, or after perjury be absolved, and yet strange to say, the Catholics of whom this was said, would not swear, and were of course plundered and tortured because they would not swear! The pressure of circumstances in America, made it useful to conciliate the Irish Catholics, and this wise Protestant government offered a mitigation, provided they would swear that they were themselves credible upon oath; that is, swear that they would not perjure themselves—swear that they had not a dispensation for perjury. Do you not startle, sir, at this absurdity? And yet, sir, this is the source of your legal mistake. I respect and esteem you, sir, but I regret that British folly and calumny should have left so much of its worst prejudice in South Carolina. I have reason to be grateful for the kindness of my fellow-citizens, and I am the more grateful, as they have been kind to me even when they were misled. If they treated me with courtesy whilst they were under the erroneous impression that I taught this demoralizing doctrine, what would they not have done had they known the truth?

The next position regards the diminution of punishment by masses and prayers. My dear sir, Roman Catholics believe perjury to be a mortal sin, they believe that whosoever dies in mortal sin is condemned to hell; they believe that persons condemned to hell receive no benefit from masses or prayers. Here, then, is another very serious mistake, which I should regret to see copied into an European paper, as made by a chancellor of South Carolina. Why, sir, the Spaniards, the Italians, and the Portuguese would ask in amazement, whether our judges knew anything of the history of the past ages, or of the state of the Christian world, or of the tenets of the Universal Church, were they to suspect that one holding so dignified a station, imagined their belief to be, that the soul of an unrepenting perjurer, could be aided in hell, by masses or by prayers. Could I address them, I would say, "My brethren, the judges of our state are very well-informed in the general principles of law; they are gentlemen of highly cultivated minds, of kind hearts, of liberal disposition, intimately acquainted with the laws of our country; knowing a great deal about the laws of England, and concerning the decisions of its courts, and most favourably disposed toward Roman Catholics; to me, several of them have been personally polite, but they know very little about our religion. I scarcely know one of them who has had any opportunity of knowing its first principles, and the notions which they have of its nature, are indeed curious, and were derived from our worst enemies, the English, whose yoke they have flung off, but many of whose prejudices against us they retain;—their knowledge of us being derived from British sources, then, you cannot expect that it should be accurate. Be not, then, astonished, if you find serious errors, when they mention us even in their solemn decisions, they do not mean to injure or to misrepresent us; but they act according to their knowledge; time will correct their mistakes." I should hope, sir, that in this address, it would be found that I had been more charitable than severe, and I would intreat of you to believe that upon practical Roman Catholics you have the most firm bond by an oath; for they believe that perjury is a mortal sin, deserving eternal punishment, from no part of which, absolution, prayers, masses, or penance, will deliver them, without true repentance through the merits of our Lord and Saviour Jesus Christ.

I remain, dear sir,

Your obedient, humble servant,

† JOHN, *Bishop of Charleston.*

Charleston, S. C., Dec. 5, 1827.

IGNORANCE.

WE can easily forgive a Hindoo or a Chinese who knows nothing of our political constitutions; he has had no opportunity of becoming acquainted with either their principles or details. We do not blame a Cherokee, or a Creek, or even a Catawba, if he is not able to tell the difference between a Congregationalist and a Presbyterian; but we are scarcely disposed to extend similar indulgence to the most enlightened portion of our fellow-citizens, if they will not learn of what materials another portion of that community is composed. A quarter of a million is certainly but a small section of

ten millions, still it is right that the most scientific, and the most enlightened division of our fellow-citizens should know what are the principles of—we will not call them what we believe they approximate to, if they are not, half a million of the inhabitants of this Union—but of 250,000 beings who live, move, and have their being in our republic, and which little section holds the same principles as do, perhaps, more than 200,000,000 of the present inhabitants of this globe; for such is a moderate estimate of the number of Roman Catholics now in the world. And as this large body contains [by] far [the] greater number of the civilized part of mankind, their principles cannot be a matter of indifference to those who are compelled to dwell in their society. Not only are our Protestant fellow-citizens obliged to dwell along with us, but to the north they have Catholic Canada, to the south they have a vast Catholic peninsula, and to the southwest they have Catholic Mexico.

How deplorable, then, must be the situation of our Protestant fellow-citizens, if Catholics have no moral obligation to restrain them from mischief, and if no oath can bind them to any duty, or to the disclosure of truth?

We have been led to these observations by the facts which it disgusts us to observe upon; but the health of the community sometimes requires that, however offensive may be the matter, a contagious nuisance must be approached for removal. In all civilized societies lawyers are supposed to be gentlemen of information. Yet what has been the exhibition in New York? We take it from the columns of the "Truth Teller." In the publication of August 19th, is a letter signed *Juvenis*, of which the following is an extract:

"Sir—Catholics complain, and justly, of the misrepresentation of their religious creed. It is a subject equally misunderstood by Protestants and Dissenters in the old and new world. This is greatly to be regretted, as it not only furnishes powerful obstacles to the emancipation of the Catholic at home, but greatly increases the difficulties he has to contend with abroad. If he remains in the land of his nativity, he is enslaved; if he quits it for another, he is destined to encounter prejudices so strong as to place him, in fact, without the protection of the laws.

"I have been led into these reflections by a striking instance of the practical effect of these prejudices, in a case which lately came under my observation. A Catholic made application for the benefit of the insolvent act before one of the judges. He was opposed with great pertinacity and virulence. In confirming his own statements, and disproving the allegations of his opponents, he had occasion to examine a number of witnesses of the Catholic persuasion. In the zeal of his adversaries to defeat his application, it was urged, among other things, that no reliance was to be placed on the statement of himself or his witness; that they did not care how they testified, it being a principle of their creed that nothing more was required of them in order to the forgiveness of their sins than to confess them to their priest! If so, permit me to ask what a deep and deadly prejudice is such an opinion calculated to produce? Nothing can more effectually unnerve the arm raised for the defence of Irishmen in courts of justice. It is a too prevalent complaint among our countrymen, that they cannot procure justice when sued for in opposition to those of any other nation. And do we not here discover the cause? Can it be expected that courts and juries influenced by such an opinion can do them justice? An oath for confirmation is the end of strife; but if that oath is disbelieved, if the party making it is presumed to be guided by a belief that whether he speaks truth or falsehood he has nothing to fear, of what avail is it other than to mock justice? No range of our imagination can embrace in one view the mischievous effects of this opinion to those against whom it is entertained. It singles them out as beings dangerous to the peace of society, while it deprives them of the power of defending themselves against numerous acts of injustice which persons thus circumstanced are doomed to suffer."

Commenting upon which, in his publication of the 26th, the editor of that paper says, amongst other remarks:

"In 1620 the Puritans landed at Plymouth, bringing with them the *true* story of their own persecution, and the *false* story of Catholic enormity with which mercenary writers had stained the page of history. Their minds were tainted with the sorry prejudices matured against Roman Catholics during the reign of the *virgin* Elizabeth, the predecessor of the first Stuarts. They had been taught to regard them as the most idolatrous and abominable of beings, and their belief descended in all its falsity from their children's children to the present generation. Roman Catholics of any country were esteemed bad enough—but *Irish* Roman Catholics were regarded by them as the very worst of beings. And why this particular prejudice? Because the lying histories, and fabricated calumnies, and matchless vituperations of British authors reached them, and were implicity relied on as authentic and true, at once confirming them in their prejudices, which tradition had excited, and stigmatizing the character of the miserable *Irish* Catholic. But does that prejudice *now* exist? Look to the communication of *Juvenis* in our last; look into the courts of civil and criminal jurisprudence in America; look to the disposition and feeling of those who should be charitable, if nothing *more*, towards Irishmen, and the answer is ready. We ourselves know of the existence of that *prejudice*—because we have seen its malevolence evinced before our very eyes, in many courts of justice. We have seen the book snatched from the hand of a *Catholic* witness, during the very administering of the oath, because it had no *cross* on it. We have heard the sneer of contempt as audibly on the introducing of a Catholic Irishman as a witness, as the voice of rejection or discredit could have made it. We

have listened with astonishment to the interrogatories of court, counsel, and jury, when put to a Catholic under direct as well as *cross* examination. We have wondered again and again at their ideas with respect to that holy religion from which their fathers were apostates. They seemingly have thought, and continue still to think, that the precepts of Christianity, as taught without either looseness or vitiation by the successors of the Apostles, had and still have a direct tendency to moral depravation; that Irishmen who are Catholics are infinitely *below* belief, even when they are under oath, and are sensibly feeling that the wrath of an offended God awaits their want of verity. And this is the belief of those of whom JUVENIS has spoken!—and depraved the heart must be, and corrupted must be the intellect, that would, in spite of education, give credence to such opinion. 'The man who is conscious of the rectitude of his own heart, is slow to credit another's baseness.'"

As to the idea that a Catholic does not consider the oath binding unless there be *a cross* marked upon the book, it is not peculiar to New York. We state, and from our knowledge of the judges and bar of Charleston, both of which we highly respect, and for many members of each of which we have sincere and ardent friendship, we regret to be obliged to state that several are so absolutely ignorant of the principles of the creed of the great bulk of the civilized world, as to imagine that we do not consider ourselves bound upon oath unless there is a cross marked on the book of the Gospels. When we first heard that such ignorance existed in a body which ought to be enlightened, we were really incredulous; but we now know it by *our own experience*. This we could pass over with the mere expression of our regret that gentlemen of education should be so ignorant, and have acted upon an offensive calumny. But in another part of this state, in the District of York, an exhibition took place last year, for the correctness of our statement of which we have the authority of the learned judge who presided. A criminal was put upon his trial, and the testimony against him was conclusive; a lawyer who was engaged for the defence had the effrontery to contend that there could be no conviction, because the principal witness was not a man whose oath could be safely relied upon, for there were witnesses of undoubted veracity to prove that it was *strongly suspected that the principal witness was a Roman Catholic*. The learned judge reprobated in becoming terms such gross misconduct. But what is to be said of the *learned gentleman* who urged the objection? What a yell would ring from every printing office in the United States, if in any of our southern republics it would be urged by a learned lawyer that a Protestant was not to be believed upon oath in the court of justice! The demoralizing influence of Popery, the gross ignorance of Papists, the outrage upon Protestant honour!!! We could not dare to utter one syllable in defence. But as it was only said of Catholics, the whole thing is just and right, and the lawyer is learned and liberal.

REMARKS ON THE USURPATION OF THE TITLE "CATHOLIC."

[The following brief article, which was written at about the time when the Oxford Controversy was first becoming a matter of general interest in this country, is extracted from the "United States Catholic Miscellany" for March 6, 1841. It will be seen from the date, that it was written but a year and one month before the death of Bishop England; and although evidently not intended as a formal and laboured argument, it has been thought by the editors, that it might have some interest, as showing the way in which his strong and emphatically common-sense judgment threw aside, with a motion partly playful and partly indignant, that claim to a Catholicity out of the Communion of Rome, which he did not live to combat with more powerful and carefully prepared weapons.]

WE have, of late, been not a little amused at some curious essays that fell under our view, in which the writers seriously undertook to show that the "nicknames" which are given to us by our friends, and by our enemies, in the several Protestant societies, are by no means "uncourteous," and that we have no reason to complain of their want of urbanity. It is said, that all the divisions of the Church of Christ form His Catholic Church; and, that to give the appellation "Catholic" to one alone, would be to exclude all the others. To this we have very little to observe, beyond asking with St. Paul:* "Is Christ divided?" Seriously, do our brethren say that "Antichrist" is Christ; that the "Lady of Babylon" is his pure and immaculate spouse, for which he "delivered himself up.... that he might present it to himself, a glorious Church, not

* 1 Cor. i. 13.

having spot, or wrinkle, or any such thing, but that it should be holy and without blemish?"* We were always under the impression that the Saviour had but "one fold," under "one Shepherd;"† [that] this one church was "one body, and one spirit," as there is but "one Lord, one faith, one baptism."‡ Nay, we even thought that its fidelity was to be exhibited, by all its members, so far as doctrine is concerned, "speaking the same thing, that there be no schisms among them."§ But it seems that we were in error;—that this was a delusion;—that the church is a conglomeration of battling disputants, excommunicating each other, denouncing each other, charging each other with destructive error, each proclaiming that the other has substituted his own delusions and mistakes for the teaching of Christ.

And this is the ONE CATHOLIC CHURCH! Be it so. It is an improvement upon Christianity, effected by placing the Catholic Church somewhat in that point of view [in which] Pope St. Leo the Great, once placed pagan Rome. "*Magnam existimabat se habere religionem, quia nullum respuebat errorem,*" was, we think, his expression.‖ "She esteemed herself to have great religion, because she rejected no error." Thus, all the errors and heresies that exist in Christendom are found in the Catholic Church of Christ!¶

This is a glorious manifestation! Who, now, can deny that the discovery of the art of printing, the mariner's compass, the blowpipe, and the application of the force of steam, have each and all essentially contributed to enable men better to ascertain what Jesus Christ taught to his Apostles eighteen hundred years ago, in Judea?

Thus, in this one, holy, Catholic and Apostolic Church, we are taught that God revealed to us, that in his one nature, there are three divine persons; and that there are not three divine persons: in that one, holy, Catholic Church we are taught, that God has, by an unchangeable decree from all eternity predestined a large portion of the human family to eternal damnation, without any regard to their disposition, or their correspondence with grace; and we are also taught that he did not so predestinate them without such regard. We are taught that man is free, and has power to correspond with grace; and we are taught that he has no such freedom or ability. We are taught in that one Catholic Church, that Christ is the incarnate God, whom all men should adore; and, that he is not God, and that it is damnable idolatry to adore him. We are taught that he instituted bishops to govern his church, and that they are an order superior to priests. We are also taught that he not only did not so distinguish the orders, and make the institution, but that he condemned as impious and arrogant the principle on which such teaching rests. In that one Catholic Church we are taught, that by the divine institution the sacraments confer grace; and we are also taught that they do not confer grace. In this one Catholic Church we are taught ten thousand other contradictions; and this one Catholic Church is described by St. Paul, as the "pillar and ground of the truth;"* of it the Saviour says: "And if he will not hear the church, let him be to thee as the heathen and publican;" [and, again:] "He that believeth not, shall be condemned."†

But which side of the contradiction is to be believed? Yea, even that will not save; for, if one proposition taught by this newly-invented Catholic Church is believed, the contradictory proposition which she teaches is not believed. And thus the believer is an unbeliever, and every believer is to be condemned for his unbelief! What an exhibition of Christian truth;—of Christian logic;—of human reason, and of divine wisdom. What a church is this, to triumph over the folly of infidelity? With this one, Catholic Church we, at least, have no concern. But, again, we are mistaken; for the essayists inform us that the "Romanists," as they are pleased to baptize us, are in this Catholic Church: [the title] "Catho-

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* Eph. v. 25, 27. † John x. 16.
‡ Eph. iv. 4, 5. § 1 Cor. i. 10.
‖ [Magnam sibi videbatur assumpsisse religionem, quia nullam respuebat falsitatem. *Serm.* 1. *In Natal. Pet. et Paul.* Op. S. Leon. P. 73. *Edit. Raynaud.*]

¶ [It may seem to some that this consequence cannot be strictly charged upon those who make the claim of Catholicity only for Episcopal churches. But though individuals may be acquitted of holding it in all its breadth and length—yet, it is certainly deducible from the principles which they have advanced against the Roman Church; moreover, these heresies are found within the pale of their Episcopal Church, and intentionally tolerated by her authority; persons of great weight in their own party, excuse all the eastern heretics; some, have excused the continental Protestants; and the same kind of vague, miscalled Catholicism which they advocate, is now put forth by many persons out of the Episcopal communion, for other sects, with as much plausibility as by themselves. Thus, it may be truly said, that according to the theory which separates Catholicity from the visible unity of the Catholic Church centred in the Roman See, "all the errors and heresies that exist in Christendom" may claim a place within the Church of Christ.]

* 1 Tim. iii. 15. † Matt. xviii. 17; Mar. xvi. 16.

lic" belongs to them, but not exclusively to them. We cannot but feel grateful for the generosity of the writers. But "we will none of it." If we can have no better claim than this to the name, we are done with it. We will prefer, like the mother whom Solomon discovered, to let our competitors and would be partners, have the entire child, than [that] it should be thus mangled, in order to bestow upon us an useless and decaying shred.

The essayists then enter into a variety of pretty disquisitions to show that "Romanist" is not a name at which we should take offence; for the prelate whom we acknowledge as our chief is the Bishop of Rome. We admit all the fact, nor do we quarrel with what is to us a source of high congratulation and satisfaction, that we adhere to Rome, the see of Peter; that glorious church where Paul poured out all his doctrine with his blood, as St. John Chrysostom* declares. We are proud of being Roman Catholics; and we say there is no claim to "Catholic," where there is separation from Rome. The discourtesy and the injustice do not consist in giving us the title of "Roman;" for we always claimed and always possessed it.

They say that "Papist" should not offend us, because the Papa, or Pope, is our first pastor. The fact is admitted to the same extent, and in the same manner, as that which we have just noticed respecting Rome. What then is the discourtesy! We answer—it is discourteous to attempt to deprive us of our old family name; it is discourteous to attempt to give it to our opponents; it is discourteous to attempt to substitute "nicknames" in its stead.

Let us look to *facts*, and not to etymologies. In [A. D.] 1500, there existed in Europe a Catholic Church universally admitted to be so:—whether it taught truth, or error, is not the question. It was then distinct from every other; and it stood alone, bearing this title. Martin Luther was a member of that Catholic Church. In 1515, Luther, Zuinglius, and King Henry VIII. of England, were members of that Catholic Church. John Calvin, was also at that period in the bosom of that Church. It then had been, time out of mind, in possession of the title "CATHOLIC." We care not why it was given: the possession, and the exclusive possession were notorious. In 1517, Luther left that Catholic Church, he had many adherents; they formed a separate body; they did not unite with any society previously in existence; they proclaimed the Catholic Church which they had left, to be unsound, erroneous, tyrannical, and so forth. Yet it was known to be the *Catholic Church*. Zuinglius also left it. "He proclaimed Luther to be an obstinate heretic, and a perverter of GOD'S truth; Luther returned the compliment; both stood aloof from the Catholic Church, and King Henry VIII., wrote against the declamations of both, and supported the Catholic Church. In 1529, the princes who espoused the cause of Luther, protested at Spires, against a decree of the Diet; and *they* were known as *Protestants*, and frequently described themselves by that appellation. The opinions of Zuinglius were sustained and modified by Calvin; and the body which adhered to them took the names of "Reformers," and called their society—The "Reformed Church." The *Catholic* Church was accused by them, as well as by the Protestants, of remaining incorrigibly and unchangeably attached to her old errors. She retained also the great bulk of her children in her communion;—she kept her *doctrine*, her *government*, and her *name:* but her opponents now commenced giving to her and her children a great variety of "nicknames;" and this, we say, was to give it a very mild appellation, exceedingly "discourteous." She remained unchanged in doctrine; and kept her name unchanged. The other folk came out from her; and, amongst other foul tricks, they called her ugly names, and would not give her the appellation which she had from the beginning.

King Henry quarrelled also with the Catholic Church, every one knows why;—but his son Edward, and his daughter Elizabeth went farther than he did. And by acts of the British Parliament, and by the public acts of the clergy of the newly modelled religion, their society was called the "Protestant Church of England,"* and they, too, lost their manners and called nicknames.

[* The Bishop appears to have inadvertently ascribed to St. Chrysostom the well-known passage from Tertullian: "Ista quam felix Ecclesia, cui totam doctrinam apostoli, cum sanguine suo profuderunt." *De præscr*, c. xxxvi.]

[* That the "Protestant Reformed Religion as it is established by law," (Cor. Oath William and Mary,) is the legal and state-religion of England, is unquestioned. Those who distinguish this from the faith and discipline of the Church of England, which they wish to consider as an independent and purely spiritual corporation, deriving its laws and teaching from the Catholic Church, are wont to allege in their support, that the convocation of the clergy, which they say is the only tribunal which has authority to represent their church, has never by any formal act acknowledged the name of "Protestant." But there has been a series of "public

The religion of this Protestant Church of England was established in her colonies. When the "Old Thirteen" cast off the British yoke, many of their citizens retained their religion; which they next called that of the "Protestant Episcopal Church" of the United States of America. The name was their selection, not ours. Other citizens took or retained the names of Presbyterians, Baptists, Unitarians, Friends, Universalists, Methodists, Protestant Methodists, and so on. Now, their appellations are not nicknames given to them by us. We call them by their own admitted nomenclature, by the very names by which they have sought and obtained their acts of incorporation; by which they are publicly recognised, by which they are respectfully addressed, and which they use in their own ecclesiastical proceedings.

In view of most of them, at several periods, the Catholic Church was no church at all:—she was the synagogue of Satan; she was Antichrist.

But now it seems there is to be one, holy, Catholic, and Apostolic Church, formed into such a patchwork as we have above essayed to describe, (and a curious sort of thing it is,) and we are invited to allow ourselves to be quilted into the medley. This really is quite condescending in our brethren, who, feeling some little qualms as to the validity of their title, prefer being admitted as tenants in common with us, to denying that we have any right, but asserting that the whole estate vests in themselves.

We, however, feel no inclination to admit the partnership. We merely keep our old family name,—and they may give us as many new-fangled ones as they please. They only play an old trick, which St. Augustine says, was used by some folk, many of whose names are now scarcely recollected. Fourteen hundred years have elapsed, since that good and holy bishop tells us that they had a mighty great liking for the name of "CATHOLIC;"—but, by some sort of good or evil chance, there was no fastening it on them;* and, they had nicknames then, also, for the Catholic Church; but neither would they adhere to it.† This has, indeed, been a process frequently gone through, during eighteen centuries, and always with just the same success.

"Optat supremo collocare Sisyphus,
In monte saxum: sed vetant leges Jovis."‡

If gentlemen think proper to exercise their ingenuity in etymological exercises, we can have no objection. Their object, however, in denying to us an exclusive right to our old family name, is the same that their predecessors had, in the days of St. Augustine; and their efforts to prove that they mean no offence by giving us nicknames, are only the waste of time, and of ink, and of paper. These are declarations of about as much value to establish their politeness and liberality, as was the marching under a banner with the emblems of the majesty of law, by the Massachusetts delegation in Baltimore, to prove that the people of that state have no bigotry, that their courts administer justice to Catholics, and that their legislature is influenced by justice, equity, humanity, charity, and self-respect.

We have seen at least half-a-dozen of these amusing essays; yet, they are so much alike, that they would seem to be only copies of one original.

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acts" by bishops and other high dignitaries, never protested against or disowned by the body of the clergy, in which the Church of England has been styled "Protestant." Even Archbishop *Laud* declared on the scaffold that he died faithful to the "True Protestant Religion."

Since this name has been disclaimed by certain private teachers of the Anglican Sect, the Bishops of LONDON, DURHAM, LLANDAFF, HEREFORD, GLOUCESTER, CHESTER, and CALCUTTA, have condemned in their public charges what one of them, (the Bishop of Chester,) calls "the perverted taste" which has "learned to disown the name of Protestant," and asserted the obligation, as says another, (Bishop of Hereford,) to "uphold and guard the Protestant Reformed Church." See the passages cited in "*Voice of the Anglican Church*," pp. 36, 41, 52, 82, 207, 241, 250.]

[* Tenet postremo, IPSUM CATHOLICÆ NOMEN, quod, non sine caussa, inter tam multas hæreses *Ista Ecclesia Sola obtinuit*, ut cum omnes hæretici se Catholicos dici velint, quærenti tamen peregrino alicui, ubi ad Catholicam conveniatur, nullus hæreticorum vel Basilicam suam, vel domum audeat ostendere.—*S. Aug. Con. Manich. Op. Tom.* x. *Col.* 184., Ed. Bened.]

[† Hic, tu graviter commoveris, et quasi oculis fixus, erigeris; nam sic, iratus exclamas: numquid Cypriano sancto viro, obest, quod populus ejus *apostolicum nomen* habet, vel *Capitolinum*, vel *Syndreum*? Conviciaris; et cur non moveor? Horum ne aliquarum appellati sumus? Interroga sæculum, frater, totos que ex ordine annos; an nobis nomen hoc *hæserit*, an Cypriani Populus *aliud quam Catholicus* nominatus sit.—*S. Pacian. Ep.* 2 *ad Sympronian*, *Ch.* iii.]

‡ Poor Sisyphus would fix his stone,
But Jove forbids it to be done.
HOR. EPOD. 18, *Creech's Trans.*

WORKS OF DR. ENGLAND.

PART IV.

DISCOURSES, PASTORAL LETTERS, ADDRESSES, AND ORATIONS.

THE SUBSTANCE OF A DISCOURSE

PREACHED IN THE HALL OF THE HOUSE OF REPRESENTATIVES OF THE CONGRESS OF THE UNITED STATES, IN THE CITY OF WASHINGTON, ON SUNDAY, JANUARY 8, 1826.

PREFACE.

I CANNOT send out the following pages, without stating the manner in which their publication has been caused. This will, I trust, excuse the many imperfections which must be discovered by those who peruse them.

Duty called me for a few days to the city of Washington, and some of my friends were kind enough to procure from several members of Congress the expression of their wish that I should preach for them. Having the permission of the Archbishop of Baltimore to do duty in his diocess, and having been permitted by the chaplain of the House of Representatives to occupy his place, I consented.

Being well aware that some of the topics treated in the following pages, were not generally well understood in the United States, from the want of opportunity, and that amongst some of the best informed, and the best disposed citizens, I had frequently found serious mistakes as to the tenets of the Roman Catholic Church in their regard; I believed I would be aiding in the promotion of good feeling and harmony by using the opportunity thus given to me, in fairly explaining those mistakes. I therefore took them up in the order in which they appear.

After the discourse, my friends informed me that I had given satisfaction, and on the next day I received the following note from a number of members of Congress, with no one of whom, I believe, I have had the honour of an acquaintance. Mr. Condict informed me that it was the result of accidental conversation amongst some of the gentlemen who have signed it, and I must take this opportunity of making to him my acknowledgments for his kind communications.

To the Right Rev. Bishop England.

SIR:—We were gratified in hearing the discourse delivered by you yesterday, in the Representatives' chamber, and our gratification would be much increased by perusing it.

If not inconsistent with your views, we would respectfully solicit its publication, in such manner as may be most agreeable to yourself.

Very respectfully,

Your obedient servants,

EBENEZER TUCKER, N. J.,
JOSHUA SANDS,
J. SLOANE,
JOSEPH VANCE,
C. A. WICKLIFFE, Ky.,
ENOCH LINCOLN,
ADAM ALEXANDER, Tenn.,
WILLIAM McLEAN,
SAMUEL SWAN, N. J.,
D. TRIMBLE,
LEWIS CONDICT, N. J.,
AARON HOBART, Mass.,
THOMAS WHIPPLE, N. H.,
JAMES WILSON, Penn.,
B. BASSETT,
A. STEWART,
GEORGE WOLF,
G. MITCHELL, H. R., Md.,
WILLIAM BURLEIGH,
PHINEAS MARKLEY,
NOYES BARBER.

Washington, Jan. 9th, 1826.

To this very kind application, I sent the following answer:—

To the Hon. Messrs. Condict, Hobart, &c.

GENTLEMEN:—I have just received your very flattering request, that I should publish the sermon which I delivered yesterday in the Hall of Representatives.

I should very gladly comply immediately therewith if it were in my power. But I have not written, nor have I taken a note of my discourse.

I understand that some gentleman who was present took notes, I shall endeavour to discover if such was the fact, and with the aid of his manuscript, I should easily be certain of being substantially correct. Otherwise I should only be able to give such an outline of my argument as would bear a similarity to what I delivered.

My duties call me hence immediately. But I shall do what lies in my power to meet your wishes.

I have the honour to remain, gentlemen, with respect and esteem,

Your obedient, humble servant,

† JOHN, *Bishop of Charleston.*

Monday, Jan. 9th, 1826.

As I was obliged to leave Washington, I requested of a friend to procure for my inspection and correction, the copy made out from the notes of the gentleman who I was led to believe took them, but on Thursday I was informed that no notes had been taken. And as my delay in this city was to be very short, and my desire to comply with the request sincere, I lost no time in putting my recollections of what I had preached in writing. I believe the following pages will be found substantially correct; and this simple narrative will, I trust, plead my excuse for much defect of style, and want of decoration, as I was not able to wait to revise what I have thus sent to press, more to gratify my friends than to exhibit myself.

† JOHN, *Bishop of Charleston.*

Baltimore, Jan. 16th, 1826.

DISCOURSE.

MY BRETHREN:—The peculiar circumstances in which I find myself placed in this respectable assemblage, are to me the cause of some embarrassment; for I look upon the situation in which I stand, to be one of extreme delicacy. I am the minister of a religion professed by a minority of our citizens; standing, by the permission of the pastor of a different communion, in accordance with the wish of some of my friends and their associates, members of the legislature of this nation, to address you upon the subject of religion. Whilst I know that I ought to speak freely, I also feel that I should avoid any unpleasant reference to those differences which exist between persons professing Christianity, except where the necessity of the case would demand such reference. And I am fully aware, that as I am the the first clergyman of the church to which I belong, who has had the honour of addressing you from this chair, it must be generally expected that I would rather speak upon some of the peculiarities of my own faith, than content myself with giving a discourse upon any general topic, that as being common to all, would be to you matter of no special interest.

But in order to arrive at the particular ground of this description, it will be necessary at first to examine the general principles of our religion; through these the avenue lies, and through that we must proceed. Upon those general principles, I presume, I shall be found to accord with the great bulk of my auditors; though I cannot hope that they will all agree with me in my details, or rather, in my conclusions. I shall then commence, by examining what religion is; that from this examination we may arrive at the proper place for making our further inquiry.

Religion is the homage which man owes to God. This, and this only, is religion; everything is embraced in this principle; no detail is excluded from this definition. Man's duty to God is, then, religion. Thus, to know what man's duty is, we are brought to examine his nature—that nature is two-fold—spiritual and corporeal—the spirit superior to the body, more perfect than the body: the first duty of a religious man is to worship God, who is a spirit, in spirit and in truth. But to know how this spiritual worship is to be paid by man to his Creator, we must learn of what man's spirit consists, or rather we must see what faculties it embraces. The first faculty of the soul is the understanding, by which we discern truth from error. Man is bound to worship God by his faculties; his leading duty is, then, to worship God with his understanding; and the great province of the understanding being to discriminate between truth and error, man's primary religious obligation is to labour for the discovery of truth, and to adhere to what he shall have thus discovered. Truth and falsehood are not, therefore, matters of indifference—man's obligation is to adhere to truth, and to reject falsehood; the exertion of the understanding for this purpose is then our first, our highest duty: to

neglect this is criminal. This investigation for the discovery of religious truth, is the duty of every human being; each person is bound to inquire to the best of his power; and he who neglects or overlooks his obligation is inexcusable.

But it is not enough that the understanding is enlightened. It is not for the mere object of being acquainted with speculative truth, that he should inquire. The second faculty of the soul is the will: its determinations are formed with perfect freedom: generally upon the knowledge which has been acquired: hence, the discovery of truth should be pursued, for the purpose of regulating the determinations of the will; and the homage of this faculty is paid to the Creator, by continually determining to act according to the law of reason, as it has been discovered after sufficient inquiry.

Moreover, we feel within ourselves, and all mankind testifies to a similar experience, that after such a result we do not always act as we have determined. The allurements of the world in which we live, mutual example, and a variety of affections, desires, and passions, interfere between the determinations of the will, and the carrying of those resolutions into effect. But it is our duty to withstand those allurements, not to be misled by example; to regulate our affections and desires, to keep our passions in subjection to our reasonable determinations, and thus to do in all things the perfect will of God, which must accord with the great rule of reason.

Man is not wholly a spirit; he is also a material being; having a body, and living in a visible world, where his fellow creatures are also in bodily existence: he owes to his Creator external homage with that body, as well to pay to the author of his whole being the worship of all its parts, as to give evidence to others that will, at the same time, satisfy them of his acting with due respect to the Great Father of all, as also to excite his brethren to religion, by his own good example.—Pure, unbodied intelligences who worship before the throne of the Most High, in spirit and in truth, pay the homage of their whole being in mere spiritual adoration, because they are altogether and exclusively spiritual in their nature. Man, made less than the angels, bears about him a body which he has received from the Creator of his soul—the dissimilarity of their natures destroys the analogy by which it might be sought to establish, that his worship should be in all things similar to that paid by a spirit having no material parts joined in his nature.

The plain result of these considerations must be, that it is our duty to exert our understanding for the discovery of truth, to frame the determination of our will according to ascertained truth, and to carry those determinations into effect, to bring our affections into accordance with reason, to keep our passions under proper restraint, and to pay to God external homage. This is what we call natural religion; for it is what nature and reason exhibit as our duty.

If God never revealed his will to man, we should have those great principles only for our guidance to the fulfilment of our obligations to our Creator. But two questions naturally present themselves to us; did God ever make special communications to any of our race? And if he did, could such revelation destroy or weaken the force of the principles of natural religion?

To the last question an immediate answer may be unhesitatingly given. No revelation made by God can destroy or weaken the force of those principles. On the contrary, such revelation must not only be in accordance with them, but would tend rather to strengthen them, and to give more precision to their application. God, the eternal truth, cannot be inconsistent with himself. Truth cannot be contradictory to truth. Human reason is a spark emanating from the great fire of eternal truth; though extremely limited, yet it has proceeded from the infinite Deity: its slender ray may too often imperfectly exhibit what lies around us in the dark labyrinth through which we journey to the grave; and the same objects would be more fully exposed to view, and more distinctly understood, if the effulgence of the Godhead poured its brilliant flood around. The objects then, by either light, would still continue unchanged, though their appearance would in each case be materially altered. What human reason clearly and fully discovers cannot be known otherwise by the intelligence of God, and his testimony by revelation would still accord with his testimony by human reason; but too frequently we are disposed to conclude, that we are well acquainted with what we very imperfectly know, and we assert that reason testifies where it does not. Hence there is created an apparent conflict between what we say our reason testifies, and what we state that God reveals. But the great duties of natural religion are equally enforced by both. If we should find that God did make a revelation, there will not be anything found in that revelation to weaken the principles of natural religion. The first principle of each is, that man is obliged to exert himself for the discovery of truth. In a state of mere

nature we would have only the testimony of our own reason; in a state of revelation we have the additional aid of the testimony of God. Although the one is more extensive and more perfect than the other, still there can be no conflict between them. Daily experience ought to convince us, how limited is our knowledge. Yet our pride urges us to think that we can be acquainted with even the secrets of the Godhead. We certainly are not, and cannot be bound to believe without such evidence as will be sufficient to satisfy the mind. That evidence must be the exhibition of truth to our own reason, or our perfect satisfaction that we receive the testimony of God. Without this evidence no man is bound to believe. The humblest individual who walks the earth has not been subjected by his Creator to any dominion which can enthral his intellect; he stands before his Maker as independent in his mind as does the brightest intelligence which scans the perfections of the Deity, and glows in the raptures of his vision. It is true that we are made lower than the ministering spirits who surround the throne of heaven. Yet we are not made subject to them. Nor is any man's mind made subject to his fellow man. But we all are upon this ground made originally equal; all bound to believe God when he speaks, all bound to admit his infinite knowledge, to testify to his unerring truth, and to pay the homage of our submission to his declaration. Every creature must bow every faculty before the Creator, but to the Creator alone. Thus we find the fundamental principles of revealed religion to be, that man is bound to pay to God the homage of his understanding by believing him when he makes a revelation. This belief is faith; that is, the belief upon the testimony of God, of truths or facts which unaided human reason could not discover. And since we should exert ourselves to discover truth, we cannot be excused from making the inquiry as to whether God made a revelation, and if he did what were his communications. Nor can it be to us a matter of indifference whether we take up truth or error for regulating the determinations of our will. If it was not beneath the dignity of God to stoop for the instruction of man, it cannot be a degradation for man to raise himself to learn from his Creator. It is his duty to learn and to obey. The view then given by us of revealed religion is that it consists in believing God when he teaches us, and in obeying him when he commands us, and of course adhering to his institutions.—Whatever is the necessary consequence of this great principle we say is religion. Anything which is not embraced in this, is not religion. It may be superstition, it may be fanaticism, it may be infidelity, it may be folly; but it is not religion. —Faith then is not folly, it is not abject slavery of the mind, it is not visionary fanaticism, it is not irrational assent to unintelligible propositions; but it is believing upon the testimony of God what human reason could not discover, but what a provident and wise Deity communicates for the information of our minds and the direction of our will.

And surely there are a multitude of truths which are known to God, and whose discovery is yet beyond the reach of our limited faculties! We are surrounded by mysteries of nature; we observe innumerable facts, not one of which has yet been explained, and many of which would be almost pronounced contradictions, although known to be in coexistence—man is himself a mystery to man—yet the God who formed his body, and created his soul, plainly sees and distinctly understands all the minute details of the wonderful machine of his body; and is well acquainted with his vital principle: the nature and essence of the soul are within his view. He is lifted above the heavens; his days are from eternity to eternity: he pervades all space; his eye beholds the worlds which roll in the firmament, and embraces the infinite void; all things which exist are exposed to his vision; whilst man, the diminutive speck upon a spot of creation, scarcely distinguishes the objects which dimly show within his confined horizon: shall he presume to say that nothing exists beyond the narrow precincts of his temporary prison? Or, if the God of heaven declares some of the riches which lie scattered through his works: if he vouchsafes to inform us of his own nature, or of ours, that our relations may be more specifically understood; our hopes more clearly founded; our zeal better excited; our determinations better regulated; and our acts be more suitably, and simply, and satisfactorily directed, shall stunted little man presume to say that perhaps he is deceived, because he has only the testimony of God, but not the testimony of his own reason? Does not his own reason tell him that God neither can be deceived, nor can he deceive his creatures? Thus his own reason informs man, that the testimony of God, making a revelation, is the very highest evidence of truth—the surest ground of certainty.

It might sometimes happen, that what is found to have been testified by the Deity, contradicts what would appear, to some individuals, to have been ascertained by the

process of their own reasoning. Our principle is plain; God cannot err, man frequently has erred, and is perpetually liable to mistake. If then, we have certain proof of the declaration of the Creator, there can be no difficulty in arriving at the reasonable, the practical, the correct result: that result is again our great principle—it is the duty of man to believe God when he testifies; and the simple inquiry will be regarding the question of fact, "has God testified:" If he has, our doubts must cease; our belief is demanded by reason and by religion. Indeed, they are never opposed to each other; upon patient inquiry they will always be found mutually to aid each other. The history of the world presents to us the exhibition of the weakness of the human mind—perpetually changing its theories; perpetually adding to its stock of information; frequently detecting its own mistakes; correcting its aberrations, and proving its imbecility, whilst it asserts its strength. The eternal God, infinite in his perfections, is always the same; in him there is no vicissitude; alone, changeless amidst a changing universe; his vesture and decoration he may change, but he is eternally the same, in his knowledge as in his truth: the heavens and the earth may pass away but his word cannot fail.

We are thus brought to the simple inquiry concerning the fact of a revelation. The truth of a fact must be always ascertained by testimony: that testimony must be such as ought to be sufficient to produce conviction of truth, before belief can be reasonably required. When that sufficient testimony has been adduced, to withhold belief would be unreasonable—unreasonable rejection of evidence, where there is no question as to the revelation of God, cannot be innocent. The refusal to examine is plainly against the first principle of religion; contrary to the plainest maxims of reason. A mistake honestly made is pardonable, but the rejection of evidence must be irreligious.

In examining whether revelation has been actually made, we are met by a variety of preliminary difficulties, before we are permitted to enter upon the evidence of the fact; but I should hope that a few plain observations would easily remove them. As I give but a very imperfect outline of the ground of proof, respecting this head, my object being rather to hasten forward to some specialities regarding that particular church in which I have the honour of being a minister, than to dwell upon the general ground which is common to us all, they must be few. But there is a philosophy, which endeavours to stop our progress at this pass. Philosophy did I call it? No—I was wrong to dignify it with that appellation. It is a species of perplexing sophistry, which, clothing itself in the garb of rational inquiry, asks a thousand questions, to which neither itself nor philosophy can answer with satisfaction; they are questions which bewilder the mind, but cannot assist the understanding: they are fully sufficient to show the weakness of our reason, and to teach us to distrust ourselves because of the imperfection of our faculties; but urged too far, they might force us to conclude that we should make no exertion, because we are not omnipotent; that we should make no inquiry, because cannot elucidate all that is dark; that we can have no certainty, because there are some cases of doubt; and that we have no information, because there is some knowledge beyond our reach. That certainly does not deserve the name of philosophy which would only fill the world with doubts, and conjectures, and probabilities, instead of knowledge of fact founded upon evidence of testimony. Sophistry, having led you from your plain path and bewildered you in a labyrinth, by turns smiles at your folly, sheds the tear of mocking condolence for your degradation, and sneers at your baffled efforts to extricate yourself; but calm and dignified philosophy unfolds to you the plain evidence of facts; and having fully established the truth of the fact, draws thence the irresistible conclusion: thus leading in a way in which even fools cannot err: this is the path of religion.

I may be asked, when will man know that he has evidence of fact; and how shall he know it? There are some questions which are more plainly answered by our conviction, than by any induction. The feeling of the evidence is so strong, that we can by the very expression of the feeling, testify to others what they know, because they too feel as we do, and they know that we should, by any attempt at inductive proof, make perfectly obscure that which, without this effort, would be fully and confessedly evident. Ask me how I know that I have evidence of light being now diffused around me; how you have evidence that I now address you; how we all have evidence of our existence; who will undertake, by any process of reasoning, to produce a stronger feeling of conviction than exists by the very feeling of the evidence? Nor have we any form of expression, which would carry more conviction to the mind, than that which announces the feeling itself; each individual will know when that feeling exists within him. No speculation will

aid him to the knowledge of the fact; and where the general testimony of mankind is given to the existence of this feeling, it cannot but have an intimate connexion with truth. If it had not, the God who formed our nature, such as it is, would have placed us under a delusion from which we could not be extricated: and the assertion of this not only would destroy every criterion by which truth could be distinguished from error, but would be blasphemy against the Creator of the universe.

Let us come to view how we ascertain the fact of revelation. If there is any special work which is so peculiarly and exclusively that of an individual, as that it can be performed by no other, the fact of the existence of that work establishes the fact of his presence; and if his presence is a testimony by him of his concurrence in declarations then made, he is responsible for the truth of those declarations. We believe miracles to be works above the power of created beings, and requiring the immediate presence and agency of the divinity, and given by him as the proof of his commission to the individuals or societies whom he makes witnesses to men of truth revealed by him. The feeling of the miracle being evidence of his presence for this purpose, is so general, and its testimony so fully given by the human race, as well by their spontaneous declaration as by their whole course of conduct, that it would argue in our Creator himself a total disregard for man's information, if he permitted its existence during so many centuries, and with such inevitable results, unless it were a criterion of truth. The same consequences would necessarily follow from a permission, on the part of God, of a general delusion of mankind as to the species of works that were miraculous. When the feeling generally existed, and was acted upon most extensively during a long series of ages, that works of a peculiar description were emphatically miracles, and that the performance of those miracles was an undoubted proof of God's presence to uphold the truth of the declarations made in his name by the agents or the instruments used in these works: the Author of our nature would be chargeable with aiding in our delusion, if he did not as he could, and as his perfections would demand, interfere to correct the error.

Our next observations must regard the quantity of testimony which would be required to prove one of those miraculous facts. The assertion has sometimes been made, that more than usually would suffice for establishing an ordinary fact, would be necessary to prove the existence of a miracle. We altogether dissent from this position. The facts, in the one case, are precisely as obvious to examination as in the other. Strange as the assertion which I am about to make, will probably appear to many who have honoured me with their attention, I plainly say that it will be found, upon reflection, that there is far less danger of deceit or mistake in the examination of a miraculous fact, than there is in one of ordinary occurrence. The reason is simple, and I believe natural and evidently sufficient. The mind is less liable to be imposed upon, when its curiosity is greatly excited, and when its jealousy and suspicions are awakened, than when it is prepared to expect and to admit what it is daily, perhaps hourly, in the habit of expecting and admitting. Ordinary events excite no curiosity, create no surprise, and there is no difficulty in admitting, that what has frequently occurred, occurs again; the statement of such an occurrence will easily pass; but the state of the mind is widely different, when we eagerly seek to ascertain, whether what has never been witnessed by us before, has now come under our observation, or whether we have not been under some delusion; whether an attempt has not been made to deceive us. We, in such a case, become extremely jealous; we examine with more than ordinary care, and we run less risk of being deceived or mistaken.

No person doubts the power of the Creator, the supreme legislator and preserver of the universe, to suspend any law of nature in the course of its operation, or to select some individual case which he will except from the operation of that law, and during his own pleasure. The question can never be as to this power, as to the possibility of a miraculous interference; but it always must regard the fact, and that fact must be established by testimony, and without the evidence of testimony, no person who was not present can be required to believe. There does not, and cannot exist, any individual or tribunal, with power to require or command the humblest mortal to believe without evidence.

There is no place in which the rules of evidence are better understood, or more accurately observed, than in our respectable courts of law. Permit me, for the moment, to bring your attention to one of those cases which frequently presents itself to the view of our citizens. There stands a citizen charged with the murder of his fellow-man. Long experience, deep study, unsullied purity, calm impartiality, and patience for investigation, form the judicial character;

they are found upon the bench. Steady integrity, the power of discrimination, the love of justice, a deep interest in the welfare of the community, and the sanction of a solemn pledge to heaven, are all found in the jury; the public eye is upon them, and the supreme tribunal of public opinion, after an open hearing of the case, is to pronounce upon the judges and the jurors themselves. The life or death, the fame or infamy of the accused lies with them, and is in their keeping, at the peril of their feelings, their character, their conscience, and their souls. The decision must be made by the evidence arising from testimony, and that the testimony of men, and those men liable to all the weakness and all the bad passions of humanity; yet here, in this important case, a solemn decision must be made. That jury must be satisfied, that the person now said to be dead was living, that he is now dead, that the change from life to death was produced by the act of their fellow-citizen now arraigned before them; that this act was done with sufficient deliberation to proceed from malicious intent; that for this act he had no authority; he who was deprived of life being a peaceable person, under the protection of the state. In this there is frequently much perplexity, and little testimony, and that testimony frequently regarding not the substantial ingredients of the crime, but establishing facts, from which those that form the ingredients are only derived by inference. Still, we find convictions and executions, and the jury, with the approbation of the bench, and the assent of the community, unhesitatingly put on solemn record their conviction of the truth of facts which they never saw, and of which they have only the testimony of their fellow-men; and upon this testimony, society agrees that property, liberty, life, and fame shall all be disposed of, with perfect assurance of truth and justice.

I will now suppose that court constituted as I have described, and for the purpose of ascertaining the fact of murder. A number of respectable witnesses depose to the fact of the person stated to have been slain having been alive: they were in habits of intimacy with him, were his companions during years. some of them have seen his dead body, in presence of others who also testify to their having seen and examined that body; those last were present when the prisoner, with perfect deliberation, inflicted a wound upon the deceased. There can be no doubt as to the identity of the deceased, and there is none as to the identity of the prisoner. A number of physicians testify their opinion as to the wound so given, and which they examined, being a sufficient cause of death. The accused produces no authority for his act; there has been no process of law against the deceased, who was a peaceable and well-conducted citizen. How could that jury hesitate? They must, painful as is the task, they must consign the unfortunate culprit to the just vengeance of the law; the judge must deliver him to the executioner, and the public record of the state must exhibit his infamy. Life and character must both disappear; they are swept away by the irresistible force of evidence, founded upon human testimony. The widow must hang her head in shame; in the recess of her dwelling she must sit in lonely, disconsolate, unsupported grief; the orphans blush to bear their father's name; the brothers would forget their kindred; and perhaps even gray hairs would gladly bow still lower, than, compelled by grief and years, to court the concealment of the grave.

Yet, still, when a fact becomes evident from the examination of testimony, we must yield our assent to that fact, without regarding its consequences.

Let me continue my supposition. Before the dissolution of that court, whilst it is yet in session, that jury still occupying their seats—a rush is made into the hall—the same identical witnesses appear again; but they are accompanied by the deceased, now raised to life. They testify, that, as they were departing from the court, a man, whom they produce, proclaimed that he was commissioned by the Most High to deliver his great behests to his fellow-men; and that to prove the validity of his commission, he summoned them to accompany him to the tomb of that man whose death they had so fully proved, and that by an appeal to heaven for the authenticity of his commission, that man should revive. They went—they saw the body in the grave—the claimant upon heaven called upon the eternal God to show that he had sent him to teach his fellow-men—he calls the deceased—the body rises—the dead has come to life—he accompanies them to the court—he is recognised by his acquaintances—confessed by his friends—felt by the people—he speaks, he breathes—he moves, he eats, he drinks, he lives amongst them. Can that court refuse to say that it is satisfied of the fact of the resuscitation? What would any honest man think of the members of that jury, should they swear that this man had not been resuscitated by the interference of that individual who thus proves his commission? If that jury could,

upon the testimony of those witnesses, find the first fact, why shall they not, upon the same testimony, find the second?

But, we may be asked, how we know that this man was dead? Probably it was only a mistake. He could not have been totally bereft of life. Ask the jury, who, upon the certainty of the fact of death, consigned their fellow-citizen to infamy and to the gallows. Shall we admit the certainty for the purposes of human justice, and quibble with our convictions to exclude the testimony of heaven? This, indeed, would be a miserable sophistry. Would any court upon such a plea, so unsupported, issue a respite from execution? An isolated *perhaps*, with nothing to rest upon, set up against positive testimony, resting upon the uncontradicted evidence derived from the senses, from experience, and from analogy; a speculative possibility against a substantive fact, by which the very possibility is destroyed!

Where is the cause of doubt? Where the difference between the two cases? In both suppositions the essential facts are the same—life, death—identity; the difference consists in the accidental circumstances of the priority of one to the other. The one is the ordinary transition from life to death, an occurrence which is to us most mysterious and inexplicable, but with the existence of which we are long familiar; the other a transition from death to life, not more mysterious but which rarely occurs, and when it does occur, is most closely examined, viewed with jealous scrutiny, and which excites deep interest, and to admit the truth of which there is no predisposition in the mind. The facts are precisely the same in the case of the murder and of the miracle, the accident of the priority of each alternately to the other, constitutes the whole difference. And surely if witnesses can tell me that a man who has never died shows all the symptoms of life, the same witnesses can tell me the same fact, though that man had passed from death to life. The symptoms of life are always the same, and the testimony which will establish the fact of life at one time, by proving the existence of those symptoms, will be at any time sufficient for the same purpose. The same is to be said of the symptoms of death, and of the testimony which will establish the fact by proving their existence. It may be objected that no adequate cause is assigned for this extraordinary occurrence. The answer is twofold. To be convinced of the truth of a fact, it is not necessary that I should know the cause of its existence; it suffices for me to know the existence of the fact itself, and its existence will not be the less certain though I should never be able to discover the cause. How many facts do we every day witness, whose causes are still to us inaccessible and undiscovered. Next; an adequate cause is here distinctly pointed out and referred to. He who first breathed into the nostrils of man, whom he fashioned from the dust, a living soul, is now equally powerful to call back the departed spirit to its mouldering tenement of clay.

In the Mosaic—in the Christian dispensation, what multitudes of miraculous facts attest the presence of the Deity? the revelations of heaven? During what a length of time were not those facts open to every species of examination? How favourable were the circumstances for the detection of imposition, for the exposure of fanaticism, for the ridicule of folly, if the impostor, the fanatic, or the fool had claimed to be the messenger of heaven? Thus we believe that our Lord and Saviour Jesus Christ instructed man in the doctrines of truth, had authority to prescribe laws of morality, and founded institutions to which we are religiously bound unalterably to adhere. If the miraculous facts, which establish this conclusion, are not in full evidence, I, for one, must profess that I must blot from my mind all that I have been ever led to believe was a fact of history.

A peculiarity of our religion is, that we may at any moment risk its truth or falsehood upon the truth or falsehood, of the statement of any one or the whole of a vast variety of facts. We know nothing of speculation, we know nothing of opinion. Opinions form no part of our religion. It is all a statement of facts, and the truth of those facts can at any moment be brought to the test. With this we stand or fall. Allow me to adduce one fact as an instance and an illustration.

The founder of our church, the Saviour of the world, foretold the destruction of Jerusalem, and that not a stone should be left upon another of the mighty mass of the splendid temple. One of our prophets foretold that upon the establishment of the new law which we profess, the sacrifice should cease, and never be restored in that temple. The sacrifice did cease—the city was sacked—the temple was destroyed:—the Christians proclaimed that the temple would never be rebuilt, the sacrifice would never be restored. The Roman emperor Julian, having apostatized from the faith, was determined to humble the church from which he had deserted, and by establishing one fact to defeat their prophecy, to prove the delusion of the Nazarenes or Galileans, as he termed the Christians. With the wealth of the Ro-

man empire, the power of his sceptre, the influence of his place, and the devotion of the most zealous people under heaven, he made the attempt. The whole Jewish people, animated with love of country and of religion, cheered by their neighbours, urged on by their emperor, flattered by his court, undertook the work, they rooted up the old foundations of the temple, until indeed there was not left a stone upon a stone: they prepared to rebuild; but history testifies their disappointment. Cyril of Jerusalem, a bishop of our church, and Ammianus Marcellinus, the emperor's historian, a Christian and a pagan, together with a cloud of other witnesses, inform us of their discomfiture. Centuries have elapsed. The prophecy and the attempt are both on record. To-day we say, as our predecessors said then, "Build that temple, offer one sacrifice according to the Mosaic rites within its walls, and we acknowledge our delusion." But we cannot, for any speculative opinions of philosophers, abandon the evidence of miracles, of prophecy, and of history united.

My brethren, I come now to a new part of my subject. We have seen that our blessed Saviour Jesus Christ made a revelation to the human race: our next and very natural inquiry must be, to discover how we shall ascertain what that revelation is. This is the place where we arrive at the essential distinction between the Roman Catholic Church and every other: it is, indeed, upon this question the whole difference turns; and to this it must be always brought back. The doctrine which, as a prelate of that church, and from my own conscientious conviction, I preach, differs very widely indeed from what is generally professed and acted upon by the great majority of our citizens, and by a vast portion of the respectable and enlightened assemblage which surrounds me. I shall state our doctrine fully upon this head; but I do not feel that it would be correct, or delicate on my part, to enter at present, upon the field of polemics for its vindication. Still it will be permitted that I give an outline, imperfect and defective it must be, for the cause which I have assigned, of the reasons for that faith which is in us.

And here let me assure you, that if, in the course of my observations, any expression should escape from me that may appear calculated to wound the feelings of those from whom I differ, that it is not my intention to assail, to insult, or to give pain; and that I may be pardoned for what will be in truth an inconsiderate expression, not intended to offend. Neither my own feelings, nor my judgment, nor my faith, would dictate to me anything calculated to embitter the feelings of those who differ from me—merely for that difference. My kindest friends, my most intimate acquaintance, they whom I do, and ought to esteem and respect, are at variance with my creed; yet it does not and shall not destroy our affection. In me it would be ingratitude; for I must avow, and I do it most willingly, that in my journeys through our states I have been frequently humbled and abashed at the kindness with which I have been treated. I came amongst you a stranger, and I went through your land with many and most serious and unfortunate mistakes, for which you were not blamable, operating to my disadvantage. If a Roman Catholic bishop were in truth what he is even now generally supposed to be, in various parts of this Union, he should not be permitted to reside amongst you; yet was I received into your houses, enrolled in your families, and profited by your kindness—I have frequently put the question to myself whether, if I had similar impressions regarding you, I could have acted with the like kindness; and I must own, I frequently doubted that I would. It is true, you laboured under serious mistakes as to what was my religion, and what were my duties and my obligations. But you were not yourselves the authors of those mistakes; nor had you within your reach the means of correcting them. I feel grateful to my friends who have afforded me this opportunity of perhaps aiding to do away those impressions; for our affections will be more strong as those mistakes will be corrected; and it must gratify those, who, loving the country, behold us spread through it, to be assured, that we are not those vile beings that have been painted to their imaginations, and which ought not to be allowed existence in any civilized community.

Upon our principles, my brethren, we must not speculate; we must always keep our eye steadily upon facts. The wisest man might be misled in speculation; might make great mistakes in forming opinions; but if he has evidence of a fact, he has ground upon which he can rest with certainty; and the inevitable consequence of that fact produces certainty also: let us then look for facts, instead of hazarding conjectures, or maintaining opinions.

It is a fact, that our blessed Redeemer did not write his communications: it is equally certain, that he neither gave a command, nor a commission to have them written. It is a fact, that his religion was fully and extensively established before any part of the Scriptures of our new law was com-

mitted to writing. We therefore believe it to be evident that our religion was not established by the dissemination of writings.

We have abundant testimony to show that our blessed Redeemer, besides having publicly taught the people, selected a few persons whom he more fully instructed, and duly authorized to teach also. They were his companions during life, and after his death they were the promulgators of his doctrine. Their commission from him was not to become philosophers, discussing what was probably the nature of God and the obligation of man, and examining what means they would esteem to be most likely to lead mankind to eternal happiness; but they were constituted witnesses to others, to testify what the Saviour revealed to them, and to speak of positive facts with undoubting certainty,—and to state what he actually told, what he precisely commanded, what he positively instituted, and for what purpose, and what were to be the consequences: all this was matter of fact testified by witnesses, not discovered by disquisitions of philosophy. The teachers were not to add, they were not to diminish, they were not to change; the perfection of the revelation consisted in preserving the account purely unchanged. We find it is a fact that others were added to the commission of teachers; the very nature of the case exhibited the necessity of such addition, because the original commissioners would not suffice for the multitude to be taught. Natural reason pointed out the course which testimony shows us was followed. They who were originally constituted by the Redeemer to form the teaching tribunal, selected those whom they found best instructed, and being satisfied of their integrity by the testimony of those who had long known them, they were themselves judges of their full acquaintance with the truths which were to be taught, and of their ability; they ordained them as fellow-witnesses, extended to them the power of the commission, and thus in every city were chosen faithful men, who might be fit to teach others that form of sound words which had been committed to themselves before many witnesses; the people who heard the testimony of the first teachers were also capable of observing if any deviation had been made by their succcessors. Those first teachers and their associates were scattered abroad widely through the world, but in all places they taught the same things, for truth could not be contradictory. Some persons sought after novelties, and separated from the great body, which itself remained united in government and in doctrine, though widely scattered through the world. Those isolated and independent divisions followed each some theory of its own, having some peculiarity by which each was distinguished from the other, each judging and deciding for itself, and each claiming to have preserved the true doctrine. This state of things existed almost at the very origin of the Christian Church, and has since continued more or less extensively. It was not until the eighth year after the ascension of our Lord, or the year 41 of our era, that the first part of the New Testament was written by St. Matthew, who was one of the earliest companions of the Saviour, and an apostle. Many of the Christians had committed to writing several facts and discourses which they had learned. Many of their accounts contained much that has never reached us. Some years afterwards, St. Mark, who was not an apostle, but who was a companion of St. Peter, the president of the apostolic body, first in honour and first in jurisdiction. abridged much of what St. Matthew had written, and added much of his own, which he had probably learned from St. Peter; those books had a limited circulation amongst the Christians in some places, but highly as they were valued, they were not looked upon as the exclusive evidence of the doctrines of the Redeemer, and the very fact, which is of course incontestable, that a vast quantity of what we all now receive as his doctrine is not contained in them, but was subsequently written, renders it impossible for any of us to assume this principle In the year 53 of our era, St. Luke, who was a physician in Antioch, and who had been occasionally a companion of St. Paul, and had conversed with many of the other disciples and apostles, began to write his gospel from the accounts collected through others, and chiefly to counteract the circulation of many erroneous accounts which were written; he probably had not seen either of the two gospels written by Matthew or Mark. About ten years after this, he wrote the Acts of the Apostles as a continuation of his history, and in it he principally confines himself to the account of the labours of St. Paul, as he was his companion, and had the opportunity of observing his proceedings. Upwards of thirty years more elapsed before St. John wrote his gospel at the request of the churches of Asia Minor, in order to testify against the errors of several persons who then troubled those churches with their speculations and imaginations. He had previously written his book of Revelations, being an obscure prophecy of some future events blended with history and vision. He had written some epistles to churches and to individuals on

particular occasions. St. Paul, in the discharge of his duties, had been sometimes consulted upon particular questions, by churches which he had founded or visited; and some of his epistles are extant, in which he answers their difficulties, gives them instruction suitable to their circumstances, and makes several regulations. He also wrote on other occasions to churches, and to individuals, as did three or four of the other Apostles; some of those letters remain; we are informed, and think it not unlikely, that many more have been lost.

Thus, during the first century, it is a fact, that no such book as we now receive, called the New Testament, was used or adopted in the church as the mode for each individual or each church to ascertain what was the doctrine of Christ. The several portions of which it is composed had indeed been written, and were used, but they were not collected together, and very probably no individual had a copy of the whole. But those were not the only books of the same description which circulated, for there were very many others purporting to be gospels and epistles; and it would indeed be very difficult for any individual who desired to know the doctrine of the Redeemer, to discover it from books, in such a state of things.

Another fact is also obvious—that in this century the Apostles, and most of those whom they had associated with them in their commission, died. During their lives, they were the teachers of the doctrine; they testified what Christ had taught, and it was by reference to their tribunal it was ascertained. But a question here naturally presents itself to us. Should a difference of testimony be found amongst those teachers, it is very evident that one of them must have, to say the least, made a mistake: how was an honest inquirer after truth to know what God has revealed? It is plain, we say, that truth and error must exist in such a case, however innocent the erring party might be. And unless there were a very plain and simple mode of detecting that error, he who gave the revelation would not have provided for its preservation. And as this difference not only might exist, but did actually occur at a very early period within this same century, the evidence of truth would have been lost in the difference of testimony, and revelation would have been made useless, almost as soon as it had been given. We say that the common rule of evidence arising from testimony would have been sufficient, when properly applied, to have detected the error. That rule is: examine the witnesses fully as to the fact, and if the vast majority, under proper circumstances, will agree in the testimony, it is the evidence of truth. Our history exhibits to us, in the lifetime of the Apostles, the facts of the difference, the examination, and the decision by this rule; and also the further fact, that they who would not abide by the decision, were no longer considered as holding the doctrine which had been revealed, but as making new opinions, and substituting what they thought ought to be, instead of preserving what had always been. We then find those who continued to testify the doctrine of the Apostles holding communion with them, recognised as joined in their commission, and authorized also to extend and to perpetuate the same. Thus, although the Apostles and their associates died within this century, still that tribunal of which they were the first members survived, and at the end of this period was far more numerous and much more widely extended through the world; and it was to this tribunal recourse was had to ascertain what was the doctrine of our blessed Redeemer. Originally this tribunal consisted of Peter, and his associates, the other Apostles:—now it consisted of the successor of Peter, and the successors of the other Apostles, and of their associates through the world.

No king could say that he would regulate the doctrines for his people; no nation had authority to modify those doctrines for themselves. The perfection of religion consists in preserving the doctrines such as they have been given by God in revelation. The difference of temporal government cannot alter what he has said. Thus, there was formed but one church through many nations—one tribunal to testify in every place the same doctrine—all the individuals who taught were witnesses for or against each other—the whole body, with the successor of Peter at its head, watchful to see that each taught that which was originally delivered.

In the second century, the same system continues; similar facts present themselves to our view; the mode of ascertaining what Christ had taught was, by the declarations of this permanent body, thus continued. The books of the New Testament were, perhaps, better known and more generally read, but their circulation was comparatively limited, their authority not sufficiently developed, and they were by no means considered as the only source from which individuals, or even congregations, could draw a full knowledge of the revelations of the Saviour. It was not until after the lapse of three centuries that the members of that living tribunal, which had always been the

witness of doctrine, selected the books that form the New Testament from the various other works of a similar description, which had been very freely disseminated; and we have full evidence of the plain fact, that this tribunal had been the authoritative witness of the revealed truths from the beginning, and that it was only after a long lapse of time that body separated the writings known as the scriptures of the new law from several spurious works of little or no valne, some of them even false and pernicious. And our belief is, that the mode of ascertaining the doctrine of truth originally was, and continued to be, from the testimony of that tribunal, rather than by the mere testimony of those books.

What would be the authority of those books, without the authority of that tribunal? Bring any written document into any court of justice; lay it on the table; what will it prove? Will you not first produce evidence to show what it is? You must prove by the testimony of some competent witness, the nature and authenticity of a written document, before that written document can be used. Without having been thus established, it lies useless before the court; it may be what it purports to be, but it is plain that a written or printed book may not be what it assumes in its title; a document flung upon the table of a court lies there without any use, until it is made useful by testimony besides itself. The record of a court must be proved by the officer of that court; fictions and forgeries are as easily printed or produced as are the genuine statements of truth; and it does not derogate from the value of a genuine document, to say that it needs first to be proved, for no document can prove itself.

Our doctrine then is, that in all cases of difference as to faith, between the commissioned teachers of the church, or in any such differences between others, the mode originally used will procure for us evidence of truth. The question never can be respecting opinion; it must always be concerning fact; that fact is what God did reveal. The original witnesses spread through the world testified this fact to their associates and to their successors; this testimony was thus continued. In the second or third century, the bishop in Greece could testify what had been transmitted to him; the Parthian bishop gave his testimony; the Egyptian added his; the Italian told what he had been taught; their agreement could not have been the effect of accident; the prejudices, the national habits, and the thousand accidental differences of each, made them sufficiently watchful of each other; their joint and concurrent testimony must have been full proof of the sameness of the testimony of their predecessors, until all met in the Apostles who heard it from Jesus Christ. We say, that when the great majority of the bishops united with their head, the Bishop of Rome, who succeeds to Peter, thus concur in their testimony, it is evidence of truth: we will infallibly come to a certain knowledge of what God has revealed. This is our doctrine of the infallibility of the church; and thus we believe that we will ascertain what Christ taught, by the testimony of the majority of the bishops united to their head, whether assembled or dispersed through their sees, all over the world.

Others may be of opinion, that this is an irrational—that this is an incorrect, that this is an insufficient mode. We do not view it in that light; and I may be permitted to say for myself, perhaps it might be deemed prejudice; perhaps a weakness of intellect, or a slavery of mind; to me it appears a much better mode of attaining its great object than to take up the Scriptures and decide solely for myself; better than to depend upon the authority of any individual, however learned or pious, or inspired with heavenly knowledge he might be deemed. I am not infallible; but in virtue of my place I give my testimony; I may err, but the majority of my brethren will correct that error. A few others may err; still the testimony of the majority prevails—thus individuals may separate from us, but our unity and our testimony remains. ~~We do not profess to believe our Pope infallible~~. We believe, that by virtue of the divine appointment, he presides amongst us, but we are fellow-witnesses with him.

But this power of decision is by its own nature extremely limited. We are witnesses to our brethren, not despots over men's minds. Our testimony must be confined to what has been revealed; we cannot add, we cannot diminish. Such is the duty of a witness, such is ours. All the popes and bishops, all the councils which have ever existed, or which may exist, have not, and cannot have the power of commanding the humblest individual to believe one particle more on the subject of revelation than what they testify God to have taught. When they exhibit what has been taught by Heaven, man is bound to believe; let them say, "besides this which God has revealed, we are of opinion that you would do well to believe this, which he has not taught, but which we think a very good doctrine." He is free to act as he may think proper, his belief would not be faith, it would be receiving the opinions of men, not the teach-

ing of heaven; this mode of teaching is never used in our church. The decisions of our councils, are the exhibition of the original revelation, not the expression of adopted opinions: so too, the whole body of our church cannot omit to teach any revealed truth; she must teach all; she must be a faithful witness; neither adding, omitting, or changing.

In our mode of examining, although we believe the founder of our church made a promise of his divine guidance to protect our body from erring, we take all the natural means which will aid in the discovery of the original fact. We not only have known the testimony of those from whom we learned, and that of those with whom we associate; but we have the records of our churches, we have the documents of antiquity; we have the writings of our ancient, and venerable, and eminent bishops and doctors, coming from every age and from every nation. We have the decisions of former councils, we have the monuments which have been erected, the usages which have prevailed, the customs which continue, and when we take up the sacred volume of the Scriptures, we collate its passages with the results which we gather from those sources. The prelates of our several nations make this examination in every quarter of the globe, each testifies what he has found in conjunction with those of his vicinity who could aid him in his research, and thus we obtain testimony of the world respecting facts in which the world is deeply interested. Can it be slavery in me to bow to the decision of this tribunal? Frequently, questions which have been long since decided in this manner are revived. Our answer in those cases is very short. "This has been already determined." We are told this is limiting the operations and chaining down the freedom of the human mind. Perhaps it is. But if the proper use of the faculties be the discovery of truth, and that truth has been already discovered, what more is necessary? When investigations have been made, and results arrived at, why investigate still? You go into court to defend your property, you have your titles fully investigated, judgment is given in your favour, it is put upon record; a new litigant calls upon you to go over the same ground, will not the record of the judgment against his father protect you? Or must you, because he chooses to trouble you, burn that record, and join issue again? We quote the decisions of former times as proofs that investigation has been already made, and that a decision has long since been had. And what has once been found to have been revealed by God, cannot by any lapse of time cease to be revelation: if the fact shall have been once fully proved, that proof must be good always—if a record thereof be made, that record is always evidence.

A political difficulty has been sometimes raised here. If this infallible tribunal, which you profess yourselves bound to obey, should command you to overturn our government, and tell you that it is the will of God to have it new modelled, will you be bound to obey it? And how then can we consider those men to be good citizens, who profess to owe obedience to a foreign authority,—to an authority not recognised in our constitution,—to an authority which has excommunicated and deposed sovereigns, and which has absolved subjects and citizens from their bond of allegiance.

Our answer to this is extremely simple and very plain; it is, that we would not be bound to obey it,—that we recognise no such authority. I would not allow to the Pope, or to any bishop of our church, outside this Union, the smallest interference with the humblest vote at our most insignificant balloting box. He has no right to such interference. You must, from the view which I have taken, see the plain distinction between spiritual authority and a right to interfere in the regulation of human government or civil concerns. You have in your constitution wisely kept them distinct and separate. It will be wisdom, and prudence, and safety to continue the separation. Your constitution says that Congress shall have no power to restrict the free exercise of religion. Suppose your dignified body to-morrow attempted to restrict me in the exercise of that right; though the law, as it would be called, should pass your two houses, and obtain the signature of the president, I would not obey it, because it would be no law, it would be an usurpation; for you cannot make a law in violation of your constitution—you have no power in such a case. So, if that tribunal which is established by the Creator to testify to me what he has revealed, and to make the necessary regulations of discipline for the government of the church, shall presume to go beyond that boundary which circumscribes its power, its acts are invalid; my rights are not to be destroyed by its usurpation; and there is no principle of my creed which prevents my using my natural right of proper resistance to any tyrannical usurpation. You have no power to interfere with my religious rights; the tribunal of the church has no power to interfere with my civil rights. It is a duty which every good man ought to discharge for his

own, and for the public benefit, to resist any encroachment upon either. We do not believe that God gave to the church any power to interfere with our civil rights, or our civil concerns. Christ our Lord refused to interfere in the division of the inheritance between two brothers, one of whom requested that interference. The civil tribunals of Judea were vested with sufficient authority for that purpose, and he did not transfer it to his Apostles. It must hence be apparent, that any idea of the Roman Catholics of these republics being in any way under the influence of any foreign ecclesiastical power, or indeed of any church authority in the exercise of their civil rights, is a serious mistake. There is no class of our fellow-citizens more free to think and to act for themselves on the subject of our rights, than we are; and I believe there is not any portion of the American family more jealous of foreign influence, or more ready to resist it. We have brethren of our church in every part of the globe, under every form of government; this is a subject upon which each of us is free to act as he thinks proper. We know of no tribunal in our church which can interfere in our proceedings as citizens. Our ecclesiastical authority existed before our constitution, is not affected by it; there is not in the world a constitution which it does not precede, with which it could not coexist; it has seen nations perish, dynasties decay, empires prostrate; it has coexisted with all, it has survived them all, it is not dependent upon any one of them; they may still change, and it will still continue.

It is again urged, that at least our church is aristocratic, if not despotic, in its principles, and is not calculated for a republic,—that its spirit is opposed to that of republicanism. This objection cannot be seriously urged by any person who has studied history, nor by any person who is acquainted with our tenets. Look over the history of the world since the establishment of Christianity, and where have there been republics? Have the objectors read the history of Italy? A soil fertile in republics, and most devoted to our religion! What was the religion of William Tell? He was a Roman Catholic. Look not only to the Swiss republics, but take San-Marino,—this little state, during centuries, the most splendid specimen of the purest democracy, and this democracy protected by our Popes during these centuries. Men who make the assertions to which I have alluded cannot have read history! Amongst ourselves, what is the religion of the venerable Charles Carroll of Carrollton? Men who make these assertions cannot have read our Declaration of Independence. What was the religion of the good, the estimable, the beloved Doctor Carroll, our first Catholic Archbishop of Baltimore, the founder of our hierarchy, the friend of Washington, the associate of Franklin? Have those men been degraded in our church because they aided in your struggle for the assertion of your rights, for the establishment of our glorious and our happy republics? No—they are the jewels which we prize, the ornaments of our church, the patriots of our country. They and others, whom we count as our members, and esteem for their virtues, have been the intimate and faithful associates of many of our best patriots who have passed from our transitory scene, and of some who yet view in consolation our prosperity. What is the religion of Simon Bolivar? What the religion of the whole population of our republican sisters upon the southern continent? We are always assailed by speculation. We always answer by facts. Have we been found traitors in your councils, unfaithful to your trust, cowards in your fields, or in correspondence with your enemies? Yet we have been consulted for our prudence, confided in for our fidelity, enriched your soil with our blood, filled your decks with our energy; and though some of us might have wept at leaving the land of our ancestors because of the injustice of its rulers, we told our brothers who assailed you in the day of battle that we knew them not, and we adhered to those who gave to us a place of refuge and impartial protection. Shall we then be told that our religion is not the religion calculated for republics, though it will be found that the vast majority of republican states and of republican patriots have been, and even now are Roman Catholic? It is true, ours is also the religion of a large portion of empires, and of kingdoms, and of principalities. The fact is so far an obvious reason, because it is the religion of the great bulk of the civilized world. Our tenets do not prescribe any form of government which the people may properly and regularly establish. No revelation upon which my eye has fallen, or which ever reached my ear, has taught me that the Almighty God commanded us to be governed by kings, or by emperors, or by princes, or to associate in republics. Upon this God has left us free to make our own selection. The decision upon the question of expediency as to the form of government for temporal or civil concerns, is one to be settled by society, and not by the church. We therefore bind no nation or people to any special form,

the form which they may adopt lies not with us, but with themselves. What suits the genius and circumstances of one people might be totally unfit for another; hence, no special form of human government for civil concerns has been generally established by divine authority: but the God of order who commands men to dwell together in peace, has armed the government which has been properly established by the principles of society, with power for the execution of the functions which are given by society to its administration; whilst it continues, within its due bounds, to discharge properly its constitutional obligations, it is the duty of each good member of society to concur in its support; and he who would resist its proper authority, would in this case resist the ordinance of the God of peace and of order, and, as the apostle says, would purchase damnation for himself. This principle applies alike to all forms of government properly established, and properly administered,—to republics and to kingdoms alike. It is then a mistake to imagine that our church has more congeniality to one species of civil government than to another; it has been fitted by its author, who saw the fluctuating state of civil rule, to exist independently of any, and to be suited to either. Its own peculiar forms for its internal regulation may and do continue to be adhered to under every form of temporal rule.

But is it not a tenet of our church, that we must persecute all those who differ from us? Has not our religion been propagated by the firebrand and by the sword? Is not the Inquisition one of its component parts? Are not our boasted South American republics persecutors still? And in the code of our infallible church have we not canons of persecution which we are conscientiously bound to obey and to enforce? Did not the great Lateran Council, in 1215, command all princes to exterminate all heretics? If, then, we are not persecutors in fact, it is because we want the power, for it is plain that we do not want the disposition.

I would humbly submit, that not one of these questions could be truly answered in the affirmative. The spirit of religion is that of peace and of mercy, not that of persecution; yet men of every creed have persecuted their brethren under the pretext of religion. The great founder of our church, at a very early period, checked this spirit in his Apostles; when some cities would not receive his doctrine, they asked why he did not call down fire from heaven to destroy them; but his calm and dignified rebuke was, that they knew not by what spirit they were led; it was the spirit of human passion assuming the garb of heavenly zeal. I know of no power given by God to any man, or to any body of men, in the Christian dispensation, to inflict any penalty of a temporal description upon their fellow-men for mere religious error. If such error shall cause the violation of peace, or shall interfere with the well-being of society, temporal governments, being established to prevent such disorders, have their own inherent right, but not a religious commission, to interfere merely for that prevention. Each individual is responsible to God for his conduct in this regard; to him, and to him only, we stand or fall. He commissioned the church to teach his doctrine,—but he did not commission her to persecute those who would not receive it. He who beholds the evidence of truth and will not follow it, is inexcusable; he who will not use his best exertions to obtain that evidence, is inexcusable; he who having used his best exertions for that purpose, and having with the best intentions made a mistake in coming to his conclusion, is not a criminal because of that mistake. God alone, the searcher of our hearts, can clearly see the full accountability of each individual upon this head,—because each person must be accountable according to his opportunities. I feel that many and serious mistakes are made by my friends in this country. I know who are mistaken, but far be it from me to say that all who err are criminal. I have frequently asked myself whether, if I had had only the same opportunities of knowing the doctrine of my church, and its evidences, that many of them have had, I would be what I now am. Indeed, it would be very extraordinary if I was. They labour under those mistakes, not through their own fault in several instances; and if the Roman Catholic Church were, in her doctrines and her practices, what they have been taught she is, I would not be a Roman Catholic. They imagine her to be what she is not; and when they oppose what they believe her to be, it is not to her their opposition is really given. To God, and to him alone, belongs ultimately to discriminate between those who are criminal and those who are innocent in their error; and I look in vain through every record, in vain I listen to every testimony of my doctrine to discover any command to persecute, any power to inflict fine, or disqualification, or bodily chastisement upon those who are in mere religious error. It is no doctrine of the Roman Catholic Church; I do not know that

it is the doctrine of any church calling itself Christian; but, unfortunately, I know it has been practised by some Roman Catholics, and it has been practised in every church which accused her of having had recourse thereto. I would then say it was taught by no church; it has been practised in all. One great temptation to its exercise, is the union of any church with the state; and religion has more frequently been but a pretext with statesmen for a political purpose, than the cause of persecution for zeal on its own behalf.

Christ gave to his Apostles no commission to use the sword or the brand, and they went forth in the simplicity of their testimony, and the evidence of their miracles, and the power of their evidence, to convert the world. They gave freely their own blood to be shed for the sake of religion, but they shed not the blood of their opponents. Their associates and their successors followed their example, and were successful by that imitation. And the historian who represents the chastisements of infidel barbarians, by Christian princes, for the protection of their own people, and the security of their own property, misleads the reader whom he would fain persuade, that it was done for the purposes of religion at the instigation of those who laid down their own lives in the conversion of those barbarians. It is true, indeed, that we cannot call error truth, nor style truth error; it is true that we say there must continue to be an essential distinction between them; it is true that we cannot belie our consciences, nor bear false witness to our neighbours, by telling them that we believe they adhere to the doctrines of Christ, when they contradict what we receive as those doctrines; we cannot believe two contradictory propositions to be at the same time true. But such a declaration on our part does not involve as its consequence that we believe they ought to be persecuted. The Inquisition is a civil tribunal of some states, not a portion of our religion.

We now come to examine what are called the persecuting laws of our church. In the year 1215, at the Council of Lateran, certain heresies were condemned by the first canon; and amongst other things this canon recites as Catholic faith, in opposition to the errors of those whom it condemned, that there is but one God, the creator of all things, of spirits as well as bodies; the author of the Old Testament and of the Mosaic dispensation, equally as of the New Testament and of the Christian dispensation; that he created not only the good angels, but also the devil and the bad angels, originally coming good from his hand, and becoming wicked by their own malice, &c. In its third canon it excommunicates those heretics, and declares them to be separated from the body of the church. Then follows a direction, that the heretics so condemned, are to be given up to the secular powers, or to their bailiffs, to be duly punished. This direction continues to require of all bishops and others having authority, to make due search within their several districts for those heretics, and if they will not be induced to retract their errors, desires that they should be delivered over to be punished. There is an injunction then to all temporal lords to cleanse their dominions by exterminating those heretics; and if they will not, within a year from having been so admonished by the church, cleanse their lands of *this heretical filth*, they shall be deprived if they have superior lords, and if they be superior lords and be negligent, it shall be the duty of the metropolitan and his provincial bishops to excommunicate them, and if any one of those lords paramount so excommunicated for this negligence shall continue during twelve months under the excommunication, the metropolitan shall certify the same to the Pope, who, finding admonition useless, shall depose this prince, and absolve his subjects from their oaths of fealty, and deliver the territory over to Catholics, who, having exterminated the heretics, shall remain in peaceable possession.

This is the most formidable evidence adduced against the position which I have laid down, that it is not a doctrine of our church, that we are bound to persecute those who differ from us in belief. I trust that I shall not occupy very much of your time in showing that this enactment does not in any way weaken that assertion. I shall do so, by satisfying you that this is a special law for a particular case; and also by convincing you that it is not a canon of the church respecting any of those points in which we admit her infallibility; nor is it a canon of the church.

The doctrines condemned in this first canon originated in Syria, touched lightly at the islands of the Archipelago, settled down in Bulgaria, and spread into the south of Europe, but were principally received in the vicinity of Albi, in France. The persons condemned held the Manichean principle of there being two creators of the universe; one a good being, the author of the New Testament, the creator of good angels, and generally of spiritual essences; the other an evil being, the creator of bodies, the author of the Mosaic dispensation, and generally of the Old Testament. They stated that

marriage was unlawful, and co-operation with the principle of evil was criminal. The consequences to society were of the very worst description, immoral, dismal, and desolating. The church examined the doctrine, condemned it as heretical, and cut off those who held or abetted it from her communion. Here, according to the principles which I have maintained before you, her power ended. Beyond this we claim no authority; the church, by divine right, we say, infallibly testifies what doctrines Christ has revealed, and by the same right, in the same manner, decides that what contradicts this revelation is erroneous; but she has no divine authority to make a law which shall strip of their property, or consign to the executioner, those whom she convicts of error. The doctrine of our obligation to submit does not extend to force us to submit to a usurpation; and if the church made a law upon a subject beyond her commission for legislation, it would be invalid; there would be no proper claim for our obedience; usurpation does not create a right. The council could by right make the doctrinal decision; but it had no right to make the temporal enactment; and where there exists no right to legislate on one side, there is no obligation of obedience on the other. If this was then a canon of the church, it was not one in making which she was acting within her constitutional jurisdiction, it was a usurpation of temporal government, and the doctrine of infallibility does not bear upon it.

Every document respecting this council, the entire of the evidence respecting it, as well as the very mode of framing the enactments, prove that it was a special law regarding a particular case. The only persons whose errors were condemned at that council were those whom I have described. The general principle of legal exposition restraining the application of penal enactments must here have full weight, and will restrain the application of the penalty to the only criminals brought within its view. But the evidence is still more confirmed, by the special words of definite meaning, *this*, and *filth*, which were specially descriptive of only those persons; the first by its very nature, the second by the nature of their crime; and the continued exposition of the enactment restrained its application to the special case, though frequently attempts had been made by individuals to extend its application, not in virtue of the statute, but in virtue of analogy. It would then be improperly forcing its construction to say that its operation was to be general, as it evidently was made only for a particular case.

In viewing the preamble to this council, as well as from our knowledge of history, we discover that this was not merely a council of the church, but it was also a congress of the civilized world. The state of the times rendered such assemblages not only usual but necessary; and each legislative body did its own business by its own authority; and very generally the subjects which were decided upon by one body in one point of view, came under the consideration of the other assembly in a different point of view, and their separate decisions were engrossed upon a joint record. Sometimes they were preserved distinct and separate; but copyists, for their own convenience, brought together all the articles regarding the same subject, from what source soever they were obtained. Such was precisely the case in the instance before us. There were present on this occasion, by themselves or by their legates, the King of Sicily, Emperor elect of the Romans, the Emperor of the East, the King of France, the King of England, the King of Arragon, the King of Jerusalem, the King of Cyprus, several other kings, and lords paramount, sovereign states, and princes. Several of the bishops were princes or barons. In the ecclesiastical council, the third canon terminated exactly in one sentence, which was that of the excommunication or separation from the church, of those whom the first canon had condemned, whatever name or names they might assume; because they had in several places several appellations, and were continually dividing off and changing names as they separated. The duty and the jurisdiction of the council came to this, and the ancient records give no more as the portion of its enactments. But the congress of the temporal powers then made the subsequent part as their enactment; and thus this penal and civil regulation was not an act of the council, but an act of the congress; and it is not a canon concerning the doctrine of the church, nor indeed is it by any means a canon, though the copyists have added it to the canon as regarding the very same subject; and as confessedly the excommunication in the third canon regarded only the special case of those particular heretics, the addition of the penal enactment to this particular canon is confirmatory evidence that those who added it knew that the penalty in the one case was only co-extensive with the excommunication in the other.

Having thus seen that this canon of the Council of Lateran was not a doctrinal decision of our church establishing the doctrine of persecution, and commanding to

persecute, but that it was a civil enactment by the temporal power against persons whom they looked upon as criminals, it is more the province of the politician or of the jurist than of the divine to decide upon its propriety; I may, however, be permitted to say that in my opinion the existence of civilized society required its enactment, though no good man can approve of several abuses which were committed under the pretext of its execution, nor can any rational man pretend that because of the existence of a special law for a particular purpose every case which may be thought analogous to that for which provision was made is to be illegally subjected to those provisions.

We are now arrived at the place where we may easily find the origin and the extent of the papal power of deposing sovereigns, and of absolving subjects from their oaths of allegiance. To judge properly of facts, we must know their special circumstances, not their mere outline. The circumstances of Christendom were then widely different from those in which we now are placed. Europe was then under the feudal system. I have seldom found a writer, not a Catholic, who, in treating of that age and that system, has been accurate, and who has not done us very serious injustice. But a friend of mine, who is a respectable member of your honourable body, has led me to read Hallam's account of it, and I must say that I have seldom met with so much candour, and, what I call, so much truth. From reading his statement of that system it will be plainly seen that there existed amongst the Christian potentates a sort of federation, in which they bound themselves by certain regulations, and to the observance of those they were held not merely by their oaths, but by various penalties; sometimes they consented [that] the penalty should be the loss of their station. It was of course necessary to ascertain that the fact existed before its consequences should be declared to follow; it was also necessary to establish some tribunal to examine and to decide as to the existence of the fact itself, and to proclaim that existence. Amongst independent sovereigns there was no superior, and it was natural to fear that mutual jealousy would create great difficulty in selecting a chief: and that what originated in concession might afterwards be claimed as a right. They were however all members of one church, of which the Pope was the head, and, in this respect, their common father; and by universal consent it was regulated that he should examine, ascertain the fact, proclaim it, and declare its consequences. Thus he did in reality possess the power of deposing monarchs, and of absolving their subjects from oaths of fealty, but only those monarchs who were members of that federation, and in the cases legally provided for, and by their concession, not by divine right, and during the term of that federation and the existence of his commission. He governed the church by divine right, he deposed kings and absolved subjects from their allegiance by human concession. I preach the doctrines of my church by divine right, but I preach from this spot not by that right but by the permission of others.

It is not then a doctrine of our church that the Pope has been divinely commissioned either to depose kings or to interfere with republics, or to absolve the subjects of the former from their allegiance, or interfere with the civil concerns of the latter. When the persecuted English Catholics, under Elizabeth, found the Pope making an unfounded claim to this right, and upon the shadow of that unfounded right making inroads upon their national independence, by declaring who should or who should not be their temporal ruler, they well showed how little they regarded his absolving them from their allegiance, for they volunteered their services to protect their liberties, which their Catholic ancestors had laboured to establish. And she well found that a Catholic might safely be entrusted with the admiralty of her fleet, and that her person was secure amongst her disgraced Catholic nobility and gentry, and their persecuted adherents; although the Court of Rome had issued its bull of absolution, and some divines were found who endeavoured to prove that what originated in voluntary concession of states and monarchs was derived from divine institution. If then Elizabeth, of whose character I would not wish in this place to express my opinion, was safe amidst those whom she persecuted for their faith, even when the head of their church absolved them from allegiance, and if at such a moment they flocked round her standard to repel Catholic invaders who came with consecrated banners, and that it is admitted on all hands that in so doing they violated no principle of doctrine or of discipline of their church, as we all avow; surely America need not fear for the fidelity of her Catholic citizens, whom she cherishes and whom she receives to her bosom with affection and shelters from the persecution of others. Neither will any person attempt to establish an analogy between our federation and that of feudalism, to argue that the Pope can do amongst us what he did

amongst European potentates under circumstances widely different.

It has been frequently objected to us, that our church has been more extensively persecuting than any other. This is not the place to enter into a comparison of atrocities: but I will assert, that when weighed against each other, our scale will be found light indeed. Did any person think proper to conjure up the victims from the grave, I would engage to produce evidence of the inflictions upon us in abundance, until the hairs of our hearers should stand on end, and humanity interpose to prevent the recital. But the crimes of individuals or of assemblies are not the doctrines of a church.

I had other subjects which I desired to treat of in your presence, but I feel I have trespassed too long upon your patience. Let us go back to our view of religion. We may now say that all the law and the prophets can be reduced to the two great commandments as our blessed Saviour gave them: Thou shalt love the Lord thy God with thy whole heart, and thy whole soul, and thy whole mind, and with all thy strength: this is the first and the greatest. Love is affectionate attachment founded upon esteem. We seek to know the will of those whom we love that we may bring ours to be in conformity therewith. The will of God is, that we should seek to know what he teaches, because, indeed, he would not have taught without desiring that we should learn. Our Saviour himself tells his disciples, if they love him they will keep his word. The proof, then, of our love is not to be exhibited in our mere declaration, it is to be found in the manifestation of our assiduity to know what our Creator has taught, that it may be the rule of our practice—that we may believe his declarations, obey his injunctions, and adhere to his institutions. As his knowledge surpasses ours, so his declarations may regard facts beyond our comprehension, and our faith be thus built upon the evidence of his word for things which we have not seen, and his promises exhibit to us the substance of what we hope to enjoy, because he has pledged his veracity, not because our reason makes it manifest. It is our duty to love him so as to be zealous for discovering what he has taught, that we may pay to him the homage of our understanding, as well by its exertion as by its submission. Let me then exhort you to this love. Investigate for the purpose of obtaining the knowledge of truth, and then pay the homage of your will by determining to act in conformity with what you shall have discovered. Submit your affections to his law, bring your passions in subjection thereto. Of ourselves we are weak, in his grace we can become strong. His institutions have been established, that through them we might be strengthened in that grace. It is therefore our duty, as it is our interest, to have recourse to them. Reason, religion, wisdom, which is the perfection of both, leads us to this conclusion. It necessarily, then, is incumbent on us to search for where those institutions are to be found.

The second commandment is like the first: it is, Thou shalt love thy neighbour as thyself for the sake of God. The apostle asks us, How can a man say that he loves God whom he hath not seen, and hate his neighbour whom he seeth? and that neighbour is made to the likeness of God. The Saviour commands us even to love our enemies, to do good to those who hate us, and to pray for those who calumniate and persecute us. Nothing can excuse us from the discharge of this duty, the observance of this great commandment. No difference [of creed or] of religion, can form a pretext for non-compliance. Religion, that holy name has too often been abused for this end, that man might flatter himself with having the sanction of heaven for the indulgence of a bad passion.—In these happy and free states we stand upon the equal ground of religious right; we may freely love and bear with each other, and exhibit to Europe a contrast to her jealousies in our affection. By inquiry we shall correct many mistakes, by which our feelings have been embittered; we shall be more bound together in amity, as we become more intimate; and may our harmony and union here below produce that peace and good will that may be emblematic of our enjoyment of more lasting happiness in a better world.

SUBSTANCE OF

A DISCOURSE DELIVERED IN THE CATHEDRAL OF ST. FINBAR, CHARLESTON, S. C.,

UPON THE OCCASION OF GIVING THE HABIT OF THE URSULINE ORDER, TO A YOUNG LADY, MAY 19, 1835.

TO WHICH IS PREFIXED, AN ABSTRACT OF THE HISTORY OF THE ORDER, AND THE FORM OF THE CEREMONY, PRAYERS, ETC., AND APPENDED, THE RULES OF ST. AUGUSTIN, BISHOP OF HIPPO, AND THE OUTLINE OF THE CONSTITUTION OF THE URSULINE ORDER.

BRIEF HISTORY OF THE ORDER OF URSULINE NUNS.

THERE are few subjects upon which there is less accurate information in this country, than respecting the nature of religious orders. The present occasion seems to call forth some explanation; the nature of the publication to which it is attached requires, however, that the notice should be brief.

The members of the Catholic church, throughout the world, believe in the same doctrines; that is, their faith is precisely the same: they partake of the same sacraments, and they obey the same ecclesiastical authority. In this their unity consists. Consistently with their unity, they may propose to attain different lawful objects: some to have care of the sick, some to extend the faith by missions, some to educate youth:—and thus divided for the attainment of those and similar objects, each society adopts special, appropriate regulations to secure its own success.

When a number of persons engage themselves by a religious sanction, under proper authority, to the observance of a particular rule, for the purpose of attaining their own perfection, or the good of their fellow-mortals—this is called a religious society. If a society of this description is formed under the sanction of the bishop of a diocess, or though it should be under the sanction of the supreme and general government of the church, the Pope, but bound only by what are called simple vows, it is called a religious congregation;—when it is, after long trial, sanctioned by the Pope, and the vows are made with peculiar forms that are called solemn—the society is called an order of the church. Thus the difference of orders implies no difference which can interfere with the unity of the church; but on the contrary, supposes and requires in its members an adherence to that unity.

The Ursuline order is one in which the vows are solemn; its objects are the sanctification of its own members, and the virtuous education of female children. It is but one branch of a widely spread and very useful society. Its history requires an abstract of the life of its blessed foundress.

About the year 1470, Angela, the daughter of John Merici, a man in the ordinary walk of life, was born at the village of Decenzano, on the Lake of Garda, between Verona and Brescia, in what was then the republic of Venice; the family name of her mother was Biancosi di Salo. Angela was the younger of two sisters, whose parents died soon after her birth, leaving the orphans under the charge of a good uncle, who was careful to have them trained to the practice of that piety, to which they appeared to have strong natural dispositions. By the death of her sister, Angela was deprived of her dearest companion before the 12th year of her age. She had already acquired a spirit which made her assiduous in prayer, and obedient in the discharge of duty.

Having made her first communion about the 13th year of her age, she was desirous of being frequently admitted to the holy banquet; but, unfortunately, the spirit of piety in that place was languid, and not only was she detained from approaching at an early period to partake of the divine mysteries, by her having been reluctantly obliged to conform to the bad custom of the times, but she perceived that unless she made a special profession of extraordinary devotion, she would be considered singular in partaking as frequently as she desired of the bread of angels. Her devotion to our blessed Saviour in the holy eucharist, surpassed every other

feeling, and that the obstacles to her frequent communion should be removed, she requested and obtained the habit of the third order of St. Francis. Though she thereby made a special profession of piety, and acquired many religious privileges, she incurred no extraordinary or permanent obligation. Her life, however, was one of great disengagement from the transitory things of earth, and already she lived in a state of perpetual preparation for that heaven, the obtaining of which was her only desire.

There was in her conduct nothing of the moroseness or grimace which they who would be thought religious, but do not partake of its spirit, sometimes exhibit. Severe in the correction of her own imperfections, she grew to womanhood, kind, gentle, obliging, and charitable to others, and was, by reason of her well-known virtue, respected and consulted by many pious persons in Brescia, where she then dwelt, for the purpose of being their adviser in the concerns of spiritual life; she frequently succeeded in reconciling virulent enemies, and was favourably noticed by persons eminent for their virtue and their rank.

She made a pilgrimage to the Holy Land, during which she suffered much, and was wonderfully preserved from destruction, in which several who were her companions perished. Landing in Venice upon her return, she was requested by a large body of the citizens, to make it her home, but she preferred retirement to notoriety, and privately returned to Brescia, whence she departed for the capital of the Christian world in 1525, to assist at the exercises of the Jubilee. She desired to kiss the feet of the successor of him to whom our blessed Lord committed the charge of governing the visible church, and at an audience which she obtained, Pope Clement VII. endeavoured to prevail on her to remain in the holy city, and take charge of the hospitals, and other establishments for females. Having reason, however, to believe, from her conversation, that this was not her vocation, he permitted her to depart with his blessing.

In Brescia, after her return, she hired a house near the church of St. Afra, then served by canons regular of the congregation of St. John of Lateran, who followed the rules of St. Augustin. With one female associate, she determined to live according to the rules drawn up by this holy father upwards of eleven hundred years previously, for the direction of holy virgins. She found herself continually and strongly urged by the inspirations of heaven, to form an association of pious young women, but she was always diffident in her own ability, and shrunk from an act which would make her appear greater than others; but after much prayer, great deliberation, several consultations, and repeated efforts to avoid it, she at length determined to form the society for the sole purpose of their own advancement in virtue; and gradually admitted a few to come to live with her, and unite in her observances. At length, on the 25th November, 1535, on the feast of St. Catherine, virgin and martyr, she and her companions went to the holy communion, and formed their society of twenty-seven virgins.

They did not make the usual vows upon this day, but undertook to observe a rule of twelve articles tending to their perfection: their vows were subsequently made. Her companions desired that the society should consider Angela as its foundress, and that it should bear her name—to this she would by no means consent, but while she accepted the superiority, she prevailed on them to take the name, and beseech the patronage of St. Ursula, who was the leader of so many heroic Christian virgins, that laid down their lives for the name of Jesus.* In the course of the year, this society increased considerably; the rule was approved of by the Bishop of Brescia, and this association was known by the public as the "Holy Society"—before it was called the Ursuline congregation.

The members did not as yet live in community; they dwelt with their friends or in their own families, observing their rules, which taught them to observe chastity, poverty, and obedience to their superior; to practise self-denial and piety; to be occupied in the instruction of youth and adults who had grown up in ignorance; also, in visiting the sick, in consoling the afflicted, and other works of charity. The influence of their example, and the excellence of their instruction, made a notable improvement in Brescia and its vicinity, and Angela saw herself surrounded by a numerous spiritual progeny before her happy translation to a better world, which took place in January, 1540, in the 70th year of her age. The rule was approved by Pope Paul III. in 1544, and in the bull of approbation, the society was called that of St. Ursula. Angela was buried in the church of St. Afra, and the evidences of her sanctity had, together with other circumstances, so impressed the people and the clergy with the conviction of her having been received into heaven, through the merits of the Redeemer, that they already considered her as a saint. Such too was the opinion declared by the

* See note A. in the Appendix.

great St. Charles Borromeo, Cardinal, Archbishop of Milan, when he visited Brescia some years after her decease.

The holy cardinal established the society in Milan, where, under his protection, it flourished exceedingly, and counted four hundred members in that diocess; and in 1572, he procured from Pope Gregory XIII. a renewed confirmation and approval of the association. Numbers of the cities of Italy, of Switzerland, and Flanders, and not a few of Germany, encouraged and obtained these excellent women.

We now proceed to view the extension into France:—Frances de Bermond was born in Avignon in 1572; her father (Peter) was treasurer of France, for the district of Provence, and collector of Marseilles—he had one son and eight daughters, who received the best education in literature and piety. Frances was peculiarly accomplished, and full of spirit; the very soul of the young and fashionable society of the neighbourhood; still she was, as were all the members of her family, assiduous in the discharge of all religious duties. As she attained to womanhood, she devoted herself more to works of piety and charity, and announced to her friends the determination she had formed of consecrating herself exclusively to the service of God. She was rallied and assailed by her companions; she however was more successful than were those who attempted to lead her back; for she prevailed on some of the most estimable of the young ladies to become her associates, and particularly to devote themselves to the instruction of little females in the great truths of religion. The Archbishop of Avignon, Dominic Grimaldi, advised them to follow the Ursuline rule. The daughter of the Baron de Vaucluse, who had made a vow in presence of the Bishop of Charpentras, had received from that prelate a copy of the rule of the holy Angela, which she had hitherto privately followed; uniting herself to this society, which chose Frances de Bermond for their guide, twenty-five ladies formed their first community at Lisle, in the county of Venaissain, where they were soon joined by others. Their superior was called to various other parts of France, to found new establishments, particularly to Aix, Marseilles, and Paris; Lyons soon added this to its other useful institutions, and France saw the congregations of Ursulines rapidly spreading through its cities and towns. The establishment at Lisle was made in 1596.

Amongst the pious young ladies of Paris, about the year 1600, Mlle Acarie, who afterwards entered as a lay-sister amongst the reformed Carmelites of St. Theresa, by the name of sister of the Incarnation, was remarkable. A number of Carmelite sisters had superintended the education of young females near the church of St. Genevieve, but the superiors and this young lady advised them to break up that establishment, and a select number of those best qualified for the purpose were subsequently associated in the year 1604, under the rule of the blessed Angela, and were superintended by Sister le Pelletier, whom Mlle Acarie had invited from Pontoise, where there was a community of Ursulines greatly esteemed for their mode of instruction. They occupied the hotel de St. André, in the fauxbourg St. Jacques: they had a school for day scholars, and hours for religious instruction; but in this place their establishment was imperfect.

Mlle Acarie, desirous of placing this institution on the best footing, applied to the widow St. Beuve, at that time one of the wealthiest, most religious, and esteemed ladies in the capital of France, and who having married at the age of nineteen, was left a childless widow at twenty-two. Notwithstanding the numerous proposals which her extraordinary beauty, her high character, and the favour in which she was held at court, caused to be made, she had determined, though not entering a convent, to lead a life of continency, that she might be more extensively useful for religion and the poor. As soon as it became known that Madame St. Beuve, accepted the title of foundress, the first families sought to procure admission for their daughters; the daughter and niece of M. de Marillac, then master of requests, and subsequently keeper of the seals, were admitted their first boarders on the 25th of December, 1607; they were immediately followed by several others. The foundress requested some of the Ursuline ladies of Provence to come and regulate this establishment. Two only could be sent, one of whom was Mother Frances de Bermond, the first of the congregated Ursulines of France, and who was now constituted superior of the house in Paris. Madame de St. Beuve and M. Marillac saw the necessity of procuring a better site and enlarging the accommodations; a suitable place was purchased, the buildings erected, and on the 29th of September, 1610, the first mass was celebrated in this new edifice, and on the 8th of October the boarders moved thither.

It was intended that this house should be established upon the same principle that prevailed in Provence, where the sisters only made simple vows, and were not bound to

inclosure, but the foundress said that she intended to urge them to make solemn vows and to be cloistered. After mature deliberation, they entered into her views, and application was made to Pope Paul V. The Holy See took nearly two years to examine and to reflect upon the proposal; and in 1612, this congregation of Paris was raised to be an order in the church, the members to make solemn vows, and to observe inclosure. The congregations of Provence immediately recalled their two sisters, who both, especially Mother Frances Bermond, would have preferred uniting perpetually with the monastery of Paris. The foundress and Mlle Acarie went to the abbey of St. Stephen, at Soissons, to obtain some members of a religious community, who had been long in the observance of solemn vows and regular discipline, to form, to mould, and to establish the new monastery. The abbess, Anne de Roussy, went, with three of her choir-nuns and one lay-sister, for this purpose. Of twenty-five sisters who were in the house at Paris, a few who did not wish to enter under the new regulations, were requested to retire. Some, who were not found qualified for the institute, were also discharged, and the others entered upon their noviciate.

The bull for the regulation and establishment of the order was granted by Pope Paul V., on the 12th of June, 1612, but was not received in Paris until the 25th September, on which occasion the Te Deum was solemnly chaunted. By this, his holiness granted power to establish this monastery at Paris, under the rule of St. Augustine, and the invocation of St. Ursula, subject to the jurisdiction of the Bishop of Paris, and under him of three doctors in theology; and regulated that to the three usual solemn vows, there should be added a fourth, for devoting themselves to the instruction of female children. The bull was accepted by the Right Rev. Henry de Gondy, Bishop of Paris, who, accompanied by his uncle, the Cardinal de Gondy, made the regular visitation of the house destined to be a monastery; and fixed upon the festival of St. Martin, the 11th of November, to give the habit to the first novices. The abbess of St. Stephens and the foundress selected from thirty candidates twelve, who were to be admitted as the first regular members of this new order of Ursulines. Respecting the dress, it was determined that the under part should be gray, similar to the Carmelites, the outer part black, in accord with the Augustinian, and the cincture should be a leather belt and buckle, such as is worn by the hermits of St. Augustin.

On the day appointed, some of the principal ladies of Paris attended to grace the ceremonials. The Duchess de Mercœur, Countess de S. Pol, the Princesses de Longueville, Marchioness de Verneuille, Marchioness de Maignelay, and the Countess de Moret, appeared as the principal patronesses of the institute, the Bishop of Paris celebrated mass in pontifical vesture, the abbess of St. Stephens and her sisters changed the attire of the postulantes, and clad them in the vesture of the order; and the bishop placed the holy sacrament in their tabernacle. After this ceremony, the abbess returned to her own convent, leaving at the head of this new community the Mother de Villers S. Paul, prioress of the abbey.

Of the twelve thus received, nine persevered through their noviciate, three others having declined to make the vows; those nine, after two years noviciate, made their solemn vows on the 21st November, the feast of the Presentation of the blessed Virgin Mary, in the year 1614; and three other novices, who had been admitted to the habit shortly after the formation of the noviciate, were soon professed: and thus, before the year 1616, the community had its full complement of twelve choir-nuns. Many applications had been made by young ladies for admission, and the foundations having been carefully and solidly laid, the new order began to acquire a respectable standing. Still, at the entreaty of the community, the abbey of St. Stephen continued to furnish superiors, until, in 1623, the community was directed to elect its own officers from its own body, according to the provisions of its constitution. Applications were soon made from various quarters for filiations, and the good ladies who, within a few years, established fifteen new monasteries, found them all flourishing in piety, and decorated by learning. Their good foundress, Madame de St. Beuve, died on the 29th of August, 1630, having seen before that period, in the mother house, a community of upwards of sixty nuns, and a large number of young ladies of the most opulent and distinguished families, filling the extensive apartments that had been laid out for boarders. She also founded another monastery of the order in the Rue Ste. Avoye, in Paris. Her body was interred in the choir of the mother house.

Several congregations of Ursulines, following various rules of discipline, had been established previous to this period, in many parts of Italy, of Flanders, of France, and of Switzerland, as well as in Germany. Some of them observing the manner in which the new order of their sisters of

the congregation of Paris flourished, after mature deliberation, sought to be united thereto.

At the commencement of the seventeenth century a colony of Ursulines, originally from a congregation formed at Bordeaux, zealously undertook to establish their institute at Quebec, and subsequently some of the sisters from Paris uniting with them in the undertaking, they after several years, by common consent, besought to be affiliated to the congregation of Paris, and undertook to adopt the constitution and observe the rules of that order. This house, after many severe trials, succeeded in creating a highly respectable establishment, and formed a filiation at Trois Rivieres. Upon the conquest of Canada, the Ursulines of Quebec, because of the prejudices and the hostility of the British, left their convent for some time, but those persecutions having been terminated, they returned to resume their useful and meritorious occupations, and have enjoyed the protection and esteem of all who have had an opportunity of knowing them, whether they were members of the Catholic Church, or of one of those that had separated therefrom.

The Rev. John Thayer, a Presbyterian clergyman, of Massachusetts, having, during a tour in Europe, towards the close of the last century, been convinced of the truth of the Roman Catholic religion, embraced its tenets and been ordained to its ministry, made considerable exertions to procure means of establishing a house of this order is his native state, and at his death left the funds which he had amassed for this purpose, in trust therefor, to the venerable Doctor Matignon, and the Most Rev. Doctor Cheverus, now Archbishop of Bordeaux, who were at that time, the officiating Catholic clergymen in Boston. After the death of the former, the amiable and enlightened Doctor Cheverus, then Bishop of Boston, fulfilled the trust reposed in him by establishing in the city of Boston a colony of Ursulines from the monastery of Quebec. From the confined premises upon which that convent was originally located in Boston, the ladies subsequently removed to the vicinity of Charlestown, where the ruins of their monastery are now visible.

About a century since, another monastery of Ursulines, of a different congregation, was established at New Orleans, and, upon the transfer of Louisiana, it was guaranteed the protection of its rights and property. During the attack and defence of that city, when the British were repulsed by the American troops, under command of General Jackson, the ladies of this establishment, with a self-devotion which the President has frequently eulogized, gave the most efficient aid, especially in furnishing such supplies and assistance as they could command, for the solace and accommodation of the wounded defenders of the American soil. Since that period, they have removed from the city to a convenient and elegant monastery, erected in the vicinity of that spot where the prowess of our union so well protected our republican institutions.

The Rt. Rev. Dr. Francis Moylan was originally a priest in the city of Cork, about the year 1760. In the year 1776, he was elevated to the episcopal see of Ardfert and Aghadoe united (Kerry), in Ireland; and was about ten years subsequently translated to the See of Cork, where he died in February, 1815. In the year 1771, he placed in the city of Cork, a colony, chiefly of young ladies who had gone from Ireland to serve their noviciate in the mother house of the Ursulines in Paris, in order to dedicate themselves subsequently to the performance of the duties of that order in their native land. This colony had to encounter much from the spirit of persecution, then raging under the British administration in Ireland, and from the petty bigotry and ludicrous ignorance of the little municipal officers, who seemed to feel nearly as much terror at the presence of a few pious and well-educated ladies, as one would suppose could be produced in them by the approach of an officer of justice followed by an executioner.—Notwithstanding divers potential resolves, and sundry peevish and petulant annoyings, this community kept on in the even tenor of its course, and has long been known as one of the best houses of female education in Europe, and the mother of several monasteries of the order in Ireland. Their monastery has been removed from the city of Cork to a beautiful site in its vicinity, and is always one of the first places to which respectable strangers repair on the day when visiters are received.

As a large number of the citizens of this Union are of Irish origin, they have frequently applied to have one or more filiations of this house established in the United States; and upwards of twenty years since, three of the sisters arrived for that purpose in New York, but not finding the necessary facilities for continuing their establishment, they were, at their own request, recalled. The intention, however, of meeting this wish, so frequently expressed, was not altogether abandoned. The Bishop of Charleston, having during many years been well acquainted with the monastery in Cork, and finding in his diocese no institution for

female education, which combined so many advantages as he knew could be united in an institution of this order, had for some years requested that a filiation should be sent to this city. His request was acceded to, and on the 10th of December, 1834, he arrived from Europe, accompanied by three professed nuns, Mrs. Christina Molony, in religion, Mother Mary Charles; Mrs. M. A. Isabella McCarthy, in religion, Sister Mary F. Borgia; and Mrs. Mary Hughes, in religion, Sister Mary Antonia; and a young lady, Miss Woulfe, who had requested permission to join their community; and on the 19th of May, 1835, he performed the prescribed ceremony on the occasion of giving the habit of religion to that young lady, upon her being admitted to her probation as a novice in the order, by the name of Sister Mary Joseph de Sales.

It was intended that the ceremony should be performed in the domestic chapel of the community, in presence of a very few friends, but as soon as it was known that the reception was to take place, so many applications were made for permission to be present, and these requests came from such respectable quarters, that it was determined immediately to accede: and for the purpose of endeavouring to accommodate the number that attended, upwards of seven hundred, the ceremony was performed in the cathedral, which is included within the precincts of the convent.

The bishop has not, for several years, written, nor indeed taken a note of any of his discourses: and that which he delivered on this occasion, was the result of his knowledge of the subject, and less than an hour's reflection; he has, at intervals of varied and urgent occupations, in compliance with requests from more than one quarter, compiled what is here given as the substance of that discourse. It is not likely that the language is exactly that which he used, probably some topics upon which he enlarged, may have been omitted, and some introduced upon which he had not dwelt. He can only say that he has given, to the best of his recollection, the substance of what he delivered, and that if it be not what he did say, it is what he would have said.

PROCEEDINGS OF THE VESTRY OF THE CATHEDRAL.

At a meeting of the Vestry of the Roman Catholic cathedral church of St. Finbar, in the city of Charleston, held in the library of the seminary, on the 20th day of May, 1835, the Rev. R. S. Baker presiding,

Moved by Mr. Della Torre, and seconded by Dr. M'Donald, and unanimously

Resolved, That a committee of three be appointed, to wait upon the bishop, and to request of him, for publication, a copy of the discourse delivered by him yesterday, upon the occasion of giving to a young lady the habit and white veil of the Ursuline order.

Mr. Della Torre, Dr. M'Donald, and Mr. J. Leslie Owen were appointed such committee.

The committee subsequently reported, That they had waited upon the bishop, and made the request; and received, as a reply, this statement from the bishop: "That he had not written the discourse; but that he had already, upon the request of the young lady to whom he had given the habit, promised that as soon as his occupations would permit, he would commit to writing the substance of what he did deliver; and that he would then give the vestry a copy for publication."

R. S. Baker, President.
Patrick Cantwell, Secretary.

DISCOURSE.

"And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall possess life everlasting."—Matt. xix. 29.

My dear Child:—Under other circumstances, I should feel myself at liberty to address you differently from what I intend to-day. We are placed in a situation novel to us both; we are surrounded by friends to whom all that we are about to perform is new: by friends who feel a reasonable curiosity to understand that which they have never before had the opportunity of beholding, and upon whose minds, generally speaking, very extraordinary impressions have been made respecting the nature and the circumstances of that state upon which you desire to enter. They have had few, if any, opportunities of becoming acquainted with its religious lawfulness, its spiritual or social utility, its excellence, or its regulations; they have, without their own fault, been misled, but they are open to the light which a plain statement of facts is calculated to shed upon their understandings. They are desirous of information; and if they crowd around us, it is not because of an idle desire to witness

an unmeaning pageant, but from the reasonable and praiseworthy motive of better understanding, from observation, that respecting which they have heard and read very strange accounts; they desired to be informed, so that they may be enabled to pass a reasonable judgment upon an interesting question.

Were we about to perform this day's ceremony, in the midst of a community already well instructed concerning the religious state, I should feel that it would be more appropriate to address you in the usual style on occasions of this description.—To exhibit to you the wisdom of that choice, which you are likely to make, to dwell upon the description of the virtues proper for that state to which you aspire, and to point out to you the source of those graces, by whose aid they may be successfully cultivated; but, because of the peculiarity of our circumstances, I shall omit all this, and though I shall address myself to you, the object of my remarks shall be rather to communicate, as far as our time and my ability will permit, to the friends by whom we are surrounded, such information as will render our ceremony fully intelligible, perhaps interesting. They have assembled here for the purpose of beholding a rite, of whose true nature so little is here known, and to be fully informed concerning which, is a natural and a laudable desire of all rational and unprejudiced persons. Allow me then, my dear child, to use this opportunity of satisfying their just wishes of learning, however briefly and imperfectly, the nature of our religious orders, and particularly of that to become a member of which you have already made a request, which you now come forward publicly to repeat.

The wise and providential Creator who has spread abroad the firmament and placed so many admirable constellations throughout the immensity of space, has assigned to each star in this vast collection its own peculiar place, and designated the sphere in which it is his will that body should move. So long as each makes progress in its proper track, so long as all continue their well-ordered, though seemingly intricate and perplexed course, the harmony of the heavens is perfect, the object of the Almighty is attained; beauty crowns the work of order, and the beholder is absorbed in the most sublime contemplations.

The Saviour has distinctly taught us that he who thus regulates the motions of the heavenly bodies has not overlooked the concerns of individuals sojourning upon earth; he provides for every animal upon its surface; not a sparrow can fall to the ground without his permission! Of how much more value is man? The Lord has numbered the hairs of our head; he has regulated for each of us a path in which to walk usefully in His service. He calls the great body of mankind to enter into the honourable state of marriage, which, in the new law, he has raised to the dignity of a sacrament; when, as we read in the nineteenth chapter of the gospel of St. Matthew,* he brought back the contract to its original form of an indissoluble bond of union between one man and one woman. In that same chapter, he exhibits several instances of necessary and of voluntary exception to this general condition,† and shows that he calls different persons to his service in different situations, giving to them the diversity of graces for their several states. Amongst those exceptions, we find that there are some who remain unmarried for the kingdom of heaven's sake.

This doctrine of the Saviour is more fully developed by the Apostle St. Paul, in the seventh chapter of his first Epistle to the Corinthians, where he informs us that each has his proper gift from God,‡ and that the variety of graces leads to different states of observance; and subsequently he declares,§ that the unmarried woman, or the virgin, thinks of the things of the Lord, that she may be holy in body and in spirit; but she who is married, thinks of the world, and how she may please her husband. The knowledge of this doctrine has, from the beginning, been exhibited in the practice of those eminent saints, who, influenced by the grace of God, have adorned the church by their virtue. We behold them admirable models of perfection, both in the married state, and in the retirement of religion.

The duties of a Christian matron are of

* "6. What therefore God hath joined together, let no man put asunder. 7.—They say to Him: Why then did Moses command to give a bill of divorce, and to put away? 8. He saith to them: Moses, because of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so." (Matt xix.)

† "11. He said to them: All receive not this word but they to whom it is given. 12. For there are eunuchs who were born so from their mother's womb: and there are eunuchs who were made so by men: and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake; he that can receive it, let him receive it." (Matt. xix.)

‡ "For I would that all men were even as myself; but every one hath his proper gift from God; one after this manner, and another after that." (1 Corinth. vii. 7.)

§ "And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy in body and in spirit." (1 Corinth. vii. 34.)

as eminent utility to society and to religion, as their fulfilment is becoming and honourable to herself. Placed at the head of a family, to look after their wants, to supply their necessities, to provide for their comforts, to solace them in affliction, to sustain them, to soothe them, to heal them in sickness, to watch over the dispositions of her children, to train them to virtue, to lead them to knowledge, to educate them for the fulfilment of their duties upon earth, that they may become saints in heaven, to keep her household in order, to see that her servants be correct in their habits and diligent in their employments, to be the solace of her husband, the economist of his means, the unobtrusive instigator of his piety by the most unostentatious influence of her example,—this is her high and holy calling;* and one, the proper fulfilment of whose duties will leave her little time to range beyond the precincts of her family, to engage herself in the concerns of others, or to undertake extraordinary practices of devotion. Her mind is, therefore, necessarily and properly occupied with that little world by which she is surrounded, in the midst of which she moves, and in the administration of which she holds so responsible a place. She owes to her husband a reasonable affection, and it is part of her obligation to please him in everything which is not forbidden by the first duties which she owes to her God.

But when we look abroad through the world, when we examine into details, we are speedily convinced that, by reason of the imperfection of our nature, the temptations by which we are surrounded, and a variety of other causes, there is a great failure in the performance of duty by Christian matrons, as well as by other classes of society. The vicissitudes of life, and premature death, frequently also add to the evil. Thus we see poverty, destitution, helplessness, infirmity, and despondency exercising a widespread influence over the human family; education is either imperfectly bestowed, or is altogether neglected, and misery and vice have mighty sway.

From the view that I have already taken, it is clear that the first duty of the Christian matron is within her family—and that the occupations which should primarily engage her attention are so extensive and so important, as to give her little time for personal exertion to alleviate the sufferings of others. Well-ordered charity requires that she should do all that lies in her power to relieve their necessities,—but it first demands from her that her own household be not neglected. Our providential parent has regulated for this exigency by the diversity of his gifts. He calls some to that state in which they are not divided, where no extensive family duties press upon them; there is no individual whom they are bound specially to please, to whose comfort and gratification they are obliged to devote their principal attention. They are occupied in thinking of the things that belong to God, how they shall endeavour to turn his grace to the best account by corresponding fully therewith—aiming, in their spiritual improvement, to be perfect as their heavenly Father is perfect—manifesting their love for him by loving, for his sake, his creatures—and exhibiting the proof of that charity by devoting themselves to the service of those who have need of that succour which they may be able to bestow.

Nor have all whom God calls to this state exactly the same vocation, neither are

* "But she that is married, thinketh on the things of the world, how she may please her husband." (1 Corinth. vii. 34.)

"10. Who shall find a valiant woman? her price is as of things brought from afar off, and from the uttermost coasts. 11. The heart of her husband trusteth in her, and he shall have no need of spoils. 12. She will render to him good, and not evil, all the days of her life. 13. She hath sought wool and flax, and hath wrought by the counsel of her hands. 14. She is like the merchant's ship, she bringeth her bread from afar. 15. And she hath risen in the night, and given a provision to her household, and victuals to her maidens. 16. She hath considered a field, and bought it; with the fruit of her hands she hath planted a vineyard. 17. She hath girded her loins with strength, and hath strengthened her arm. 18. She hath tasted and seen that her traffic is good; her lamp shall not be put out in the night. 19. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. 20. She hath opened her hand to the needy, and stretched out her hands to the poor. 21. She shall not fear for her house in the cold of snow; for all her domestics are clothed with double garments. 22. She hath made for herself clothing of embroidery, fine linen and purple is her covering. 23. Her husband is honourable in the gates, when he sitteth among the senators of the land. 24. She made fine linen and sold it, and delivered a girdle to the Chanaanite. 25. Strength and beauty are her clothing, and she shall laugh in the latter day. 26. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. 27. She hath looked well to the paths of her house, and hath not eaten her bread idle. 28. Her children rose up and called her blessed; her husband, and he praised her. 29. Many daughters have gathered together riches; thou hast surpassed them all. 30. Favour is deceitful, and beauty is vain; the woman that feareth the Lord, she shall be praised. 31. Give her of the fruit of her hands; and let her works praise her in the gates." (Proverbs xxxi.)

their duties perfectly alike. With admirable wisdom he invites them to walk in various paths, so that, spreading themselves over the surface of an afflicted world, they may be differently employed in remedying its several wants. As, in forming the mystic body of his church, he diversified the gifts and the functions of its several members, that he might build up the aggregate in perfection, so did he diversify the objects and the duties of the several religious orders in that church,—whilst they are all united in the same faith, partaking of the same sacraments, obeying the same spiritual government, and are bound together in the one communion, yet they are variously employed to attain one great object. Some go forth to gather up, to cherish, and to protect the little orphan. Some devote themselves more to prayer and reflection on the word of God,—like the Thesbite on Carmel, or the precursor in the desert,—they love solitude and conversation with heaven. Some visit the abode of deserted poverty, to solace the afflicted, to cheer the desponding, to exhibit for those who pursue the even tenor of their way along this course in religious contentment, the entrance to beatitude, where the path of the cross terminates. Some devote themselves to the instruction of the poor, the despised, or those whom the world neglects,—knowing that the angels of those children see the face of their father who is in heaven, and that before him nothing is overlooked that is done for his sake, to aid one of those least ones, whose souls are created to his likeness, and are purchased by the blood of his Son. Some are found in the abode of disease, assuaging the rage of fever, cooling the parched tongue, sustaining the languid head, whispering consolation and hope, allaying the violence of pain, encouraging to fortitude and resignation under the chastising hand of that father, who tempers justice with mercy. Or, if the portal of death is in view, and must be entered, then is the source of the Christian's hope indicated, then is the wearied pilgrim sustained, and aided, and cherished, as the radiance of immortal life is pointed out distinct, though distant, beyond the intervening gloom. Some undertake the meritorious office of educating into respectability, utility, and sanctity those children, who, in after life, must become the most useful members of society, the most valuable citizens, the best bulwarks of the state,—they who contribute most to its wealth, and who enhance its respectability, the children of the industrious middle ranks of life; those in whom, generally speaking, are found most religion and morality, as they are most efficient for the public weal. Some are found in the recesses of the prison, some in the maniac's cell; some cultivate the sciences which elevate and improve, and some the arts which give to life its reasonable enjoyments. Some, too, feel the mighty importance of supplying the best, the most extended, and most polished education for those who are to move in the highest circles of society,—and who should adorn, by the improvement of the understanding, the cultivation of the taste, and the decorations of their station, those virtues which impart to their example a very powerful influence.

Thus, my dear child, are the vast majority of our separated brethren, without any fault of theirs, because of the want of opportunity for information, completely in error when they imagine that the members of our religious communities are useless burdens upon society; are idle, unemployed, or if occupied in the discharge of their duties, that their avocations are unprofitable to the world at large. In fact, none of its members contribute more than they do to the well-being of society, and their disengagement from the more immediate claims of nearer connexions or relatives, makes them peculiarly fitted to supply those wants, which could never be otherwise adequately met, and very seldom attempted, without previous injustice to their own charge, by those who had first to attend to family duties. Yet it is sometimes fashionable to repeat even what is notoriously untrue, merely because it has been previously said by others. In the case, however, of our southern states, there is generally a wrong impression upon the mind, because hitherto there did not exist in those regions an opportunity for its removal: descriptions of convents written for the purposes of party were read; the statements of those who ought to have information were implicitely relied upon: the current of conversation naturally ran in but one channel: every doubt was swept away; and what was palpably untrue, was universally admitted as unquestionable.

We have now, my dear child, arrived at this point. That the mode of life which you desire to embrace, is not only lawful in Christianity, but is useful to society. That it is not only sanctioned by the Saviour of the world, but that it has been by him recommended, not to all, but to several; that this recommendation has been followed up by St. Paul, not only by writing, but by example; that the recommendation was in like manner sustained by the example of that disciple whom Jesus specially loved, and to whose care, at his death, he com-

mended his virgin mother. It has also been sustained by numbers of the other apostles and first disciples of our holy religion; and these examples have been extensively followed by vast numbers of the best, the most learned, the most zealous, and most useful members of the church in every age and in every nation. It must, indeed, require a more than ordinary share of an unamiable quality which goes far beyond courage to attempt, in defiance of such a host of witnesses, the denial of your right, of your own free choice, to enter upon such a state, should you, after mature deliberation, trust to the powerful aid and the gracious promises of your Saviour for ability to discharge its duties.

Perhaps it will not be amiss to remark that although the individual who makes these observations, has always believed in the lawfulness of religious institutions, he was, during many years of his life, far from being aware of their utility. Peculiar circumstances, at an early age, exposed him to impressions which had their traces so deeply marked as not to have been easily nor speedily obliterated. The examination which he subsequently made was conducted much more under the influence of prejudice than of partiality; nor did he willingly yield to the force of evidence;—when he could no longer doubt, his assent was reluctant; when his conviction was declared, that declaration was but tardy; and when the general principle was fully admitted, his imagination figured to itself numerous exceptions; —until the reflection of years, and an extensive examination of varied details, brought him at length to see fully and fairly in a proper light that picture which had so frequently appeared to him, because of his wrong position, incongruous, distorted, and ill-arranged. To him, no demonstration is now more evident than it is—that religious institutions are as useful to society as they are ornamental to the church; that they are as valuable to religion as they are congenial to the spirit of Christianity; that whilst they lead the individuals who engage therein steadily forward to perfection, they bestow upon the faithful at large, the solid blessings of excellent example and the fruits of prayer.

Let the Christian matron be in the best disposition for engaging in practices of piety, let her love retirement, let her delight in prayer, let her feel a relish for the reading of the sacred Scriptures and other good books, and find her soul refreshed by meditating upon their contents. Still, the peculiar duties of her state will necessarily interrupt her devotion, and though she may, and frequently does much to attain a high degree in the science of the saints, still, to use the expression of the apostle, she is divided, whilst in the religious community, more time can be devoted to those important exercises, a high grade of piety can be maintained in the church, a more elevated standard of perfection can be preserved without the violation of any duty. Each individual in her proper place contributes to promote the glory of God—the perfection of religion, the necessary blessings to the human family, as well for the wants of time as for the enjoyments of eternity. It is for that God who searches the heart to give to each individual the merit and the reward for having corresponded to the peculiar grace of her own vocation; but the general result is, that by this distribution, the practice of elevated virtue is promoted, a holy emulation in the service of God is excited, and a most useful impulse is given to religious observance.

Should you determine to persevere in that choice to which this day you appear to declare your preference, you will do so as freely, after your mature reflection and ample opportunities of observation, as it is possible for any human being reasonably to expect, before deciding upon the course in which she will choose to move during the few years that are given to us upon this earth. It is said that they who embrace this state of life are generally forced to it, either by authority or by circumstances. Are you, my dear child, under such influence at present? Have you been under it hitherto? Need I inform you that independently of every other consideration, the genius of our free institutions holds its shield ready for your protection! The public officers of our state, the laws of our land, the spirit of our people, are ready at the least indication from you, to interpose between you and such necessity. Were they all to desert you, there would be found in the members of our own church, the vindicators of your freedom, the protectors of your helplessness. I speak not of the solemn obligations which our holy religion has specially and distinctly imposed upon me on the day of my own consecration, to observe, to maintain, and to enforce those canons, which secure to you, my protection against any undue influence, against any tampering with, not only your own free determination upon this occasion, or that of a religious profession, but which makes it my official duty, for the proper discharge of which I am, at the peril of my soul, answerable to your God and to my God, that I shall be fully satisfied, that your agency is the result of your own anxious desire after due information, and full opportunity for

reflection. You have already manifested to me this desire, you have more than once besought in private, that which you now appear in this sanctuary publicly to demand before this respectable assembly, before those ministers of the church, before God's holy altar, in the face of the court of heaven.

You appear before us in that dress which your station in society, your education, your property, and your previous habits entitle you to wear. For the purposes of society, religion tolerates a becoming decoration for lawful purposes, you lawfully bring it into the sanctuary itself; should you remain abroad, occupied in the ordinary concerns of life, its use on proper occasions is fully recognised. Should you voluntarily, for the sake of Jesus Christ, lay it aside and be content with plainer raiment, and divest yourself of worldly superfluities, as of that array, you contract thereby no obligation of permanently remaining in an establishment into which you declare you desire to enter at present, only for the purpose of examining and preparing yourself to discharge its duties permanently, should you and the community, and the bishop of the diocess, be jointly of opinion after two years from this day, that God calls you to serve him in that state.

You are aware, my dear child, that your own determination will not be sufficient, without their consent. Because they may observe that, however desirous you might be of entering permanently, as a member of their community, you may not possess the suitable qualities, and in such a case, neither your desire, nor the bishop's direction, could compel them to receive you. Where persons are to be associated for life in the same family, it would be unjust that regard should be had to the desire of one not yet permanently aggregated to their number, without the full and free consent of those who have bound themselves to permanent residence. It might also be discovered that the person desiring admission, expressed a wish rather the result of what she could not easily avoid, than of what she earnestly desired: and in such a case it would be the duty of the community to protect the delicacy of the applicant, and its own respectability and happiness, by declining to accede. Thus, should you, this community and the bishop jointly determine, after the lapse of two more years, upon your making vows, it is clear, that they must be made freely and with due deliberation. Yet this is not all. Should you, within a reasonable time after the pronouncing of those vows, exhibit sufficient proof to the bishop of the diocess, that at the time itself you suffered under an undue influence, the operation of which you could neither disclose nor prevent, and that you were not as free in your agency as you appeared to be, it would be his duty to declare those vows null, and to restore you to that liberty, of which you had been so wickedly deprived. Is this then, my dear child, that tyranny, that oppression, that cruelty, which is so finely depicted in so many an artfully wrought tale?

Have you been forced, by other circumstances, to seek in this community for an asylum from the unkindness of the world? I am aware, and so are you, that a very general impression exists amongst those who know little of convents, that it is from such motives the application for admittance is generally made. There is nothing peculiar in your case, and however it may seem strange to you that I should exhibit your history, you will allow me to develope it. Left at a very early period of childhood, with a brother and sister, as orphans, but not friendless, nor unprotected, nor destitute; —a fond father, dying upon a foreign station of public service, confided his children and their property to the honour of a gallant brother officer—your guardian was not, nor is he a member of that church to which you and I belong. He generously undertook a charge which he faithfully fulfilled.—At a convenient opportunity, he placed you for the purposes of education in the house where your mother had been taught, to be instructed in the religion of your parents; you are seated between those ladies, from whom you imbibed the lessons of science and of virtue: you were watched over by those who, having been either the teachers or the companions of your parent, continued in that establishment in which some of her happiest days were spent; you were in the vicinity of numerous relatives of your father, upon the spot where they had been so long and so respectfully known.—You were occasionally visited by your guardian, you were also a guest in his family,—you found your brother growing up to manhood, to science, and to independence.—You had your education completed, you had a property still in reserve, you expressed your own desire at an early period to embrace, if you would be permitted, that institution to which you seek a way to be opened to you to-day. You had no repulse in the world, you had no disappointment, you had no affliction. It was thought that perhaps in the ardour of attachment, in the confidence of youth you might mistake a love for your teachers for an inspiration from heaven, that you might misconstrue a desire to avoid separation from them for a preference to

entering a monastic order. You were separated from them for a considerable time; an ocean rolled between you and those to whom you communicated your wishes. It was left to new scenes, to other associations, to time, and to distance, to prove the nature of your vocation. You heard in France that they by whom you are surrounded were about to leave Ireland, and to come hither; you preferred coming also upon this mission, to entering any other house of the order,—you immediately began your journey,—you requested to be allowed to accompany them:—you obtained the consent of him who had been to you as a father.—Could it then be said, my dear child, that you acted from the constraint of either persons, or of circumstances, in seeking that mode of life which you appear likely finally to select?

Fourteen years of observation gave you ample opportunity to see and to know the character, the disposition, the endurances and happiness of the members of that community under whose care you received your education. When you presented yourself to me, I need not remind you of my statement, that before I could consent to your being a companion of our voyage, I thought it due to yourself, to your guardian, and to me, that I should especially receive his formal consent. And his answer to my application was in keeping with his previous conduct.—It stated that you had had ample opportunity of clearly observing, and of fully deciding according to the principles of the religion of your parents, which was also your own; that from his knowledge of you, he was certain, that choice and that decision would be properly made. He was kind enough to add, that from what he had learned regarding the prelate under whose care you desired to be placed, as well as from his station in the church, he believed that he best complied with the request of a dying friend, and fulfilled his trust, in requesting that henceforth you might be considered a portion of my care: and that he would be ready, at the proper moment, to exhibit, and to settle up the accounts of the property left to his management.—I trust also, that after upwards of fourteen years' opportunity for observing my conduct, whatever may be my faults, and they are not few,—whatever my imperfections, and I know them to be many,—I can, at all events, stand calmly before my fellow-citizens, and declare that, even leaving my paramount obligations, as a bishop, to protect your liberty, out of view—no one of the respectable congregation that surrounds us, would for a moment suspect me capable as a man, of being insensible to the obligation under which I lie, of preventing any interference with your fullest freedom in the important choice of your state of life. It is then, under such circumstances you come forward this day, publicly to demand, that which you have previously sought, and which it was agreed you should receive—the habit of this order. It cannot then be said that either the bigotry or the interest of your guardian, urged you to the decision you have made,—I then ask you,—can it be said that you are constrained?

And, my dear child, if it be your desire to enter this order, and if there be no reasonable obstacle, why should you not have equal liberty to follow your vocation as any other respectable lady shall have to make a different choice? Is it the proper exhibition of equal liberty, that her wishes shall be complied with, and that yours shall be rejected? Should not similar protection be afforded to each?

I am aware that it is said and printed, for I have heard and I have read the observations, that when under the influence of its ardent feeling and vivid imagination, the youthful mind devotes itself to a monastic observance, however free the individual may be at the time, she has subsequently abundant occasion for repentance, and that when the novelty has worn away, a long life of bitter disappointment follows, unless the victim is relieved by death. I might leave to your own experience to estimate the character of this assertion. But I will add, that he who addresses you has had ample opportunities upon many a shore, and in many a monastery, of seeing and conversing with all their inmates, and that he must be peculiarly ill qualified for discerning the symptoms of mental suffering, if he has ever met with one to whom the observation would correctly apply. He can only testify to what he has seen and known. He has had also similar testimony from others:—and the result to which he has arrived, is, that if such instances do occur, they are very rarely met with, and that not one ever came under his own observation.

But how often, in what is called a state of freedom, has he found himself differently circumstanced. When called upon to perform his duty in the celebration of marriage, it is true he is bound to refuse the aid of his ministry, where he is assured that there is not a sufficient consent:—yet it is not his province to inquire into the reluctance with which that consent is given, nor into the process by which it has been procured. And should he presume to interfere with the transactions of families or of individuals for such a purpose, they who now cry out

against the facilities afforded for entering into religious engagements, would be first to inveigh against what they would style an inquisitorial despotism. Is all their sympathy then to be wasted upon the victim, which their imagination fancies to be immolated at the monastic shrine? And have they no tears to shed over those whom continued evidence exhibits otherwise devoted by avarice, by ambition, and by other passions? Have they no compassion for those who, forced by a variety of authorities or powers, are compelled, in contracting marriage, to sacrifice their own long-cherished and reasonable preferences to the caprice or to the calculations of another? Believe me, my child, when I assure you, that few moments of a ministry, extending through upwards of a quarter of a century, have been more painful to me, than when all around was gaiety, every face appeared beaming with joy, and she who gave her assent to the contract, forced [herself into a seeming] harmony with the circumstances; but I knew, I saw, I had previously suspected, and her own lips subsequently added their confirmation, that with a lacerated heart she yielded where she was unable to control. Many a trial of this description have I had to endure; and yet she is said to be free,—and you are said to be forced! In her case I had no discretion. In yours, and in all similar cases, I have not only a discretion, but an obligation to examine and to investigate, for the purpose of ascertaining the object, the motive, and the history of your desire to undertake a religious obligation, and you need not be informed that it is my duty to refuse my consent, should I have any reasonable doubt not only of your freedom, but of your anxious wish, from motives acceptable to heaven, to embrace the institute; and should I, without such a conviction on my mind, proceed, or permit others to proceed to the ceremony, I would violate the solemn obligation to which I pledged myself at the foot of the altar, on the day of my consecration. I proclaim it from this sacred place, I assert it as I shall answer for the assertion before the tribunal of the Most High, that neither my own feelings of propriety, nor my sense of justice, nor the canons of the church, would permit the engagement in religious obligations, on the part of the postulants or of novices, with merely that quantity of liberty which suffices for engagement in the married state; and that frequently have I given my ministry at marriages, where there existed an interference with the freedom of the female, which I would no more sanction in a religious profession, than I would rush to that tabernacle, and profane its contents. Let then the deluded simpleton, whose kindness of heart is manifested by the tears which she sheds over the highly wrought tale of the novelist, spare her sympathy. They who are permitted to enter upon this state, make their choice after full deliberation and having given full evidence of their freedom being equally perfect as is their knowledge of the obligations which they propose to undertake. You have given this evidence—allow me then, in the presence of this assembly, my dear child, to ask, "Are you forced?"

Have you acted wisely in making the selection? If you have reason to believe that God has called you to serve him in this state, your choice must necessarily have been wise. All do not take this word, but they to whom it is given. Wisdom consists in proposing to ourselves a good end, and in selecting the means proper for its attainment. The great end of our creation is that also of our redemption; you propose to yourself the attainment of eternal happiness through the merits of our Lord Jesus Christ. You seek for your felicity in the kingdom of heaven; you hear the Saviour himself declare that some persons select a state of disengagement for the sake of that kingdom; you hear his apostle recommending it in preference to a state in which the affections and the attentions must necessarily be divided. However, in passing through this vale of trial and of tears, there are many legitimate sources of transitory happiness, of which it is permitted we should taste, provided we be not by them drawn aside from the pursuit of the great object which we should always have in view:—for what will it profit a man to gain the whole world, and to lose his own soul? Yet in that choice which you seem inclined to make, you preclude yourself from many of those enjoyments. This is the point fit for your deliberate examination. I would say that if you find your heart strongly drawn to them; if you feel considerable reluctance at the prospect of their abandonment; if you think it likely that you would, at a future period, regret their loss, you ought not only to hesitate, but to examine more maturely before you proceed. But if your heart seeks for other enjoyments, peculiar to that state to which you aspire, if in that, you contemplate sources of satisfaction which do not send their streams abroad, if in them you observe the occasion of being enabled to serve God and his creatures with an undivided heart, you are likely to secure to yourself that treasure which you seek in heaven, together with as much happiness during your journey to the portal of the

omb, as generally falls to the share of the children of Adam.

He who addresses you has had ample opportunity of observing in the various classes of society, under diversified circumstances of public and of private influence, the true state of human enjoyments and endurance. He has known them from the palace of the monarch to the hut of the Indian, and to the convict's dungeon. In the new world and in the old, he has endeavoured to study the book of life. From the peculiarities of his station and of his circumstances, he has enjoyed the confidence of numbers in all the gradations which intervene between their extremes, and even in the extremes themselves. How differently has the same individual often been exhibited to him by the confidence of unreserved communication, seeking for consolation or for advice, from what that being appeared to the admiring, or to the envious, or to the contemning beholder! The mother of a family has her moments of enjoyment and her day's pain; she has gratifications and blessings which repay for years of toil and of solicitude. She has happiness and misery,—and such is the uniform lot of the daughters of Eve. The tenor of a religious life is more even, still it has its endurances and its happiness. She who enters upon it lifts her eye to heaven, but yet she walks upon the earth, she must eat of its bread of affliction, she must drink of its cup of bitterness; but as she is more moderate in partaking of its fruits, so she feels the less of their effects. As her attention is almost exclusively directed to eternal concerns, she is but little affected by transitory disappointments, and whilst she is faithful to her vocation, she is filled with the hope of attaining that beatitude which she endeavours to secure, by obeying the precepts and endeavouring to follow the counsels of that Gospel which she has made the rule of her life. I would, therefore, unhesitatingly say, that whilst Martha is occupied and troubled with many cares, even though it be for the service of Jesus, you, my dear child, like Mary, have chosen the better part.

The special institute into which you desire to enter, is one in which besides the three vows common to all religious orders, that is, of poverty, of chastity, and of obedience, a fourth is made by those professing therein, of dedicating themselves to the instruction of female children. As the nature of those vows and their object are too generally misunderstood, allow me to dwell briefly upon their explanation for the information of those respectable friends who surround us.

The obligation of this poverty will, perhaps, be better understood by our friends, when I describe it as a voluntary cession of all private rights in order to create a common fund for the general use:—like that of the first Christians, of whom it is recorded in the Acts of the Apostles, that they sold all their possessions and lived in common. The object is the attainment of that perfect equality which, levelling whatever distinctions might have existed between their previous stations in society, makes them in religion sisters upon an equal footing; so that there shall be no distinction of wealth or of title, of family, or of connexion; no jealousy because of one enjoying an exemption or a privilege, or being able to procure any convenience or delicacy for herself, or to bestow it upon another. Their food, their apparel, their apartments, their attendants, shall be all provided for equally out of their common fund; and this shall be administered under their joint control. Does one of the titled daughters of a court bring with her wealth to enlarge, to improve, to embellish the monastery, and the daughter of a subject at the same time enter with that dowry which is barely sufficient to secure her support, neither the title nor the fortune shall secure for the former any precedence or privilege over the latter. The spirit of poverty is that of equality; the spirit of equality destroys jealousy, produces peace, charity, contentment, and industry.

Another and a higher object is that disengagement of the heart from the things of this world, which enables the poor in spirit to see God as the only object of their ambition. Little, my dear child, is necessary for us between the cradle and the grave; the Saviour pointed out all, when he told us to be content with food and raiment. And in food, you seek only a sufficiency of that which by its simplicity and soundness, whilst it supplies your wants, neither ministers to the sensuality of the palate, nor is deleterious to the constitution. In her attire, the married woman is bound to conform to the reasonable wishes of her husband, and so far as modesty and prudence will permit, she should avoid deviating, by any singularity, from the established usage of that class of society to which she belongs. In her, a well regulated costliness, a becoming decoration, the maintenance of an appearance suited to her place, are rather duties than transgressions; but for you, who profess a desire to embrace religious poverty, those decorations, however befitting that station into which you have a right to be admitted if you enter society, are altogether unsuited. It is therefor that you will lay them aside, and assume a garb more con-

formable to the place which you desire to occupy—a garb in which you will find abundant provision for your wants, but nothing to minister to vanity, or to create an useless expenditure.

Thus, whilst all that is desirable is secured by the voluntary renunciation which the individuals are required to make previous to admission into this community, abundant provision is secured for the supply of those wants to which all are liable, by holding for the general purposes a sufficient fund, to be administered upon fixed principles by the proper officers, under the general direction. And should there be found a surplus created either by the original means or the subsequent industry of the community, they are capable of applying it to the purposes of religion, of humanity, of charity, or of science. Thus, be the abundance what it may, the individual is bound by the renunciation which she has made, to desire for herself only what is necessary, plainly, but sufficiently to meet her necessities. She uses the things of this world as if she used them not; she seeks by the discharge of her duties to lay up for herself a treasure which neither rust nor moth can consume, nor thieves dig through and steal; and her undivided heart is where her treasure is committed to the charge of a God, who is so faithful to his word that though the heavens and the earth should pass away, that word will not fail. The spirit of her poverty is, then, moderation in the use of what is necessary, and a detachment of heart even from what she is permitted to use. Her poverty is as far from being sordid, as her humility is from being abject or mean.

I have heretofore dwelt sufficiently upon the object of the vow of chastity, which is calculated to withdraw the heart from an overweening affection to persons, as the vow of poverty is to protect it from an attachment to things. But as it is from the heart good and evil proceed, the great duty of her who enters upon this obligation is to purify the stream of her love at its source, and by habitually regarding Jesus Christ as the spouse of her soul, endeavour by the perfection of her spirit, equally as by her external purity, to make herself acceptable to him, by making him the centre of her affection, and the object of her devotion. Let her cleanse her soul by contrition from the soil of sin, let her procure from the Holy Ghost those precious ornaments of virtue which she knows to be highly pleasing to him in whose eyes she seeks to appear beautiful, and thus, whilst the observance of this duty destroys the ties that would bind her to earth, it will better fit her for the service of him whom she desires to enjoy in heaven.

The vow of obedience, it is said, enslaves the unfortunate victim, by subjecting her to the caprice of her superior; nor are they who make the assertion sparing in their exemplification of the tantalizing effects of this subjection. You are sufficiently aware of the folly and the falsehood of these exhibitions. Without order no family can have peace, no community can exist without subordination, no society can be preserved without discipline, and when it is judiciously established, its strict enforcement is the greatest blessing to the individuals, as it is the foundation of prosperity for the community; the cause of peace, of harmony, of affection, and of co-operation amongst the members. This truth of general application is particularly obvious in regard to religious communities. Where authority is rightfully established for the general welfare, there is no greater virtue than implicit obedience to its just commands, and in the precision of this obedience as to the mode of execution, and its promptness as to time, will be found the guarantee of those advantages which accrue to the individual and to the body.

The spirit of that obedience which the Gospel inculcates destroys that pride which is the great root of iniquity; it produces that humility which the Saviour invites us to learn of him, and without which we cannot expect his aid, or his countenance; in a particular manner it subdues that delusive and fallacious arrogance which is by the world styled an independence of mind, but which is altogether incompatible with that charity which the apostle describes.*

They, however, who describe the government of the Ursuline order as a despotism, are necessarily ignorant of either the meaning of the word, or of the administration of the institute. The superior must indeed be obeyed, respectfully, cheerfully, promptly, and with precision; not from fear, but from principle; however, in issuing her orders she must be obedient herself. She governs not by caprice, but according to the provisions of a written rule, and her authority is defined by the enactments of a written constitution, and copies of this constitution and of those rules are in the possession of the members of the community: it is part of their obligation to study them and to be intimately acquainted with their letter and their spirit; and their obedience is vowed to the observance of what they have thus precisely unfolded to their contemplation long before they are permitted to undertake

* 1 Cor. xiii. 4, 5, 6, 7, 8.

the bond; their obedience is required to the authorities duly constituted under these documents, and with whose mode of practical administration they are well acquainted; because they must have lived under that administration for years previously to being admitted to pledge their promise. The exercise of this authority is also subjected to the control of a clergyman, in whose selection those who are governed have a principle share; and one of the most pressing duties of the bishop is to make visitations for the purpose of seeing that the laws of the society are properly observed. If this be a despotism, our definitions of the word have been hitherto, I apprehend, quite erroneous.

Nor are those rules vague, indistinct, and liable to such a construction as would leave the letter seemingly untouched, whilst the whole spirit had been deserted. Fourteen hundred years have elapsed since St. Augustine, the great Bishop of Hippo, penned that rule, which to-day forms the basis of the Ursùline observances. And during that long period a variety of questions have arisen which procured decisions and explanations from authorized tribunals free from the influence of self interest, or of party spirit,—not made in the moments of excitement nor by the management of those who originated the discussions. Reduced to practice in several nations, during centuries, under varied circumstances, they exhibit the characters of accuracy and of permanence. The provisions of the constitution, written several centuries later, are equally defined and similarly tested. If obedience to such a government be slavery, then what shall I call our civil subordination? The objects to be attained, the means by which they are to be secured, the officers who are to govern, the duties and the authorities of each are all distinctly, precisely, and accurately known, as are also the duties to be performed by the several members of the community; but the will of each individual must submit to that of the body at large, expressed by its proper organ, the superior or other officer, in order that the general good might be attained; and the advantage of each individual is secured by the prosperity of the whole; and the obedience which is given in submission to the will of God, tends to the sanctification of her who makes the sacrifice.

Permit me also to remark that this constitution embodies the essential principles of well-regulated republicanism. The superior and other principal officers are elected by the free suffrages of those whom they are to govern:—in this election, one who would directly or indirectly seek for an office, is disqualified from serving: canvassing is a crime, cabal or intrigue or influence would be the most atrocious enormity; to seek in any manner the discovery of how an individual voted at the ballot-box, would be as unpardonable as it would be useless; for if the vote should be discovered to show therefor a kindness, or a want of courtesy, (there are no favours to be conferred nor punishments to be inflicted,) would not only be abhorrent to the spirit of the community, but highly censurable according to its law. This is the conservative principle of freedom, and without such a spirit and such precautions, no true liberty can exist. The terms of office are limited; at the end of her term the superior descends from her place; she is personally accountable for her administration, though whilst it continued, the assent of her council chosen by the community was necessary for the validity of many of her acts. There is a rotation in office:—she is not indefinitely re-elegible: when certain periods arrive she must retire to the midst of her sisters, and obey where she has directed. This is her greatest relief, because her office brings to her only more care, more responsibility, and more labour. If a community then are under a capricious despotism it must be found, not in the Ursuline order, nor in any other with which I am acquainted. How needless then, my dear child, is that expression of sympathy which escapes from the deluded and tender hearted beings who lay down the work of fiction to weep over the misfortunes to which you are subjected by your obedience! Alas! I would ask those who have studied the book of daily life, whether it would not be more easy to find amongst those who are said to preserve their freedom, some victims more worthy of compassion?

The special object of that order, into which you desire admission, is the education of female youth. Particularly devoted to training in science, virtue, and the accomplishments that befit your sex and their station, those who are likely to move in the front of society, and to exercise an influence over their numerous families and servants: it will be for you, should you be admitted, to continue unremittingly assiduous in acquiring for yourself that which you must impart to others. Religion sanctifies the elegancies and the refinements of life, by guarding them against the blandishments of vice and habituating them to an alliance with virtue. To day it would be easy to point out some of the ladies most conspicuous for what the world admires in their sex and station, dignified but unobtrusive leaders

in the way of Christian perfection; persuasive advocates of the cause of holiness; beings who show that even where they are in a great measure exposed to the contagion of the world, yet by the aid of heaven they can purify the atmosphere by which they are surrounded, and by the power of winning example lead numbers who had determined to rest upon the enjoyments of earth, to exert themselves for obtaining more lasting and purer happiness and better glory. In every age such has been the case. The refinements of society, the accomplishments of a lady, are far from being necessarily allied to that spirit of the world which is censured by the Gospel. That spirit may predominate in a hovel; it may rage in rags. An elevated station is one lawful, but it is dangerous, and therefore it is the more necessary to have it well protected. This is the charitable object of that society in which you have been trained up, and in which you seek to dedicate yourself to the service of your God.

Its object is not proselytism; it openly proclaims its principles, its practice is perfectly in keeping with them. It asks no person to commit a child to its charge, but it is not free to decline receiving those to whose improvements it has devoted its service. It contemplates receiving no child who is not to be instructed in religion equally as in worldly science, and it would consider the principal part of its duty neglected were it to omit that instruction. It proclaims that the Saviour of the world did not establish contradictory creeds, but that he sent forth his Apostles to spread to every nation and to perpetuate through every age that religion which the members of this community profess. It knows no other, it has no connexion with any other, it can teach no other. Should a sufficient number of children to be thus educated, a number fitted for the instruction here bestowed, and sufficiently numerous to engross the attention of the community, offer themselves to its care, there is no choice left; they must devote their time exclusively to this charge. Should they however not have sufficient applications of this description, they feel it to be their duty rather to fulfil a portion of their obligations than to omit the whole. To them it would be a matter of regret to feel themselves precluded from giving religious instruction to any one placed under their care; but if the natural guardian of that child will positively prohibit its communication, the responsibility for their silence no longer rests upon the members of the community; they will feel themselves bound by every principle of honour and of good faith to abstain from what they will have been prohibited to undertake, and they believe the bonds of conscience and of true honour and good faith to be identical. They will not decline doing a partial good because they cannot do all that they would. They invite no one, they depend not for their support upon any income which may be derived from the services they may render. They are ready upon the principles here exhibited, to fulfil the duties which they have undertaken; but they neither solicit nor invite. To unite your efforts with theirs in this most meritorious occupation; to devote to prayer, to the reading of the holy Scriptures and of other approved books, to meditate upon the law of the Lord, and to make it the rule of your conduct and at the proper time, to be occupied in those other duties:—this is your desire and should you be admitted, this will be your obligation.

But I have detained you too long; it is time that these observations should be brought to a conclusion. I shall only remark upon the ceremony, that its object is not to create any bond upon you, nor to make it less easy or less delicate for you to retire, after having received the habit of the order, than it was before. You sought not a public exhibition of your desire to be associated with this sisterhood, neither do you decline it: but the full extent of that expression goes no farther than to declare that such is your present earnest wish, which you may yet find good reason to retract; and should you, upon due reflection, be persuaded that you are not called to this state of life, or that you will find more happiness outside the precincts of the convent, it would be your duty to retire; nor would your standing in the communion of the church, nor your respectability in society, be even indirectly impaired by such a change of purpose properly carried into execution. To-day, therefore, you seek to be admitted as a novice: two whole years must elapse from that admission, before you can be permitted to make any vow of the order, be your own desire as ardent as possible, and the disposition of the community as favourable as can be imagined. You have besought that in private, which you present yourself now openly to demand. That light which I have placed in your hand, is an emblem of the edification which you are expected to give. The change of your vesture shows your desire to renounce the world, and to essay how far you may be able to fulfil the duties of the cloister. You blend therein the active duties of charity, with the occupations of a contemplative. You this day lie prostrate before the altar, to

beseech in earnest supplications of humility, the aid of the Holy Ghost to fortify you by the effusions of divine grace for the practice of virtue and fidelity to the God of your affections. We too, my dear child, will unite with you in beseeching the father of mercies, the God of all consolation, the bestower of every good gift, to pour forth abundantly upon you, this day, his choicest blessings. Amongst the friends by whom we are surounded, there are numbers who differ from us in religious belief; who may not approve of the choice that you make—who do not perhaps agree with me in all the principles that I have adduced, nor coincide in approving the conclusions that I have drawn; but I know them sufficiently to say, that amongst them many an aspiration will also be sent forth, praying for a blessing upon you, whilst they who are united with us in faith, will, as our ceremonial proceeds, unite in our joint petition, that your father who from his high throne this day regards you as his child, may strengthen you for the discharge of the duties that you undertake, may fill your mind with that knowledge which you seek, may direct you in that path in which he calls you to walk, may decorate you with every virtue that becomes your state, may fill your soul with that peace which the world cannot give, may lead you to perfection upon earth, and bring you to the enjoyment of his glory in the realms of eternal day.

CEREMONY OF RECEPTION, OR CLOTHING.

ALL the nuns being assembled in the front choir, clad in their choir-mantles, each bearing in her hand a lighted taper, the lady who is to take the habit places herself between the superioress and her assistant, and kneels to ask the blessing of the superioress, and the religious name which she intends to bear henceforth. Meanwhile, the sacristan opens the choir-grate, and returns to the choir. The superioress then gives the signal, and immediately the chauntress commences the hymn, *O gloriosa Virginum*, which all continue. At the same time, the cross-bearer and the versiculars enter the choir, after them the novices and professed nuns, according to their rank, two and two, making a genuflection in the middle of the choir, and ranging themselves in the back seats; the elders near the grate. The cross-bearer with the versiculars having approached the grate, remain a short time: she then places the cross on the step of the grate, and all three retire to their places. The superioress enters last, holding the right hand of the postulant, who is accompanied on the other side by the mother-assistant. When they approach the grate, the postulant makes a low courtesy before the blessed sacrament, and kneels with her hands joined.

HYMNUS.

O gloriosa virginum,
Sublimis inter sidera,
Qui te creavit parvulum,
Lactente nutris ubere.

Quod Eva tristis abstulit,
Tu reddis almo germine:
Intrent ut astra flebiles,
Cæli recludis cardines.

Tu regis alti janua,
Et aula lucis fulgida:
Vitam datam per virginem,
Gentes redemptæ plaudite.

Jesu, tibi sit gloria,
Qui natus es de virgine;
Cum Patre, et almo Spiritu,
In sempiterna sæcula.
Amen.

HYMN.

O Mary! whilst thy maker blest,
Is nourished at thy virgin breast,
Such glory shines, that stars less bright
Behold thy face, and lose their light.

The loss that man in Eve deplores,
Thy fruitful womb in Christ restores,
And makes the way to heaven free,
For them that mourn, to follow thee.

By thee the heavenly gates display,
And show the light of endless day:
Sing, ransom'd nations, sing and own
Your ransom was a virgin's son.

May age to age for ever sing,
The virgin's son and angel's king,
And praise with the celestial host,
The Father, Son, and Holy Ghost.
Amen.

If this hymn do not suffice during the entrance of the nuns, the two middle verses will be repeated; the last is not to be sung, until they are all in their places, that they may bow while it is repeating.

V. Ora pro ea sancta Dei genitrix. (*Paschal time add* Alleluia.)
V. Pray for her, O holy mother of God.

R. Ut digna efficiatur promissionibus Christi. (Alle.)

R. That she may be made worthy of the promises of Christ.

For a plural number, the proper change is made.

The celebrant being come to the altar with his assistants, says the following prayers, during which the choir turns towards the grate.

TRANSLATION.

Let us pray.

O God, who hast wonderfully raised up in thy church, under the patronage of the glorious Virgin Mary, mother of thy only begotten son, the humble order which thou hast chosen, and hast eminently adorned it with the name of the blessed URSULA, virgin and martyr, mercifully grant that, as we devoutly honour her memory on earth, we may deserve to be strengthened by her assistance here, and to enjoy everlasting happiness hereafter, through the same Jesus Christ our Lord. Amen.

The prayer being finished, the celebrant blesses the candle which is prepared on the altar, saying:

V. Our help is in the name of the Lord.

R. Who made the heavens and the earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O Lord Jesus Christ, son of the living God, we humbly beseech thee, bless this candle, infuse into it by the virtue of thy holy cross, thy heavenly benediction, who hast granted it to mankind to dispel darkness, and may it receive such a blessing by the sign of the holy cross, that in whatever places it shall be lighted or placed, the princes of darkness, with all their powers, may depart, and tremble, and fly dismayed from those habitations, and never more presume to trouble those who serve the Almighty God, who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. R. Amen.

The celebrant then incenses the candle, and sprinkles it with holy water, after which he approaches the grate with his assistants, and presents it lighted to the postulant, who receives it kneeling on the step of the grate, where she remains until the following prayer is ended by, Amen.

Receive, dearly beloved daughter, this corporal light, as an emblem of the inward light, to dispel all the darkness of ignorance or error: that being illuminated with the light of divine wisdom, with the fervour of the Holy Ghost, thou mayest deserve to be eternally united with Jesus Christ, the spouse of the church, who liveth and reigneth with God the Father, in the unity of God the Holy Ghost, world without end. R. Amen.

The sermon follows, during which the nuns and the postulant sit down.

After the sermon, the superioress raises the postulant from her seat, and, with the assistant, conducts her to the grate, where the celebrant proposes the following questions, during which the choir turns to the altar:

Q. My child, what do you demand?

A. The mercy of God, the holy habit of religion, the charity of the order, and the society of the mother and sisters.

Q. Is it with your free will and consent you demand the habit of religion?

A. Yes, my reverend father, (right reverend, *in case a bishop officiates.*)

Turning to the superioress, he says:

Reverend mother, have you inquired into the other points necessary to be known, for those who enter into religion, and are you fully satisfied?

A. Yes, reverend father.

Q. My dear child, have you a firm intention to persevere in religion to the end of your life; and do you think you have sufficient strength to bear constantly the sweet yoke of our Lord Jesus Christ, for the love and fear of God alone?

A. Relying on the mercy of God, and on the prayers of the mother and sisters, I hope to be able to do so.

Then making a courtesy, she kneels down. The celebrant rising, says:

Quod Deus in te incœpit, ipse perficiat.

R. Amen.

The celebrant: Exuat te Dominus veterem hominem cum actibus suis.

Amen.

What God has commenced in you, may he himself make perfect.

The postulant replies: Amen.

May the Lord banish from you the old man with his works.

The postulant: Amen.

She then rises, courtesies to the celebrant, and retires, accompanied by the superioress, the assistant, and others, if necessary, to the place appointed to change her secular dress for the religious habit. Her hair is not to be cut off until after her profession.

Immediately the chauntress entones the psalm, *In exitu Israel;* which the choirs sing alternately.

PSALMUS CXIII.

In exitu Israel de Ægypto: * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi mare, quod fugisti: * et tu Jordanis, quia conversus es retrorsum?

Montes exultastis sicut arietes: * et colles sicut agni ovium.

A facie Domini mota est terra: * a facie Dei Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant Gentes; ubi est Deus eorum?

Deus autem noster in cœlo: * omnia quæcumque voluit, fecit.

Simulacra gentium argentum et aurum, * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent, et non odorabunt.

Manus habent, et non palpabunt; pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum, et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est.

Qui timent Dominum speraverunt in Domino; * adjutor eorum et protector eorum est.

Dominus memor fuit nostri; et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos; * super vos, et super filios vestros.

Benedicti vos a Domino, * qui fecit cœlum et terram.

Cœlum cœli Domini; * terram autem dedit filiis hominum.

Non mortui laudabunt te Domine, * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino, * ex hoc nunc et usque in sæculum.

Gloria Patri, etc.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hill into fountains of water.

Not to us, O Lord: not to us; but to thy name give glory.

For thy mercy, and for thy truth's sake: lest the Gentiles should say, Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the gentiles are silver and gold: the works of the hands of men.

They have mouths and speak not; they have eyes and see not.

They have ears and hear not; they have noses and smell not.

They have hands and feel not; they have feet and walk not; neither shall they cry out through their throat.

Let those that make them become like unto them; and all such as trust in them.

The house of Israel hath hoped in the Lord; he is their helper and their protector.

The house of Aaron hath hoped in the Lord; he is their helper and their protector.

They that fear the Lord, have hoped in the Lord; He is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel; He hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heavens is the Lord's, but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord; from this time, now, and for ever.

Glory be to the Father, &c.

PSALM CXIII.

When Israel went out of Egypt: the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw, and fled: Jordan was turned back.

The mountains skipped like rams, and the hills like the lambs of the flock.

If this psalm be concluded before the return of the Postulant, *Conserva me.* Ps. xv. *Quam dilecta,* Ps. xxxiii. *Lætatus sum in his,* or any of the other gradual psalms may be added.

After the postulant leaves the choir, the bench upon which her robe and outside dress had been previously placed, is brought by the sacristan to the grate, that they may be blessed by the celebrant, in a low voice, as follows:

V. The Lord be with you. R. And with thy spirit.

TRANSLATION.

Let us Pray.

O God, most faithful promiser, and never-failing bestower, of everlasting benefits, who hast promised thy faithful the garment of salvation, and the raiment of endless bliss, we humbly implore thy clemency, that thou wouldst bless these garments, the emblem of lowliness of heart, and of contempt of the world, in which thy servant is to be arrayed, in conformity with her pious purpose, that by thy protection she may keep the habit of holy charity which she takes upon her, by thy inspiration, and that thou wouldst cause her whom thou clothest in the garments of this pious profession, to be arrayed in a happy immortality, through our Lord Jesus Christ thy son, who with thee liveth and reigneth in the unity of the Holy Ghost, one God, world without end. Amen.

Let us pray.

O Lord God, the giver of salutary virtues, who plenteously pourest blessings on us all, vouchsafe, we earnestly beseech thee, to bless and sanctify these garments, which thy servant desireth to put on, as a mark of her reception, that she may be known among all other women, to be dedicated to thee, through Christ our Lord. Amen.

Let us pray.

O Almighty God, hear our prayers, and plentifully shower down thy blessings on these garments, with which thy servant earnestly desireth to be covered, as thou pouredst out on the hem of Aaron's garments the benediction of ointments flowing down from his head on his beard, and as thou blessedst the garments of the religious persons who pleased thee in all things, so mayest thou vouchsafe to bless and sanctify them, and grant that to thy above-named servant these garments may be a protection of safety, a mark of religion, a beginning of holiness, and a strong defence against all the weapons of the enemy, that persevering in chastity she may be enriched with an hundred-fold reward through Christ our Lord. Amen.

The celebrant then sprinkles the clothes with holy water, after which the sacristan takes them to the postulant; meanwhile the celebrant continues the blessing of the veil, the translation of which follows:

Let us pray.

We humbly beseech thee, O Lord, that thy bounteous blessing may descend on this garment, which is to be put on the head of thy servant, and that this vesture may become blessed, consecrated, unspotted, and holy, through Christ our Lord. Amen.

Let us pray.

O God, the head of all the faithful, and the saviour of the whole body, sanctify with thy right hand this covering of the veil, which for thy love, and thy most blessed mother's, thy servant is about to put on her head, and may she, by thy protection, always, with equal purity of body and of mind, preserve what is mystically signified thereby, that when with the prudent virgins she shall come to the everlasting recompense of the saints, she also being prepared, may be worthy to enter, conducted by thee to the nuptials of endless felicity, who livest and reignest God for ever and ever. Amen.

He then sprinkles the veil with holy water; after which the nuns sit down, and continue the psalm, until the appearance of the novice, who returns to the choir accompanied by those with whom she left it; having on her robe without a cincture, a guimp, a veil, and a wax candle lighted in her hand.

As soon as she is perceived from the choir, the chauntress solemnly commences the following Antiphon, which all continue, so as to finish by the time the novice arrives at the grate.

The chauntress. Quæ est ista, *The choir*, Quæ ascendit de deserto: deliciis affluens, innixa super dilectum suum? Tota pulchra es amica mea, suavis et decora. Veni de Libano sponsa mea: veni de Libano, veni coronaberis.

Who is she that cometh up from the desert, flowing with delights, leaning upon her beloved? Thou art all fair, my beloved, mild, and beautiful: come my spouse, from Libanus: come from Libanus: come, thou shalt be crowned.

The novice being come to the grate, makes a genuflection to the blessed sacrament, and kneels, while the superioress and assistant return to their places.

The celebrant makes the sign of the cross over the novice, and the remainder of the religious dress with which she is going to be clothed, saying in a low voice.

Induat te Dominus novum hominem, qui secundum Deum creatus est in justitia et sanctitate veritatis. In nomine Patris et Filii et Spiritus Sancti. Amen.

May the Lord put on thee the new man, who according to God is created in justice, and the holiness of truth. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

After which he says aloud:

V. Domine Deus virtutum converte nos.

R. Et ostende faciem tuam et salvi erimus.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Domine Deus virtutum supplices deprecamur clementiam tuam, ut hanc famulam tuam miserationis tuæ abundantia, ab omni vetustatis corruptione expurges, et capacem sanctæ novitatis efficias. Per Christum Dominum nostrum.

R. Amen.

V. O Lord God of hosts, convert us.
R. And show thy face, and we shall be saved.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O Lord God of virtue, we humbly implore thy clemency, that in the abundance of thy mercy thou mayest cleanse thy servant from all corruption of the old state, and make her capable of a holy newness through Christ our Lord.

R. Amen.

If the celebrant wish to officiate with more solemnity, he may say one or more of the following prayers.

TRANSLATION.

Let us pray.

O God, father of tenderness and mercy, who, tempering the severity of thy judgment, hast granted that the son should not suffer for the offence of the father, and who by a wonderful dispensation turning evil to a good account, frequently bestowest the grace of thy favour by the ministry of sinners, we beseech thy great clemency that it may not be detrimental to this thy servant that she receives this day the habit of the holy order dedicated to the honour of the blessed Ursula, virgin and martyr, from our hands, who are so unworthy of so high and so awful a duty, but that thou mayest ratify interiorly by the gift of the Holy Ghost, the act that is exteriorly performed by us, through Christ our Lord. *R.* Amen.

Let us pray.

O Lord Jesus Christ, only begotten of the eternal Father, who vouchsafedst to assume the veil of our mortality in the womb of the blessed and immaculate virgin Mary, and by the mystery of thy incarnation to renew the world grown old in sin: We humbly implore thee that by the intercession of thy mother, the virgin Mary, thy servant here being renewed in spirit, may put off the old man with all his acts, and deserve to put on the new man who was created to the likeness of God, who livest and reignest, world without end. *R.* Amen.

Let us pray.

O Holy Ghost, who hast vouchsafed to reveal thyself God and Lord to mortals, we entreat the boundless favour of thy goodness, that as thou breathest where it pleaseth thee, so mayest thou grant to this thy servant the spirit of devotion, by the intercession of the most blessed virgin Mary, to whom particularly she hath resolved to be a devoted servant in holy religion; so mayest thou truly convert her from the vanity of the world, and fill her with so ardent a zeal for the observance of this holy purpose, that by a righteous and godly life in unfeigned humility, obedience, chastity, resignation of property, and charity towards female youth, with a firm perseverance in fraternal love, she may be enabled to arrive happily at the consummation of this holy purpose, which mayest thou vouchsafe to grant, who with the Father and the Son livest and reignest one God, world without end. *R.* Amen.

At the conclusion of these prayers the superioress raises the novice, who after making a genuflection to the blessed sacrament, turns towards the reverend mother. The assistant presents the cincture with the rest of her dress, to the superioress, who puts on the cincture, while the celebrant repeats the following. The choir remains all the time turned towards the altar.

Cum esses junior cingebas te, et ambulabas ubi volebas: cum autem senueris, alius te cinget: In nomine Patris, et Filii, et Spiritus Sancti.

When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, another shall gird thee. In the name of the Father, and of the Son, and of the Holy Ghost.

His assistant replies, Amen.

After receiving the cincture the novice kneels, and the superioress gives her the blessed veil; the assistant withdraws the other, and the celebrant says:

Accipe velum candidum signum internæ puritatis, ut sequaris Agnum sine macula, et ambules cum eo in albis. In nomine Patris, et Filii, et Spiritus Sancti.

Receive the white veil, the emblem of inward purity, that thou mayest follow the Lamb without stain, and mayest walk with him in white. In the name of the Father, and of the Son, and of the Holy Ghost.

His assistant replies, Amen.

The novice then rises, and the superioress puts on her cloak or mantle, while the celebrant says:

Reddat tibi Dominus stolam immortalitatis, quam perdidisti in prævaricatione primi parentis: In nomine Patris, et Filii, et Spiritus Sancti.

May the Lord restore to thee the robe of

immortality, which thou didst lose in the prevarication of thy first parent. In the name of the Father, and of the Son, and of the Holy Ghost.

His assistant replies, Amen.

The novice being thus clothed, makes first a bow to the superioress, then a genuflection to the blessed sacrament, and afterwards places herself on her knees. The assistant gives her the wax candle, and the celebrant sprinkles her with holy water through the choir grate, saying aloud, with his hands extended over her,

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Adesto, Domine, supplicationibus nostris, et hanc famulam tuam, cui, in tuo sancto nomine, habitum hujus sacræ religionis imposuimus, benedicere digneris, et præsta; ut te largiente, devota in ecclesia persistat, et vitam æternam mereatur, Per Christum Dominum nostrum.

R. Amen.

Let us pray.

Attend, O Lord, to our supplications, and vouchsafe to bless this thy servant, whom in thy holy name we have arrayed in the habit of this holy order, and grant that by thy bounty she may devoutly persevere in the church, and merit eternal life, through Christ our Lord.

R. Amen.

The chauntress, turning towards the altar, begins the responsory, *Regnum mundi:* which the choirs, facing each other, continue.

Et omnem ornatum sæculi contempsi propter amorem Domini nostri Jesu Christi. Quem vidi, quem amavi, in quem credidi, quem dilexi.

The empire of the world, and all the grandeur of this earth, I have despised for love of our Lord Jesus Christ, whom I have seen, whom I have loved, in whom I have believed, and towards whom my heart inclineth.

When the foregoing responsory is commenced by the chauntress, the assistant raises the novice, who retires a few paces from the grate and sings,

V. Eructavit cor meum verbum bonum: dico ego opera mea regi.

V. My heart hath uttered a good word. I speak my words to the king.

The choir repeats,

R. Quem vidi, quem amavi, in quem credidi, quem dilexi.

R. Whom I have seen, whom I have loved, in whom I have believed, and towards whom my heart inclineth.

The novice.

V. Elegi abjecta esse in domo Domini mei Jesu Christi.

V. I have chosen to be an abject one in the house of my Lord Jesus Christ.

The choir.

R. Quem vidi, &c.

R. Whom I have seen, &c.

The novice then making a profound inclination, repeats the versicle.

Gloria Patri, et Filio, et Spiritui Sancto.

Glory be to the Father, and to the Son, and to the Holy Ghost.

The choir.

R. Quem vidi, quem amavi, in quem credidi, quem dilexi.

R. Whom I have seen, whom I have loved, in whom I have believed, and towards whom my heart inclineth.

The novice's candle is then taken from her, nor is it returned 'till after she has embraced the nuns. The celebrant then kneels, and entones the hymn *Veni Creator Spiritus*, which the choirs continue alternately, kneeling also. The novice meanwhile prostrates with her arms extended in form of a cross, and remains so during the following suffrages and prayers.

HYMNUS.

Veni Creator Spiritus,
Mentes tuorum visita;
Imple superna gratia,
Quæ tu creasti pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus paternæ dexteræ
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus:
Infirma nostri corporis,
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus,
Ductore sic te prævio,
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque filium,
Te utriusque Spiritum,
Credamus omni tempore.

Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula. Amen.

HYMN.

Come, plastic Spirit, come! descend!
Visit the souls of thine;
With heavenly grace correct, amend,
And influence benign.

Thou Paraclete, so truly styled;
Thou gift of the Most High;
Fountain of life, fire, sweetness mild,
And unction's moving sigh.

The sevenfold meed to mortals sent,
Finger of God's right hand,
Truth in each language eloquent,
Resounds at thy command.

Light up in us this sacred fire,
Reanimate our heart;
Cherish, support, direct, inspire,
And thy whole self impart.

With power resistless now repel
Our soul's infernal foe;
Guide us secure from death and hell,
Thy peace, thy love bestow.

Give us the Father here to know,
Give us to know the Son,
And thee, the Spirit of the two,
May we at all times own.

To God, the Father, glory be,
And Son, who, from the dead,
Arose in immortality,
The Holy Ghost to shed. Amen.

The celebrant rises when the hymn is finished, the nuns also rise, and face the altar.

The celebrant.

Kyrie eleison.
Lord have mercy on us.

The choir.

Christe eleison.
Christ have mercy on us.

The celebrant.

Kyrie eleison. Pater noster.
Lord have mercy on us. Our Father.
V. Et ne nos inducas in tentationem.
V. And lead us not into temptation.

The choir.

V. Sed libera nos a malo.
V. But deliver us from evil.

The celebrant.

V. Manda Deus virtuti tuæ.
V. Command thy strength, O God.

The choir.

R. Confirma hoc Deus quod operasti in ea.
R. Confirm, O God, what thou hast wrought in her.

The celebrant.

V. Salvam fac ancillam tuam Domine.
V. Preserve thy handmaid, O Lord.

The choir.

R. Deus meus sperantem, in te.
R. Hoping in thee, O my God.

The celebrant.

V. Esto ei, Domine, turris fortitudinis.
V. Be unto her a tower of strength.

The choir.

R. A facie inimici.
R. From the face of the enemy.

The celebrant.

V. Nihil proficiat inimicus in ea.
V. Let not the enemy prevail against her.

The choir.

R. Et filius iniquitatis non apponat nocere ei.
R. And let not the son of iniquity have power to hurt her.

The celebrant.

V. Ora pro ea, sancta Dei genitrix.
V. Pray for her, O holy mother of God.

The choir.

R. Ut digna efficiatur promissionibus Christi.
R. That she may be made worthy of the promises of Christ.

The celebrant.

V. Domine exaudi orationem meam.
V. O Lord, hear my prayer.

The choir.

R. Et clamor meus ad te veniat.
R. And let my cry come unto thee.

The celebrant.

V. Dominus vobiscum.
V. The Lord be with you.

The choir.

R. Et cum spiritu tuo.
R. And with thy spirit.

TRANSLATION.

Let us pray.

O God, who by the light of the Holy Ghost, hast instructed the hearts of the faithful, grant her in the same spirit a right understanding, and always to rejoice in his consolation.

Protect, O Lord, thy servant with the blessings of peace, and as she placeth her confidence in the patronage of the blessed Mary, ever virgin, rescue her from all her enemies.

O merciful God of clemency, to whom all good things are pleasing, without whom nothing good is accomplished, lend thy compassionate ears to our most humble prayers, and defend this thy servant, on whom, in thy holy name, we have put the veil, from every worldly vanity, secular impediment, and carnal desire; and mercifully grant that she may be able to persevere devoutly in this holy purpose, and having obtained the remission of her sins, to be united with thy elect.

O God, who willest not the death of a sinner, but always seekest the amendment of his life by repentance, we humbly be-

seech thee that thou mayest vouchsafe to pour the plenteous grace of thy mercy on thy servant, who renounceth worldly concerns, so that being admitted into thy camp she may be able to finish the course of this present life so good a soldier in thy service, that she may receive at thy hands the prize of everlasting recompense; and that as by thy inspiration, she desireth to be associated and to live in community with this pious sisterhood, so with thy elect she may obtain the promised remunerations from thee who rewardest all the virtuous, through Christ our Lord. *R.* Amen.

When these prayers are finished, the celebrant sprinkles the novice with holy water. The assistant then raises her; makes a genuflection with her to the blessed sacrament, and afterwards conducts her to the superioress, where the novice kneels to salute the reverend mother, who immediately raises and cordially embraces her; the novice afterwards embraces the rest of the nuns one after another, commencing by the elders on the right side, then on the left.

In crossing the choir she makes a genuflection to the blessed sacrament, and a little inclination before and after embracing each nun. She finishes by the mother-assistant, who brings her back to the grate, where she again kneels, holding her candle.

While the fore-mentioned ceremony is going forward, that is, as soon as the novice salutes the superioress, the chantresses entone the psalm *Ecce quam bonum*, which is sung by the choir, facing each other.

The chauntress.

Sicut unguentum in capite: quod descendit in barbam, barbam Aaron.

Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

The choir.

Ecce quam bonum, et quam jucundum, habitare fratres in unum.

Behold, how good and how pleasant it is for brethren to dwell together in unity.

The chauntresses.

Quod descendit in oram vestimenti ejus, sicut ros Hermon, qui descendit in montem Sion.

Which ran down to the skirt of his garment, as the dew of Hermon, which descendeth on mount Sion.

The choir.

Ecce quam bonum, et quam jucundum, habitare fratres in unum.

Behold, how good and how pleasant it is for brethren to dwell together in unity.

The chauntresses.

Quoniam illic mandavit Dominus benedictionem, et vitam usque in sæculum.

For there the Lord hath commanded blessings and life for ever more.

The choir.

Ecce quam bonum, et quam jucundum, habitare fratres in unum.

Behold, how good and how pleasant it is for brethren to dwell together in unity.

The chauntresses.

Gloria Patri, et Filio, et Spiritui Sancto.

Glory be to the Father, and to the Son, and to the Holy Ghost.

The choir.

Ecce quam bonum, et quam jucundum, habitare fratres in unum.

Behold, how good and how pleasant it is for brethren to dwell together in unity.

The chauntresses.

Sicut erat in principio, et nunc, et semper: et in sæcula, sæculorum. Amen.

As it was in the beginning, is now and ever shall be, world without end. Amen.

If this psalm be not sufficiently long, it will be repeated before Gloria Patri is said.

After the last versicle, the chauntresses entone the *Deus misereatur*, which is continued by the choir, while the nuns depart in procession as they entered. Towards the conclusion of the Ecce quam bonum the cross-bearer rises from her place and takes the cross; the two versiculars accompanying her, and leading the way, while the novice and the young professed advance on each side towards the middle to make a genuflection: They then follow the cross, each in her rank, the novice last, between the superioress and the assistant.

PSALMUS LXVI.

Deus misereatur nostri, et benedicat nobis:* illuminat vultum suum super nos, et misereatur nostri.

Ut cognoscamus in terra viam tuam:* in omnibus gentibus salutare tuum.

Confiteantur tibi populi, Deus;* confiteantur tibi populi omnes.

Lætentur et exultent gentes:* quoniam judicas populos in æquitate, et gentes in terra dirigis.

Confiteantur tibi populi, Deus, confiteantur tibi populi omnes:* terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat nos Deus:* et metuant eum omnes fines terræ.

PSALM LXVI.

May God have mercy on us and bless us:* may he cause the light of his countenance to shine upon us, and may he have mercy on us.

That we may know thy way upon earth:* in all nations thy salvation.

Let people confess to thee, O God;* let all people give praise to thee.

Let the nations be glad and rejoice:* for thou judgest the people with justice, and directest the nations upon the earth.

Let the people, O God, confess to thee, let all the people give praise to thee:* the earth hath yielded her fruit.

May God, our God, bless us: may God bless us:* and all the ends of the earth fear him.

When all have retired, the sacristan closes the grate, and the company depart.

The reception, or clothing of lay sisters, is performed in the same manner, except that they do not sing, but remain kneeling while the chauntresses repeat the versicles that are marked.

APPENDIX.

THE RULE OF OUR HOLY FATHER, ST. AUGUSTINE.

CHAPTER I.

Of the End and Spirit of the Institute.

First, my dear sisters, love God above all things, and secondly your neighbour as yourselves; for, those two commandments have been given to us principally.

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CHAPTER II.

Of Union and mutual Conformity.

Then follow those things which we have ordered to be observed in your monastery. Remember, first, that the purpose for which you are assembled is to live in union and concord, that you may have but one heart and one soul in God.

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CHAPTER III.

Of Poverty.

Be careful not to have anything in particular, but all in common, and that food and clothing be distributed to every one of you, by your superioress; not equally, for all have not equal need, but to each, according to her necessity. It is thus we read in the Acts of the Apostles, "that all things were in common."

Let those who bring fortunes to the monastery put them in common, but those who had none in the world, should not come to seek in the monastery what they could not have had elsewhere; they must however be assisted in their infirmity, and their wants supplied, although in the world their poverty might have been so great, that they could not procure the necessaries of life. Let them not esteem themselves happy for having found in the monastery the conveniences of diet, and clothing which they could not have had elsewhere; nor become vain at being associated with, and made companions of those whom they would not have presumed to approach in their former state; but let them raise their hearts to heaven and not amuse themselves in seeking terrestrial comforts; lest it should happen that the monastery be profitable to the rich and not to the poor; if the rich be made humble, and the poor become proud.

Care must also be taken that those who held some rank in the world should not despise their sisters, who having been poor, were received into this holy society. Let them rejoice more in the company of their poor sisters, than at the dignity of their rich friends. Neither should they exalt nor esteem themselves the more for having contributed to the support of the community, than if they had continued to enjoy their property in the world, for all sorts of sins appear in the accomplishment of bad works, but pride lies in wait for good works, to destroy them. To what purpose is it to give one's goods to the poor, and to become poor one's self, if the miserable soul become prouder in despising them, than she had been in possessing them? Live then together in perfect union and concord, and honour God, revering in each other his sacred temples.

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CHAPTER IV.

Of Prayer.

Apply to prayer and meditation at the hours and time appointed. Let nothing be done in the oratory, or choir, but what it is destined for. If, besides the hours prescribed, some having leisure, desire to pray there, they should not be prevented or disturbed by others.

When you are occupied in church service, that is, in reciting or singing the psalms or hymns, let your heart be attentive to what your voice pronounces, and be careful not to sing but what is prescribed, and what is not prescribed, do not sing.

CHAPTER V.

Of Fasting and Refection.

Subdue your flesh by fasting and abstinence as far as your health will permit, but if some cannot do this strictly, they should at all events not take anything out of the usual hours of meals, unless they be really sick.

When you come to table, be careful to listen quietly and attentively to the lecture, which is read, according to custom, to the end that not only the mouth may receive its nourishment, but that the ear be also filled with the word of God.

If some be treated differently from others on account of the infirmities they have contracted by their former diet, or manner of living, this should not appear unjust or unreasonable to those whose constitutions are more robust; nor should they esteem the infirm happier, for getting better nourishment than they do; they should rather feel consolation at enjoying that good health which the others do not. If more clothing, food, bed clothes, &c., be given to those who come to the monastery, after having been delicately reared in the world, than to others who are stronger, and of course happier; those to whom these things are denied, should consider how much the former have relinquished of the life they led in the world, though they cannot attain to the frugality and abstinence of the latter who have more vigour; these must not, therefore, be displeased if more be given to such delicate persons, as this is not done to show them more respect, but to relieve their infirmity; otherwise a deplorable evil would ensue, that in the monastery, where the rich are taught to labour as far as they are able, the poor should on the other hand become delicate.

Though it may be expedient to give but little food to the sick, for fear of hurting or overcharging their stomachs; yet when recovering, they must be well treated, so as speedily to regain their former strength, even though they had risen from the lowest condition of the poor, for they have acquired by their sickness the same infirmity which the rich had from the beginning because of their delicate rearing. When restored to health, they must return to their better and happier custom, which is more becoming the servants of God; nor must they, when in health, seek those indulgences which were necessary for them, when sick.

Those who have strength to support frugality should deem themselves happy, for it is more desirable to want little, than to have much.

CHAPTER VI.

Of Modesty and Decorum.

Let no singularity appear in your apparel, and seek not to please by your dress but by your conduct. Your hair must not be carefully arranged, nor at all exposed, nor flow negligently, but rather be covered by your head-dress.

Seek rather to be in the company of your sisters, than alone, and let nothing appear either in your walk, carriage, gestures, or movements that could offend the eye of others, but all that gravity and modesty becoming the sanctity of your holy profession; and keep so strict a watch over your eyes, as never to fix them on any person.

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CHAPTER VII.

Of Fraternal Correction and Religious Humility.

If you remark, in any of your sisters, a considerable defect, acquaint her thereof without delay, that she may correct herself, and prevent the evil from increasing; but if, after having been warned, you see she relapses, you should denounce her as a sick person who requires to be cured, after having made one or two observe it, that, in case of necessity, she may be convicted by the testimony of two or three; and chastised with such severity as may be found expedient. Do not, however, look upon yourself as disaffected towards her, for if, by your silence, you allow to perish your sisters whom you might have corrected by a timely discovery, you partake in their guilt. If your sister had a bodily wound which she wished to hide, fearing an incision, would it not be cruelty in you to conceal it, and charity to discover it; how much more then, ought you to manifest her spiritual wound, lest a more dangerous corruption be engendered in her soul?

But, previous to her being brought before those by whom she is to be convicted, in case she denies the fact, she must be first brought to the superioress and privately reprehended, in order that few may be acquainted with her fault; but if she persist in denying it, the others must be called, that she may not only be tried before one witness, but convicted before all; by the testimony of two or three.

Being convicted, she must undergo the penance and chastisement of her fault according to the superioress or of the decision and discretion of the superior priest. If she refuses to receive it, she must be separated from the rest, (which is charity not cruelty,) for fear of destroying them by her pes-

tilential contagion. And this same method must be carefully observed in the research, conviction, and correction of all faults, but always with a great love of the persons, and hatred of their vices.

If any one commit so great a fault as to receive letters or presents clandestinely and acknowledges it, of her own accord, she is to be pardoned and prayed for; but if she be detected and convicted, she ought to be punished severely, at the discretion of the superioress, or as the superior priest, or even the bishop shall judge proper.

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CHAPTER VIII.

Of Clothing and Cleanliness.

Let your habits be kept in the same place, under the care of one or two, or as many as may be necessary to keep them in good order and preserved from moths. As your nourishment is supplied from the funds of the house, so should your clothing likewise.

Be not solicitous about the clothing given you, whether it be suited to the season or not; or about what you have left off; or if it were worn by another, contenting yourselves that you want nothing necessary. Should murmuring or contention arise on this head, so that any one complains of getting worse clothes than she had before, and that she does not deserve to be more indifferently clad than others, hereby you may judge how deficient you are in sancity and the interior ornaments of the soul, since such anxiety arises for those of the body.

When you get your habits, those you lay aside must be kept in a common wardrobe, and all must be under charge of the same person, in order that no one should work in particular for herself, whether for the bed, habit, or other clothing, but all should be done for the community with more care and pleasure, than if for herself; for it is written that *charity seeketh not its own*, and this is manifested by preferring common to particular works, and not particular works to common. In proportion as you find you pay more attention to what is common than to what is particular, you will perceive the progress you have made, and it will appear that charity, which is permanent, holds the first place in your hearts, and shines forth even in the use of casual necessaries.

Whatever persons from abroad may give to their daughters, relations, or inmates of the monastery, whether of clothing, or the other necessaries, must not be received clandestinely, but left in the power of the superioress, that being put in common, they may be disposed of indiscriminately, as necessity may require. If it happen that any one conceals what has been given thus to her, she must be condemned as guilty of theft.

The habits you leave off at different seasons must be brushed and mended, either by yourselves or others, as the superioress will direct; for possibly too great a desire of exterior neatness, may produce interior stains in your souls.

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CHAPTER IX.

Of the Care of the Sick, and the Wants of the Sisterhood.

If any sick person require assistance, it must not be deferred, but given without murmur according to the advice of the physician. Though she should not even desire it, the superioress must insist upon her doing what is expedient for her health; if, on the contrary, she should wish for what is hurtful, she must not be gratified, for we often esteem as salutary what is really prejudicial.

If the servant of God has any hidden corporal pain, she must be credited, nor should it be doubted that she suffers the indisposition she complains of; however, in order to ascertain whether what she desires be expedient for the relief of her complaint, the physician must be consulted, when there is no other means of assurance.

One of the sisterhood must be appointed for the care of the sick, the infirm, or those who are in a state of convalesence, in order to obtain from the depository what may be requisite for them.

Those who are charged with the depository, habits, shoes, books, &c., should cheerfully serve their sisters, and not delay giving what is necessary.

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CHAPTER X.

Of Peace and Reconciliation.

Carefully avoid disputes and contentions, but should they arise, terminate them speedily, lest anger become hatred, and a mote be thus increased to a beam. "*He who hates his brother is a murderer;*" this sentence, though written for man, as first created, extends likewise to woman.

Whoever offends her sister by harsh or injurious words, should repair the evil by immediate satisfaction, and she who has been offended should forgive without contestation. If both be in fault and have given mutual offence, they should be reconciled

and have recourse to prayer; which ought to be the more holy, as it is more frequent among you. She who, though often tempted to anger and quickness of temper, readily apologizes, is more praiseworthy, than that other who is not so easily moved, but reluctantly acknowledges her fault. Those who refuse to forgive, or to apologize, or who do so against their will are uselesly to themselves, in the monastery, though they be not expelled. Abstain, therefore, from all rude and uncivil words, but should they escape your lips, be not backward in applying a proper remedy from the same source whence the wound proceeded.

When it is necessary to make use of harsh expressions, either for the instruction or reprehension of those confided to your care, and that on those occasions you may have exceeded the just bounds of moderation, you are not, under pretence of humility, to ask pardon of them for your fault, for this may diminish your authority, and render you less useful to them. Acknowledge it, however, to *the common Lord and master of all*, who knows with what tenderness you love those whom perhaps you have reprehended with unnecessary warmth. Love should be spiritual and not sensible among you.

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CHAPTER XI.

Of the reciprocal duty of the superioress towards the sisters, and the sisters towards the superioress.

Obey your superioress as your mother, showing her the greatest respect, lest otherwise God be offended, and still more carefully honour the superior priest, who has the charge of you all.

In order that these injunctions may be punctually observed, and that nothing, through negligence, pass without correction or amendment, the superioress will be particularly watchful, and if anything surpass her ability, she will acquaint the superior priest, who superintends you.

As to her, let her not esteem herself happy to have the power of governing and commanding, but rather to be enabled to serve her sisters with charity. Let her have precedence and honour before the world, but before God let her be humbly assiduous amongst you, and be to all an example of good works. She should correct the unruly, console the pusillanimous, support and cherish the infirm, be patient towards all, ready to correct when necessary, but imposing correction with fear; let her seek rather to be loved than dreaded, though both are useful, remembering always, that she has to render an account of you to God, for which reason, in obeying her, compassionate not only yourselves but others whose danger is great in proportion to their charge.

May God's grace enable you to observe these ordinances with charity, loving the interior beauty of virtue, and by your example to become a good odour in Jesus Christ,—not as servants under the yoke of the law, but as persons of free condition under the ordinance of grace.

But in order that you may see yourselves in this rule, as a mirror, let it be read once a week, lest, through forgetfulness, you neglect anything; and if you find you have done what is prescribed, thank God, from whom all good proceeds; but if you perceive you have failed in any point thereof, repent of the same, and be more careful in future, beseeching God to pardon your fault, and to protect you from temptation.

For an account of St. Augustine, see note (B) appended to this book.

ABSTRACT OF THE CONSTITUTION

OF THE URSULINE ORDER OF THE CONGREGATION OF PARIS.

The order consists 1, of choir-nuns, who are to perform the religious offices of the choir, and to instruct the young ladies sent to their schools. And 2, of lay sisters, who are professed for the ordinary service, the laborious duties of the monastery, and performing such services for the boarders as may be prescribed by the superioress. Many members of most respectable families have frequently devoted themselves to these, in preference to other duties, for which they were eminently qualified.

The constitution is divided into three parts:—

The first treats of the end for which the Ursuline Order was established, viz., the spiritual perfection of its members, and the instruction of young girls,—for which the choir-nuns make a fourth vow, and, in consequence, are not permitted to leave this for any other order. Motives are laid down to excite to the discharge of the duties with alacrity; the method of instruction is laid down; the conditions required in boarders are pointed out, as also what they are to be taught. Their mode of rest, clothing, and diet, and the number to be received into each monastery, are all specified,—as is also the duty and mode of instructing the children of the poor.

The second part treats of the nature of their vows of poverty, chastity, and obedience—their habits of enclosure and retirement—the restriction respecting the time, place, and mode of receiving visits—the mode of celebrating the divine offices, prayer, meditation, spiritual exercises, receiving the sacraments; also of the practice of charity, humility, silence, modesty, and other virtues—their fasts and abstinences—their clothing, cleanliness, refections, employments, care of the sick, sleeping chambers, order of daily exercises, and duty of lay-sisters.

As some gross misrepresentations have been made respecting their treatment of the sick, it will perhaps be useful to give in full the chapter of their constitution which regards this subject. part ii. chap. xxiii.

"*Of the care of the sick, and the wants of the religious.*

"1. Great care must be taken, that the various and continual occupations of the institute should be no hindrance to the necessary attendance on the sick, whose wants should be supplied before all things; procuring for them, with great diligence and charity, necessary remedies, wholesome diet, continual assistance, charitable and recreative visits in our Lord, particularly spiritual helps, to enable them to profit of their sickness, for which purpose the superioress will visit them as often as possible, according as their indisposition may require, and will see that the orders of the physician are exactly observed.

"2. Those who attend the sick will do so with particular affection, considering Jesus Christ in their persons, who says, 'I was sick, and you visited me,—as you did it to the least of these, you did it to me.' (Matt. xxv.) Avoiding carefully that ill-nature or indifference for their suffering sisters, which a continuation of complaint sometimes produces; they will, with compassionate hearts, and consoling words, cheerfully render them every possible assistance; avoiding, at the same time, all noise or long conversations that may prove hurtful.

"3. The sick will be obedient to their physician and infirmarian, showing, by their humility and patience, that they equally esteem, as blessings from God, sickness and health. They will give as little trouble as possible, and avoid all importunate research of superfluous comforts, abandoning themselves into the hands of God, their superioress, and those charged with them.

"4. When any one feels indisposed, she will inform the superioress or infirmarian, so that they may procure her timely remedies. If the religious find anything hurtful to them, or necessary for the preservation of their health, with respect to nourishment, clothing, habitation, offices, exercises, &c., they will, after recommending it to God, and seeing that it is reasonable, mention it to the superioress; but they should neither make use of solicitations themselves nor through others, contenting themselves with a simple representation made with indifference and resignation, believing that what she will ordain will be best for their spiritual profit, and for the greater glory of God.

"5. As the religious should not magnify, so neither should they conceal their infirmities, but tell them candidly to the superioress, who will act towards them with the same charity she would wish to experience in a similar case.

"6. Let all remember, that, whilst care is taken of the sick, the aged, the infirm, and particularly those who, through modesty, refrain from manifesting their wants,—religion, according to St. Bonaventure, will flourish and be blessed."

The third part of the constitution regards elections and offices. In many orders, the entire body of members form but one society; and though each monastery has its own special government, yet several houses form a province, and are visited by a provincial superior, and all the provinces are under the supervision of a superior-general. This is not the case with the Ursulines: in their order each monastery is independent of any other; the several houses of the congregation of Paris observe the same rule and constitutions; they have their special union only in a strong bond of affection and charity, and a sameness of object; but there exists no relation of dependence,—they have no provinces, no general officers.

The bishop of the diocess is, by his office, the principal superior of every Ursuline community within the limits of his territory; but the superioress of each house selects four priests, whose names she presents to her chapter, of whom they will present two to the bishop, who will select one—and the priest thus chosen is appointed superior of that house during three years, after which he is re-eligible. He is to see the rules observed, and sign all documents and accounts after having examined them. Should he neglect his duty, or abuse his power, it is the duty of the superioress, her assistant, and the zelatrice, to make a complaint to the bishop.

Another priest, chosen in the same man-

ner, is the visiter of the monastery; his duty is occasionally to visit and to inspect, to see that proper discipline is preserved, and that the rules be exactly observed; also, to afford to each individual of the community an opportunity of making a complaint, if ground should exist therefor. He may be re-elected once, but cannot hold the office longer than two terms, or six years.

The superioress must be at least thirty years of age, and five years professed, and chosen by at least the majority of votes. No person is allowed to speak on the subject during the month immediately preceding the day of election. Should there be any combination to secure a majority of votes for any individual, the discoverer is bound to make it known before the election; the testimony of three witnesses is necessary to a conviction, the guilty to be disfranchised for three years. A solemn Mass of the Holy Ghost shall be celebrated on the day of election, at which the voters go to communion. Each voter is furnished with a blank ticket—all the tickets are of the same size and similarly folded; upon this the voter privately writes the name and sirname of the person whom, in her conscience, as she shall answer to God, she thinks the most worthy and best qualified.* The bishop, or his deputy, and another priest, together with two of the community, elected by private ballot of the chapter, will preside at the election,—and these managers are solemnly bound to secrecy. Each voter, in her order of rank, will go *alone* to deposit her ticket in the urn. Should any voter be too sick to attend, the president of the managers will name three of the elders of the community to bring her vote to him enveloped in a sealed cover, which having been brought, and the cover taken off, shall be placed by him unopened with the others. The billets having been all collected, shall be counted unopened; if the number do not correspond with that of the voters, they shall be burned, and the election recommenced. The number having been found correct, the president opens each ticket and shows it to all the other managers, pronouncing the name in such a voice as to be heard by the managers only,—one of the priests and one of the nuns separately writing tallies. When the scrutiny has been finished, and the election found to be good, the presiding manager shall declare that there has been a canonical election; but he shall not proclaim the numbers, nor the names of those for whom other votes had been given, but only state that such a person, naming her, has been duly elected. The tickets shall be immediately burned, nor shall any inquiry be made respecting the votes; or if made, no answer shall be given.

The bells then shall be rung to announce the election, and the members of the community shall proceed in order to salute their new superioress. She shall remain three years in office, at the end of which period she may be re-elected for the like term, provided two-thirds of the voters concur in the re-election. Should this not occur after five scrutinies, and there be a division of the votes between three or more, the late superioress shall be put in competition with those only who on this scrutiny have had at least an equal number of votes with her: all who had a smaller number shall be left off the tickets, and she, or any of her competitors, who on this sixth scrutiny shall have a plurality of all the votes, shall be confirmed superioress. If, on the sixth scrutiny, there be not found such plurality, but that two have equal numbers and the highest; the elder of those two having an equal number, and the highest, shall be superioress. In no case can the superioress be elected for a third term in continuation: nor can she for one year after laying down her charge in one monastery, be sent as superioress to another convent of the order. Neither can she be elected assistant or zelatrice.

After the election of the superioress, she will assemble her chapter for the election of an assistant, a zelatrice, and a treasurer. The procedure in which elections is upon the principle above shown, as is also that of their re-eligibility only for a second term in succession. They may be deposed within the term by the process of complaint, trial, and the concurrence of the majority of the chapter. Vacancies supplied, if only for a period of not more than six months, by an appointment made by the superioress, with the advice of her council of discreets; if for a longer period, it is made by election. The superioress will then, with the advice of the superior and the three sisters elected to the above named offices, appoint a mis-

* The constitution does not prescribe any farther regulations,—but a custom has been established by the regulations of the order, for the purpose of preventing even the managers from knowing how any individual votes.

The name of each person eligible for the office is written upon as many tickets, less one, as there are voters; these tickets are all written by a person who has no vote, and are all by the same hand, for each name. Each voter is supplied with a parcel containing, on separate tickets, every name except her own. She selects and places in the ballot-box that which she prefers, and destroys the others.

tress of novices, a mistress-general, and a sister to have charge of the gates and doors. Those six discreets form her council.

The constitution then proceeds to define the duties and powers of each officer; makes it the duty of the superioress to be extremely careful that the rule, constitutions, and regulations be exactly observed by herself and her community: gives to her a power of occasionally dispensing, for good cause, with the minor observances, when she sees such dispensation to be according to the spirit of the institute. The power of dispensing occasionally, for good cause, in the greater observances is given to her, provided that the superior and the council shall deem the cause sufficient. The strictest impartiality is enjoined. The superioress is to preside at all assemblies, to inspect all places, to see all affairs properly managed, and assisted by her principal officers to examine accounts and regulate disbursements. She is to inspect the schools and to require from all the persons in charge frequent reports of their several duties, the manner of their performance, and to receive their other communications. Other details of her various duties are given at considerable length.

The assistant aids the superioress in all her duties, and supplies her place when she cannot attend. She is specially to superintend the housekeeping and diet of the boarders, and the conduct of the lay-sisters. She will see also that no one of the community wants what is necessary, and should she observe any such want, though the individual should have concealed it through delicacy, she shall inform the superioress, and procure that it be supplied.

The zelatrice is specially charged with the preservation of order and discipline, and the procuring of provisions and clothing. Should the superioress neglect her more important duties; it is the duty of the zelatrice to bring it under the observation of the superior and the council. She also supplies the place of the assistant and that of the superioress, should the one or both be unable to attend.

The treasurer will receive and expend the money of the community, see that the buildings and fixtures be kept in repair, her duties and the time and mode of keeping her accounts are given in detail and with precision.

The duties of the mistress of novices in training up her charge to solid and tender piety, and discriminating between those who have truly the spirit of their state, and those who ought not to be permitted to make religious vows, are given in sufficient extent, and with great judgment directed by experience.

The duty of the mistress-general regards the schools, the method of instruction, the qualifications of those who desire to become pupils their progress in literature, morality, piety, and becoming accomplishments; her obligations are extensively pointed out. Sufficient directions are also given for the proper discharge of her duty to the sister who has charge of the keys. Her duties are also indicated to the sister who is secretary, as well for recording as for authenticating and preserving the acts of the council as of the chapter, and making the necessary communications to other monasteries.

The mode of examining applicants, by the various officers, the mode of their admission when approved, their remaining three or six months as postulants; the mode of their examination and reception as novices when approved; their duties during the two years of their noviciate; the mode in which novices are to petition the chapter, and to present themselves for examination to each of its members; their second petition; their third petition; their examination by the bishop, if the community consents to their admission; their preparation for profession, if the bishop is satisfied of their perfect freedom, earnest desire to discharge the duties of the institute and of their capacity, are set forth in detail. After profession, except where there are not twelve professed nuns in a monastery, the new sister remains four years without a vote, and is ineligible to any office; and when the number in the chapter amounts to twenty-five, no new sister shall have a vote until twelve years after her profession, unless to fill any vacancy that may occur. Lay sisters have no votes. Should any person entitled to vote be detected canvassing either publicly or privately for votes upon any question, it shall be submitted to the discretion of the superior whether it is not fit to disqualify such person from voting upon that question. Members of the chapter publishing the manner in which individuals voted, are suspended from their place in that body, and from their own right of vote.

Thus it will be seen that the leading features of this constitution are manifestly of a republican character.

It is the boast of many of our writers, that the true spirit of republicanism was never fully developed until the formation of our state constitutions. They tell us that Greece never knew its influence; that it was a stranger to Rome: that the Italian republics were but aristocratical or oligarchical states, in which the supreme power was as-

sumed either by privileged companies, or by powerful associations. They say that true republicanism requires a written and an intelligible constitution, which recognises no individual above the community, or not amenable to that community for his acts as they are connected with its interests; that the rule of government must be the expressed reasonable will of the body at large; that no one shall have either a vested or an hereditary right to office or to place; that the offices are created for the benefit of the body at large, and not for the decoration or the enrichment of the individuals chosen to perform their duties; that in order to prevent monopoly of power, there should be rotation in service; that to prevent abuse, caprice, and despotism, there should be accountability; and that to secure the general benefit by the correction of a mistake, there should exist a power in some discreet tribunal, of removing an ill-disposed or an incompetent officer, and of substituting one more honest and more efficient. This the compiler acknowledges to be the perfection of republicanism. And all this is provided for by the constitution of the Ursuline order.

The written constitutions of numerous religious orders in the Catholic Church, have existed for many centuries before the discovery of this continent; and upon the above principles, they are all essentially republican. It would be well that our political writers and declaimers would study them before passing their judgment. It would be to their own credit, if that judgment regarding Catholic institutions, was more maturely formed, and less dogmatically given. Our constitution-makers and menders, would lose nothing by studying this portion of canon law.

NOTES.

(A.)

SS. URSULA, ETC.

The Reverend Alban Butler, the judicious compiler of the "Lives of the Saints," states in his article of the 21st of October, upon which is celebrated the festival of SS. Ursula and her companions, virgins, and martyrs:

That when the Saxon pagans laid waste Britain, from sea to sea, many of the old British inhabitants fled to Gaul, and settled in Armorica, since then called Little Britain, from them. Others took shelter in the Netherlands, and had a settlement near the mouth of the Rhine, at a castle called Brittanburgh, as appears from ancient monuments and Belgic historians, produced by Archbishop Usher. Ursula and her companions, the exact number of whom is not ascertained, appear to have fled from Britain at this period, and to have endured a glorious martyrdom in defence of their purity, against the assaults of some savage Huns, belonging to an army that in the fifth century overran and plundered the Belgic territory, devastating it with fire and sword and indulging in every criminal excess. The number of Christians that perished on this occasion might have exceeded ten thousand, of whom Ursula and her band of virgins were the most conspicuous not only for their heroic virtue, but for their exhortations and the animating encouragement of their devotedness, thus giving a bright and useful example to the others. They are mentioned in the Roman martyrology; ancient calendars, copied by Usuard, mention Saula, Martha, and their companions, virgins and martyrs at Cologne, on the 20th of October, it is not very easy to determine whether they were of the same company. Geoffry of Monmouth, places the martyrdom of Ursula and her companions in the reign of Maximus, towards the close of the fourth century. Sigebert's chronicle fixes the date much later, in 453: the interpolator of this chronicle, and Archbishop Usher, fix it in the middle of the fifth century, or about 450.

They suffered near the lower Rhine, and were buried at Cologne, and according to the custom of that period, a church was soon built over their relics. In 643, when St. Cunibert was chosen archbishop of this See, the church was famous, and much visited. St. Hanno was archbishop in the eleventh century, and paid great devotion to the holy martyrs: he frequently remained whole nights at prayer in this church at their tomb, where many miracles had been wrought. Portions of their relics have been carried to very many places, and their memory has, during successive ages, been highly honoured by the devotion of the faithful.

St. Ursula, who was the model and the guide of so many holy virgins, whom she led through the contest of martyrdom to victory in Christ, has been long regarded as a model and patroness of those who undertake the Christian instruction of young females. Nor has she been overlooked by those who had to educate the other sex. The famous college of the Sorbonne in Paris is under her patronage, and its Church was dedicated to God under her invocation.

(B.)

ST. AUGUSTINE.

This great doctor of the church was born at Tagaste, a small town of Numidia, in Africa, on the 13th of November, in the year 354. His father was Patricius, a man of sufficient wealth, but who did not become a Christian until a little before his death in 371. His mother was the exemplary Monica, who from her tender years was educated in the belief and practice of our holy religion, and died in the odour of sanctity at Ostia, near Rome, on the thirty-third anniversary of her son's birth, November 13th, 387.

During his youth Augustine was made a catechumen, having been marked with the sign of the cross, and received the blessed salt. His extraordinary talents were manifest in his childhood, and his father spared no expense in obtaining for him the best instruction that could be procured at Tagaste, Madaura, and at Carthage. He unfortunately fell into bad company, and indulged in habits of vice. In the 19th year of his age he was drawn into the Manichean heresy. In his 20th year he opened a grammar school at Tagaste; but his mother was afflicted at his errors, over which she bitterly wept. Having lost a dear friend by death, he returned to Carthage, opened a school of rhetoric, and gained great applause. Disgusted with the rudeness of the scholars at Carthage, and shocked at the excesses of the students, he went to Rome, where he understood a better discipline prevailed. Here he continued, with great credit, in his profession of rhetorician: and was chosen by Symmachus, the prefect of the city, who was himself an excellent orator, to go to Milan, where the emperor Valentinian the Younger kept his court, in order to continue his profession, at the request of deputies from that city.

In Milan he received great applause, and was favoured with particular kindness by the holy Ambrose, bishop of that see, a man excelled by very few in sound judgment, dignified deportment, and rich, impressive eloquence. Augustine frequently went to hear the discourses of the sainted prelate, not that he valued his doctrine but that he admired his style. Gradually the misrepresentations of the Catholic tenets, which had fostered so many prejudices in his mind, were dissipated. He dreaded to trust himself farther, lest he should be convinced of the truth of a religion that he had determined to avoid embracing; and he sought after honours, wealth and an advantageous marriage. But a simple occurrence taught him, under the guidance of the Holy Spirit, the folly of human ambition.

Honoured and admired he was chosen to deliver a public oration, at which the principal officers of the empire were to attend. Anxious for success, he feared for the result, and passing through the streets he saw a poor beggar, laughing and merry at having been rather fortunate in the quantity of alms that he obtained. He saw that happiness was not the result of wealth, nor of fame, nor of power, nor of their union.

Yet was he perplexed to discover truth where he wished to find it, and unwilling to seek it where it could be had. The works of the ancient masters of philosophy and the systems of the heretics, who surrounding the church, yet belonged not to it, were examined in vain. The sacred volume was conned over, but, though it exhibited much to gratify, yet still his understanding could not feel satisfied. He, even against his own feelings and to the mortification of his pride, sought a guide. He addressed himself to Simplician, a priest of Milan, sent formerly from Rome by Pope Damasus at the request of Ambrose, to be his instructor, when he was compelled by the general wish to relinquish the office of judge to undertake that of bishop. Simplician related to him the history of Victorinus, in whose conversion he had been instrumental, and who had a statue erected to him at Rome for his success as a rhetorician, previous to his embracing Christianity. United in friendship with Alipius, a young man nearly in the same circumstances, and living with St. Monica, who had followed him from Africa, after deep study, profound meditation, and a powerful struggle, Augustine declared himself a convert in the month of August, or September, 386. Retiring from the bustle of public life, with a few other associates, they gave themselves up to prayer and penitential exercises; and in the lent of 387, he had his name entered among the *competent*, and went through the usual ceremonies previous to baptism: and, together with his friend Alipius and some others, was baptized on Easter Eve of that year by St. Ambrose, for which occasion they had composed the hymn *Te Deum laudamus*.

He remained for a short time at Milan, during which period the relics of SS. Gervase and Protase were discovered; he was witness to some miracles, wrought on persons who touched them. He then determined to return to Africa and lead a life of religious retirement, and embarked for the purpose at Rome, but his mother dying at Ostia, he returned to the city and deferred his voyage to the next year. Landing in

Carthage in 388, he soon retired to his house in the country: and bestowing a considerable property on the church of Tagaste, and reserving a competency for his own purposes, he formed a religious community of men who lived together under a rule which he drew up.

He was, however, not permitted to remain in his loved retreat; he was sought after, ordained priest, and obliged to go to the city of Hippo, of which Valerius was bishop. There he founded a new monastery, out of which came some of the most eminent bishops. Valerius fearing that some other church would claim Augustine for its bishop, and himself sinking into years, procured to have him consecrated to aid and to succeed him: thus was he raised to the episcopacy in December, 395. Henceforth he was incessantly employed in preaching, in writing, and in the administration of the other duties of his charge. His works are considered the standard evidences of most of the doctrines of the church, and they are as voluminous as they are valuable. His disputes against the heretics, who corrupted the doctrine of the church, were incessant.

After he became bishop, he founded a nunnery, of which his sister, a widow who had renounced the world, became the first superioress; after her death, Felicitas, the oldest of the nuns, was chosen to succeed her: but several being discontented, desired to have substituted for her another, whom they preferred. St. Augustine addressed a letter to Felicitas, and to Rusticus, the priest, who was their superior, and to the nuns, by which he put an end to the unfortunate division. He then sent them another letter, containing the monastic rule which they received, and which has since been so extensively adopted.

When, in 425, the Vandals under Genseric passed from Spain into Africa, with an army of 80,000 men, desolation followed, as terror went before them; and on this occasion, St. Augustine exhibited as much of the true love of country, and generous devotion to his people, as he did of the other virtues of a Christian pastor. In May, 430, the Vandals laid siege to Hippo by sea and by land: and in the third month of the siege, Augustine was seized by fever. He made every preparation for that other world, where he had to undergo a judgment; but, faithful to divine grace, he was sustained by the hand of God, and rendered up his soul to the Lord in the seventy-sixth year of his age, on the 29th of August, 430.

(C.)

The impression is unfortunately very general, that the spirit of the Catholic religion is in favour of forcing persons to enter the monastic state; and that however they may be induced by deceit, or compelled by fear, to go through the form of a religious profession, they are thereby considered as irrevocably bound to the order.

Instead of spreading before the reader long extracts of canon law, and several decisions of the highest ecclesiastical tribunal, all scrupulously protecting the freedom of the individual, the following remarks and extract will perhaps suffice at present to correct this general error.

In the first place, no person can be received into a monastery, except after repeated application and minute examination. Secondly; having entered, the applicant does not receive the habit, makes no promise, is under no obligation, but is under continual observation, to discover whether her disposition and manner would make it probable that she might be received, consistently with the peace, the welfare, and the comfort of the inmates, which would not be secured by having in the community a person who had been deceived, or was not content.

Thirdly. No postulant can be admitted to receive the habit, and thus become a novice, except after repeated requests on her part, and acquiescence on the part of the community.

Fourthly. A novice makes no vow, is under no obligation of remaining an hour or a minute in the convent; and if she leaves it, she loses no church right or privilege thereby.

Fifthly. An Ursuline novice cannot be admitted to profession, that is, to make her vows, except by the votes of the community, the consent of the superior, and the approbation of the bishop, after he shall, in a private examination, have satisfied himself not only of her perfect freedom, but also of her anxiety upon reasonable grounds, and her qualification for the duties of the order: nor can any of those steps be taken, until after she shall have at three different times made an urgent request for that purpose.

Sixthly. The law of the church provides, notwithstanding all these precautions, that even after the vows have been pronounced, a fully sufficient time shall be given to the person who pronounced them, to show to the bishop evidence of their invalidity; and upon such evidence being established, the bishop or other ecclesiastical judge, is bound to deliver her from the convent.

Seventhly. In the United States, whether the vows be valid or not, she can obtain immediate liberation, by having applica-

tion made to any judge for a writ of *Habeas Corpus*, and afterwards have those who restrained her punished for false imprisonment.

Eighthly. The Council of Trent regulated that the time within which a person might plead compulsion, should be limited to five years after profession.

EXTRACT FROM THE ACTS OF THE COUNCIL OF TRENT.

Sess. xxv. cap. 19. *de Reform.*

"Should any religious person assert that he (or she) entered the religious state under compulsion and fear, or say that he (or she) was professed before the lawful age, or urge any such plea, and desire to put off the habit of religion on any ground, or to go away with the religious habit, without the license of the superiors—let not such person be heard upon any such plea, unless the said plea be made within five years at farthest, from the day of profession, and then not otherwise, save by such person regularly bringing such plea and the allegations upon which it is to be sustained, before the superiors and the ordinary. But should such person, previous to such process, willingly have laid aside the habit, let not such person then be admitted to plead or to allege any cause, but be required to return to the monastery, and be treated as an apostate, and in the mean time not be permitted to enjoy any privilege of the order."

The above was passed on the 4th of December, 1563.

In this country, the only punishment of apostates is excommunication and privation of church privileges, until they repent and return to observe their rule; neither is there any power to compel their return, unless the power of their conscience.

DISCOURSE,

PREACHED AT THE CATHEDRAL OF THE HOLY CROSS IN FRANKLIN STREET, BOSTON, ON FRIDAY, MAY 14TH, 1841, BEING THE DAY OF A GENERAL FAST THROUGHOUT THE UNITED STATES.

[It is certain, from the testimony of some of the best judges of eloquence, that the eulogiums which have been accorded to Dr. England as an orator, were merited. At the same time, it can scarcely be necessary to say, that the specimens of his discourses here given, afford no just idea of what they really were. Written essays and spoken orations are essentially different; and it is often impossible to transfer and perpetuate the highest efforts of eloquence upon paper. Hence, they are among the most evanescent of human works; and, for this reason, we must simply estimate Dr. England as a writer from his published compositions, and derive our knowledge of his merits as an orator from those who heard him.]

From the Boston Pilot, May 22.

"RIGHT REV. BISHOP ENGLAND.

"The visit of this distinguished Catholic prelate to our city, has created an excitement honourable alike to the eminent divine, and to our Catholic community. Thus the community generally were on the *qui vive*, when it was announced that he would preach on Friday last, the national fast, proclaimed by the President. The church was filled, and all were impressed with his perspicuous and forcible style of oratory. It was indeed a discourse glowing with the purest and most enlightened spirit of a Christian citizen. He passed an eloquent eulogium upon the institutions of our country, and throughout evinced the most liberal and forgiving sentiments towards a certain class in Massachusetts who have given us but little reason to entertain for them kindly feelings. He preached again on Sunday during forenoon service. His sermon occupied two hours and a quarter; it was the most brilliant discourse it has ever been our pleasure to listen to from any pulpit. None but those who listened to it can have the remotest conception of its surpassing eloquence and power; close, logical, and perspicuous; abounding in allegorical pictures of thrilling and overpowering interest; at times hurrying on rapidly with the enumeration of the distinctive features of the Catholic faith; again calm, majestic, argumentative, convincing. He played not lightly with the common proofs of Catholicity; but grasped its great truths, the basis of the divine structure; and overthrew, with the clearness of a mind of transcendant power, the sophisms of those who have arrayed themselves against the Church of Rome. We will not attempt to give a sketch of the discourse; to do so would be a vain and futile undertaking;—its irrefutable positions, and the exalted powers of reasoning of the orator, may be reduced to paper; but the deep, impassioned earnestness—the majestic eloquence—the eye kindled with the fire of divine truth—the form rising with the lofty conceptions of the mind, and the mute eloquence of the countenance, are characteristics of the sermon, that none but those who saw, can know. The church was filled to its utmost capacity, and we were pleased to see some of our most distinguished citizens present and listening with the most riveted attention to the Bishop, during his lengthy discourse. Indeed, it is impossible that

it could have been otherwise; for he possesses the rare power of seizing upon the minds of his hearers, and enchanting them with the force and purity of his eloquence."

DISCOURSE.

"And I proclaimed there a fast by the river Ahava, that we might afflict ourselves before the Lord our God, and might ask of him a right way for us, and for our children, and for all our substance."—1 Esdras, viii. 21.

This declaration exhibits the acts of him who was commissioned to aid in rebuilding the temple of the Lord in his country, and [for] his people. They had been scourged by the hand of God on account of their transgressions, and now assembled together and were seen entering into themselves to repent of their sins—determined to remember and apply that principle of religion which their fathers had forgotten, and which they had neglected,—but the observance of which, they now found must necessarily be the true and only basis of their prosperity. They had had many occasions to see the truth of that declaration—if the Lord build not the house, in vain doth man endeavour to raise it. The history of preceding generations had exhibited to them the wonderful works of God towards their own and other nations; they had seen that the race was not always to the swift nor the victory always to him who, from his superior strength, was led to expect it. They looked back through the lapse of years, and beheld their fathers released from their bondage in Egypt, the horses and chariots of their oppressor overthrown, and his armies swallowed up in the Red Sea, as they pursued his late captives. In the pride of his heart he had said, "they shall again be mine, with chains will I bind them and they shall serve me—they and their children."—But he counted that it was an arm of flesh that he opposed, and felt that he had to encounter the God of Heaven. When he beheld his chariots and his horsemen buried in the waves of the sea, he knew it was the Lord who had done this thing. So when Israel contended against Amalek, the victory was achieved by him who had been raised up by the hand of the Lord. And Ezra, looking back and beholding these things, and feeling a great desire to build up the prosperity of Judah, knew that it must be done through the blessing of Heaven and not by the cunning devices of man; therefore in his affliction, he commanded the people to afflict themselves and observe a day of fasting before the Lord. And we, my brethren, called together in so solemn a manner, after a dispensation which is new to us, should prostrate ourselves before God, and beseech of him his blessing, that he will secure to us the fruit of so many a wise council and so many a well-fought field—and that we may, serving the Lord with our whole hearts, have our days serene upon the earth, and through the merits of our Saviour, enter at last into regions better than these.

After a contest peculiarly marked by vigorous contention, we beheld it settled in the one constitutional way—we beheld the man who was the choice of a majority of the states and the people, raised to a station so high that the monarchs of the old world might envy it—we saw him take the solemn oath prescribed for his office, and about to enter upon the more active discharge of his duties—and we then beheld him in a moment stricken down, as it were, by an arrow from the grave! We have seen the calculations and the hopes of those who had for years deliberated and toiled, baffled and overthrown at the very moment when they seemed to be fully realized—the cup that was already lifted to the lip dashed from the hand—and twenty-six independent, though connected republics, astounded by an event as unexpected as it was unforeseen! We see every child of the republic weeping for the death of a common father, forgetting their dissensions, their divided interests, their clashing opinions, and compelled to feel how impotent are the exertions of man unless they be ratified by God. They and we are [approaching] to-day our holy altars, to the end that we may so repent of our sins, that we may have peace and prosperity bestowed upon us by Heaven. We pray to God that he may protect and bless us, and so prosper our endeavours, that our country may be enabled to take and maintain her high place among the nations of the earth,—so that peace may be our crown here, and happiness our reward hereafter.

There is one peculiarity which forcibly strikes us in the midst of this scene, and which may not inappropriately be noticed here. Our minds are drawn to the contemplation of the wisdom which pervaded the councils of those who framed the constitution under which we live. They foresaw to what contingencies we might be liable, and provided wisely and efficaciously for the wants which might arise. In past times, such an event as has now befallen us would have carried desolation and ruin into any republic—the nation, without a head, would have been shaken to its centre—have dissolved into its original elements—and from the highest glory, have been cast down into utter disgrace. But behold, by the peaceful and legal operations of the provisions of our

Constitution, all this is avoided? One is raised up to supply the place of him who is gone, and everything goes on as it was. No change takes place. Our relations abroad. our councils at home, are unaltered and undisturbed. Everything is preserved in that perfect order which has been secured to us by the wisdom of those men of former times who framed our government. A source this is of great gratulation to ourselves, that by the blessing of God—even in the midst of party interests and political contests, by an exact observance of those principles we all have sworn to maintain, through a scene like this we can go on without feeling those convulsions which would have uprooted another people.

But we should not rest on this. We should teach ourselves to look forward and see in what manner we may secure the continuance of these blessings to our children and our children's children.

There is one principle of our political condition, which is laid down by all parties and acknowledged on all hands. It is that the basis on which our institutions rest, is the popular will. The monarch may wield his sceptre and keep his people in subjection, even though corruption reign in his court; and by that very corruption it may be, he most effectually can preserve his authority. But not so with republicanism. Its energy lost—its power at an end—all the happiness which that species of government brings to the people, gone—it becomes the vision of an idle dream, if the people be corrupt. The power of the rulers is the gift of the people—the choice of the rulers is the duty of the people—and if, in making that choice the people look to their own individual and private interest, more than to the fitness of him who is chosen, if a spirit of mere partisanship obtain, a compromise be made for private purposes, between him who chooses and him who is chosen—then indeed, republicanism is near its end. It cannot subsist where there is no virtue, for that which led to an aberration from principle in the first place, will lead to a continuance of that aberration; and thus the regarding the private good of each and not the public good of all, on the part of the citizens, is the principle which will destroy the institutions of republicanism.

Our principle is this: that the man should be chosen for ruler, who is best qualified to fill the station, with respect to the good of the whole nation. It is necessary therefore, that the people should be of a *generous disposition*—that they should be moved to prefer the public good to individual gain, (and this, in the end, will best protect the individual)—that they should entertain a spirit of generosity and not of selfishness. But how is this spirit to be preserved? Only by each one cultivating it for himself. We have heard of patriotism—we have indeed seen instances of patriotism—but, as regards the world in general, the word is merely an empty sound. Where then is this spirit to be found? I answer, in religion. If a man feels an interest not only in this passing hour, but feels likewise that he is to be placed before the bar of a Judge who sees into the inmost recesses of a heart, and who will render unto him, not according to his deeds only, but according to his thoughts also—then will he feel his responsibility to God for the faithful discharge of his whole duty to man. Religion teaches man to love his neighbour as himself, and, consequently, to uphold himself those institutions which confer the most happiness on the whole—to transmit to others blessings which have been secured to him. And if it teaches him this—then indeed by religion we can bind a man stronger than by any bond this world exhibits; for his fate for eternity is bound up with his due discharge of his duty as a citizen.

This, then, is the great conservative principle of republicanism. And if we look to the history of the chosen people of God in ancient times, we shall find that their religion was the sole foundation of their greatness. So long as they observed the commandments of God, they found peace, prosperity, and happiness. The moment they swerved from their duty, their enemies were let in upon them; and instead of being the glory of the Lord of hosts, they became a byword and a jest to the nations. Though they had the outward semblance of a people, it was a shadow which belied. And so it will be with us, if we forget our gratitude to God and the republic at large, and substitute for a sense of that duty, a looking after private interest, a bargaining for place and power. If the great conservative principle of religion is replaced by these, then indeed shall we be able to make no calculation upon principle or virtue—then indeed shall we be but a byword and a mockery!

And on this day it is the great and solemn duty of each one of us, to enter into his own heart, and before him who sees the heart, examine himself. His question should be—"From what motive did I act in exercising my privilege in casting a vote?—what object had I? Did I seek the benefit of the people at large, the safety of the Constitution,—or was it from a wish for place, a bargain with one, or a chaffer with another? Was it from hatred, or malice, or revenge,

or ambition, or from a sincere wish to discharge my duty? I was given a voice in the election—and how did I act?" Too often, my hearers, too often do we forget that the right of suffrage is not a privilege conferred upon us for the advancement of our private interest, but that it is a great duty, for the whole discharge of which we are amenable to Heaven. The permanence and prosperity of our institutions can be secured only by each individual's exercising his political rights according to his conscience, and not from interested private views. This is what we call popular virtue, and this alone is the solid basis on which republicanism can rest.

And let me briefly remark here, upon a few of the temptations which tend to the counteraction of this principle. Unfortunately our country, especially in these latter days, has presented but too many of them. One of the strongest of these temptations is the spirit of avarice, which, wholly regardless of the rights of others, seeks only individual profit, and power and place as a means of profit. I speak not now in a party spirit, for I know none; but I must say that never were the words of Scripture more perfectly applicable than to us: "to love riches leadeth a man into great peril." There has been, and is, a spirit of wild speculation abroad, which has supplanted in a great degree the spirit of patient and untiring industry. If, however, we look to the day in which those men were found who achieved the independence and framed the constitution of the country, and ask of what disposition those men were, we shall find that they sought not, by wild speculation, at once to grow rich—but that they believed that the blessing of God rested upon honest labour, and that the will of God has assigned to each one his place. They also thought that the spirit of true religion is for man to bow down in submission to the will of God, to earn his bread by the sweat of his brow, and by labour to fulfil his part of the penance imposed on all. They taught their children to labour. And in this belief, and in this instruction, we should follow their example. They were animated by the spirit of the wise man, when he exclaimed—"Give me neither poverty nor riches, for the one may tempt me, and the other lead me to despise my fellow-men: but give me competence and a feeling of independence, that I may keep thy commandments, oh Lord, and at my death be borne by angels to Abraham's bosom." Oh, my brethren, the tempting spirit against which I would have you guard, is that which causes man to place his hopes, his happiness, his enjoyment, upon that wealth which is too suddenly acquired, and to withdraw his heart from the contemplation of a happy abode in heaven. Never were the liberties of the country more endangered than from the prevalence of a spirit like this—never were they safer than in the hands of those whose principle is that happiness is to be found in the continuance of labour.

I would again impress upon you as the first great principle which religion teaches, in reference to our duties as citizens, that the greatest caution should be maintained against that seductive spirit which would, by undermining private integrity, lead men to bestow their suffrages in elections to public office, from a sole regard to their individual interests. Guard well against that, and, by the blessing of Heaven, our republic is safe; once yield, and our liberties are destroyed.

My brethren, there is another topic which, as connected with this, it may not be unprofitable to look at. To a certain extent in every free country, some degree of opposition of parties is eminently useful; if kept within proper bounds, instead of a curse it is a blessing. It leads to a watchfulness for the national good in the people, and guards jealously against the rulers taking the property of the people, under the pretext of its being done for the public protection. But there is another spirit of party, or rather a spirit of persecution, of which, unfortunately, we have not been without exhibitions in this country. They who framed the constitution, sought to guard against it as far as possible, and accordingly provided for universal toleration in religious matters. But unhappily, they have not completely succeeded in preventing its manifestation. Believing, as I do, that truth is single and indivisible, and that two contradictory principles cannot at the same time be true, that religion consists in the worship of God in spirit and in truth, that the Bible contains the word of God, and that the spirit of revelation is consistent in itself—I am forced to believe that there cannot be two religions. I look upon it as an extraordinary manifestation of the weakness of the human mind, to maintain that two religions—the one denying what the other asserts—can both be true. But where persons are seeking for truth, they are not always capable of seeing it; and where men honestly differ in opinion, it would be uncharitable, it would be irreligious for any one to condemn his fellow, because he could not agree with him. For myself, I have no more doubt than I have of my ex-

istence, which is the true religion—the religion that Jesus Christ delivered to his Apostles, and which they spread abroad in their own time, and handed down to after generations; but I am not to say that it is equally clear to every other mind. There could not be a more criminal act on my part, than to depart from the religion which I believe and proclaim, but another may conscientiously feel it to be impossible to believe with me. Hence, I must leave the judgment to God. I cannot say to him, "I *know* that what you profess is not true"—but I may say—"I have no doubt that what the Saviour taught is what I believe, but I know not the lights you may have had. God does. To him, therefore, you must stand or fall." This is that spirit of toleration which, in a society like ours, ought always to exist—it is that duty of charity which we all owe to each other. These differences should not make us hostile—we should alike uphold the constitution, the interest of the country, the social charities of life; we ought to know no distinction of creed in all this. Even if the word of the Lord has never sounded in the ear of our fellow-man, still we have been created by a common God—the blood of the Saviour has been shed for him as well as for us—and that Saviour may yet raise him much above ourselves. Even as Saul, who held the garments of the men who stoned St. Stephen, afterwards became the greatest of the Apostles, as by a flash from heaven, so may the same power which caused his conversion, make him who differs widely from us now, go far beyond us in the path which we pursue. Hence, that spirit which would denounce those who differ from us, is one destructive of Christian charity, and inimical to the principle of good. It was not in this spirit that the constitution enacted that there should be no preference of one religion over another; it was in direct opposition to it that the enlightened minds who framed that instrument yielded to the better conviction of their hearts, and blotted from the statute-book all exceptions to the great principle of right which has granted to all full freedom of conscience and worship. Their declaration was, "let each, according to his own conscience, worship his Maker; but let not the spirit of persecution be found!"

This caused the healthy action of the infant republic; but, unfortunately, we have seen in later times a disposition to forget the great lesson thus inculcated, and to revert to a persecuting spirit. I care not from what this arose—under what pretext it was urged—by what reasons or excuses it was defended or palliated! It is lamentable that in any man it should be found to exist. But wherever it does exist, its evils are twofold. It injures him who cherishes it, and him who is its victim. In the one, it engenders a spirit of domination over his fellow, and in the other, a perpetual temptation to hatred and revenge. It is a spirit which separates brother from brother, and induces mutual distrust. It may even graft itself upon political feeling or partisanship — it may cause political principles to be blended with religious distinction — and then we have at once a union of church and state, the antagonist of civil liberty.

Let me entreat all who hear me, first to seek to eradicate this spirit from their own hearts, and then to destroy it wherever it may be found. The good of the nation at large requires the sacrifice of individual preferences, and they who have been the victims of a spirit of persecution hitherto, should lay their sufferings, as an obligation, upon the altar of the common good; so that they who forgot for the moment their true principle, and caused the evil to exist, may cause it to be obliterated as soon as possible. Thus, instead of being a collection of persons professing to be one brotherhood, and yet different in opinion and hostile in feeling, we shall be, in truth, one for the benefit of our common country, for the promotion of our mutual happiness, for our highest welfare here and hereafter.

In a large portion of the civilized world, charges are prevalent against the Catholic religion as being incompatible with civil and religious liberty. On what are these charges founded? From the pages of history it is said that the Roman Catholic religion is at war with the spirit of republicanism. But allow me to ask in what way? The principle of republicanism is the equality of men. We teach that all Christians have a common Parent—that all are equally redeemed by the blood of the Saviour—that all must appear before a common God who knows no distinction of persons—where, then, is the inconsistency? Look through the records of the world, and see where the principles of true republicanism are first to be found. They had their origin in Christianity, and their earliest instance is in the church of which we are members. Her institutions are eminently republican. Her rulers are chosen by the common consent—her officers are obliged to account strictly to those over whom they preside—her guide is a written constitution of higher force than the will of any individual. What call you this? Aristocracy? Monarchy? It is republicanism. Look again. Where were the bul-

warks found that stayed the ravages of the barbarians of the North, when they devastated the south of Europe? In the republican Catholic States of Italy. Go to a nation still more familiar to you—search the pages of English history. One strain pervades them all—a perpetual assault upon the memory of the prelates of the Catholic church. Charges are brought that they were overbearing, haughty and tyrannical. Where are the proofs? There are none. Go to the records of Parliament, and you will find the same thing there. Look at Britain in more ancient times, before the Norman conquest. One of her kings sent to Rome—he addressed the Pope, and requested of him a code of laws for the government of his realm. What was the answer of this haughty, tyrannical, all-grasping potentate, who is represented as having his foot upon the necks of kings and emperors? It may even now be found in her archives. "I can give you principles, but not laws. Your duty as a monarch is to consult your men of wisdom, acquainted with the wishes and necessities of your people; regulate your conduct by their advice, but govern your land in your own way. Nations differ widely, and that which is proper for one might be highly injurious to another." The principles of the common law, that mighty fabric in which English liberty is said to reside, have been traced back to the Catholic Church. In this, then, is the germ of liberty to be found. After the Norman conquests then it was that the conqueror dictated to his captives his own laws. But who refused to bow down in tame submission to his usurpation? The bishops of England were the men. They rested their claims upon the ancient compact; they took the laws of Alfred and of Edward, and from these they demanded of the conqueror himself an acknowledgment of the rights secured to the people by Edward. And when the base hypocrite, John, endeavoured still more closely than before, to fetter the people, it was the Archbishop of Canterbury, and the bishops of England, that resisted his power. At the field Runnymede they wrung from his reluctant hand the *Magna Charta*, which is regarded as the English constitution, but which is only a part of what the people enjoyed under the laws of Alfred.

These are the men who have been stigmatized as proud, as haughty, as ambitious. They were ambitious—just as your Hancocks were ambitious—just as your Warrens were ambitious—just as your Montgomerys were ambitious—just as those other men were ambitious who pledged their lives, their fortunes, and their sacred honour, to the support of that declaration whose successful maintenance wrested from the monarch of England the political rights which we now enjoy. But the historians of England, even while the word of liberty was upon their lips, filled their pages with misrepresentations of the principles of the Catholic prelates, and calumnies upon their characters. Why was this? Because the Catholic religion was prescribed law. Hence it is, that the pages of history have been garbled and distorted by the British historian, because the Catholic prelates resisted to the utmost, the unjust encroachments of the British kings. The history of the American colonies, before they became an independent nation, more especially during the earlier years of their settlement, exhibits marked indications of the same spirit of intolerance towards the Catholic religion; and this, too, on the part of those who themselves fled to this continent as a refuge from religious persecution. In this we find the explanation why, for generation after generation, the same charges against Catholicism have been made—because the same dynasties have been set up, and its opposition has been the same to all. But if we endeavour to correct this source of evil, if we say—"let history be divested of its prejudices and misrepresentations—let education be separated from sectarianism—let the truth alone be recorded and taught"—then are we told—we have been told—that we are turbulent and discontented. Even in this country attempts have been made to divide the republic on account of religious differences—but, thank Heaven! the public mind is becoming more and more enlightened on this point, and men are beginning to perceive that the greatest curse which could befall our country, would be the encouragement of any spirit of sectarian persecution. Let us beseech God, in his infinite mercy to avert from us all such spirit of uncharitableness and unkindness. Before Heaven, let us always avoid it. Let us be a band of brothers as to our common rights—as to our religious differences, let us bury them. Would to God that we may always act in this manner—that we may overcome the spirit of our nature, and imbibe only the spirit of Christian charity. Oh! that we all may, with reference to our opponents, enter into the blessed spirit of that prayer—"Father, forgive them, for they know not what they do." Let us, then, endeavour with all our might to reduce these principles to practice, and in the discharge of our duty to the republic, regard it as a duty to God. Thus shall we achieve the great object of our constitution—thus

shall we obtain of God his blessing. If we are assailed from abroad, let us join together as a band of brothers to repel the assault. Thus shall peace, and happiness, and prosperity reign among us—thus shall we be contented with the things and the liberty given to us in this transitory scene, having our eyes fixed on the better things and the true liberty, promised to us in Heaven, as the children of God.

PASTORAL LETTER OF THE RIGHT REV. DR. ENGLAND, ROMAN CATHOLIC BISHOP OF CHARLESTON,

TO HIS FLOCK IN THE STATES OF NORTH AND SOUTH CAROLINA AND GEORGIA, UNITED STATES OF NORTH AMERICA, ON HIS TAKING POSSESSION OF HIS SEE.

INTRODUCTORY NOTE.

THE bull of His Holiness Pope Pius VIIth for separating the states of North Carolina, South Carolina and Georgia from the diocess of Baltimore, and for erecting for their government a new episcopal see, in the city of Charleston, (S. C.,) suffragan to Baltimore, and appointing the Right Reverend Doctor John England, bishop thereof, was published in the Roman Catholic Church of Charleston; on Sunday the 31st of December, 1820.

The certificate of consecration, of which the following is a correct translation, was also then read:

We, John Murphy, by the grace of God and of the Apostolic See Bishop of Cork, in Ireland, certify to all whom it does or may concern, that on the twenty-first day of September, to wit, on the festival day of Saint Matthew the apostle, in the year of our Lord, one thousand eight hundred and twenty, by virtue of the annexed apostolic letters, having first received from him the profession of Catholic faith, and the oath of fealty to our Lord Pope Pius VIIth and the Holy Roman Church; we, celebrating mass in pontifical robes, in the church of Saint Finbar, patron of our diocess, have bestowed the grace of consecration, on John England, a priest of Cork, chosen for a new bishop of the church of Charleston; being assisted therein by the Right Reverend and Most Illustrious Lords Kieran Marum, Bishop of Ossory, and Patrick Kelly, Bishop of Richmond: there being also present the Most Reverend and Most Illustrious Lord Patrick Everard, Archbishop of Mitylene and coadjutor to the Archbishop of Cashel, the Right Reverend and Most Illustrious Lords, William Coppinger, Bishop of Cloyne and Ross, Charles Sughrue Bishop of Ardfert and Aghadoe, and Charles Tuohy Bishop of Limerick. In testimony whereof we have written these presents with our hand, and affixed to them our episcopal seal.

Given from our residence in Cork, the day and year above.

†JOHN MURPHY,
Bishop of Cork.

JOHN, by the grace of God, and with the approbation of the Holy See, Bishop of Charleston, to our beloved brethren of the Diocess of Charleston.

May the mercy of God the Father, through his blessed Son Jesus Christ, and the charity of the Holy Ghost, be always with you.

The change which has taken place, in the formation of your church, by its separation from the see of Baltimore, and its erection into a bishopric, requires that WE who have been appointed to its government should express OUR sentiments upon the subject.

Our forefather Adam in the day of his innocence, walked through Eden in favour with his Creator; the earth yielding spontaneously the means of his comfort here, and the heavens opening to his view scenes of future happiness. But by irregular curiosity, and presumptuous disobedience, he forfeited the felicity which he enjoyed, and lost all right to that bliss which he expected.

Upon his repentance, redemption was promised, but its application was to be made only upon conditions which his ability could fulfil, but which his will might reject. Thus, although his salvation did not originate with man, yet without his co-operation it could not be accomplished; and that co-operation was the performance of the conditions imposed by him, from whose wisdom, mercy, and beneficence alone, redemption was to be obtained.

The nature of those conditions was two-fold, belief and practical obedience; by them man was to pay the most perfect homage to the Deity; and whilst in their fulfilment, he was punished for his prevarication, by their consequences he was to be perfected in his scale of being. Belief humbled his understanding; obedience checked his will. His original fault was the pride of knowledge, its immediate consequence, obstinacy of disposition: by requiring the belief of truths beyond his comprehension, and the performance of acts not always agreeable to his disposition, as the conditions of his redemption, man was to be at once, punished for his crime, healed of his infirmity, and redeemed from his bondage. Hence, true religion consists in believing God when he teaches us, and obeying him when he commands us.

To discover what he teaches us, and to learn his commands, so that we may be faithful in both respects, is our duty; and this discovery is the result of the investigation of facts, and not of the examination of opinions. The Lord has frequently spoken by the mouths of his prophets, and finally by the mouth of his beloved Son, who came to fulfil the work of our redemption. When the Lord spoke, he made his revelations manifest to those with whom he conversed, and their authority plain to those whom he commissioned them to teach; and having thus exhibited his authorized teachers to his people, he required the obedience of that people. Thus when he sent Moses into Egypt, he strengthened him with the power of miracles, and when upon Sinai he gave a law, he thundered before the multitude, and called the teacher up to his presence: upon the authority of Moses, Aaron was consecrated, and the right of his family to the priestly office was confirmed, as well by the blooming of his rod, as by the catastrophe of Core and his adherents. The regular succession was all that was thenceforth necessary to learn, for the purpose of ascertaining in whom was vested the authority to teach, until he should come who was the desired of nations, this other Lawgiver whom the Father was to raise up to fulfil what was but darkly foreshown in the institutions of the desert. Hence when even they who held this authority persecuted the Redeemer, he stated the ground of his submission to them in the fact that they sat upon the chair of Moses. Their authority expired only with their law, and when that of Jesus Christ succeeded, we find another priesthood substituted for that of Aaron. *The Lord hath sworn, and it will not repent him*, said the royal prophet to the Messias, *thou art a priest for ever according to the order of Melchisedech.* (Psalm cix. 5.) And upon the night before he suffered we find him communicate this priesthood to his Apostles. Then he no longer called them servants, but friends. He made known to them the mysteries of the kingdom of God, that they should teach them to the nations of the earth; for he commissioned them to go forth to teach all nations, and promised that he and his Holy Spirit would abide with them all days, to the consummation of the world. As his heavenly Father sent him so he sent them, and whosoever should receive them should receive him, and, whosoever should reject them should reject him.

But as they, being only twelve mortals, could not go to all parts of the world, and were not to live all days to its consummation, it became necessary that they should associate others to them in their commission, as well to provide for the millions then living as for the generations that were to succeed them: and hence, we find that by prayer and the imposition of hands, they did qualify others, whom they associated to their apostleship, and sent forth to the work whereunto they had been selected by the Holy Ghost. And thus do we find in the new law the same principle which governed the old; the authority to teach, and to minister in the church specially bestowed upon particular individuals by God's appointment, and continued by regular succession to after ages; and hence no person can assume this authority to himself, but he who is called by God, as was Aaron. And hence the authority to preside and to teach in the church of God is not derived from talents, nor from wealth, nor from worldly power, nor from popular choice, nor even from the piety and virtue of the individual, but from his having been regularly assumed to the apostleship, and ordained therefor by some successor of an apostle who has thereby received his authority from Jesus Christ.

Amongst those Apostles there was one superior in dignity, pre-eminent in power—he whose name the Saviour himself changed to signify his office. "I say unto thee (Simon, son of Jona) thou art *Peter;* and upon this *rock* (Peter) I will build my church, and the gates of hell shall not prevail against it. And to thee will I give the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matt. xvi. 18, 19.) And on another and a memorable occasion, when he addressed him in the language of warning and affec-

tionate reproof, he established his duty of general superintendence. "Simon, Simon, behold Satan hath desired to have thee that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not. And thou being once converted, confirm thy brethren." (Luke xxii. 31, 32.) And again, when he gave him charge not only of his lambs, but also of the very sheep who were to give spiritual nutriment to those lambs.

Accordingly we find the Apostle St. Peter filling that place to which he had been appointed by the Saviour, when, after having been converted from his guilt of denial on the very night of the admonition, he on the day of Pentecost speaks in the name of the rest as their head and their chief; when he works the first miracle, and brings the first increase of Jews to the church; when, in his solicitude for the welfare of that church, he proposes to have an apostle appointed in the place of Judas who had fallen; when he, after the divine revelation, first receives the Gentiles into the fold; and in all things appears to be the rock upon which the spiritual edifice of Christianity was reared. The solicitude of the faithful, too, for him, as their head, is manifested by their continual prayer for his safety when he was kept bound by Herod.

As the Saviour established a church which was to last to the end of the world, its government was to be coeval with its existence; and hence Peter was to have a successor who was to possess his power, as Aaron had a successor who was invested with his high-priesthood. The chief Apostle first made the East the great theatre of his exertions, and the city of Antioch was his principal residence during about seven years; but his zeal, and the necessities of the church, and the providence of God, led him to Rome, then the capital of the world, —where, during twenty-five years, he exercised his supreme administration and authority, and crowned a life of exertion by a glorious martyrdom on the same day that the doctor of nations, St. Paul, who, during many years, had shared his labours, yielded his soul to his Creator. His successors, by occupying his place, have preserved his power,—and this is now vested in Pope Pius VIIth, the present Bishop of Rome.

Besides the divine authority to which slight allusion has been thus made, we have the testimonies of the most venerable authors of the earliest ages of the church to show the fact, that all Christians looked up to Rome as the mother and mistress of all other churches. In that see the apostolic succession has been preserved; and to the bishop of that see it appertains to provide for the wants of the various parts of the world, which either have not become acquainted with the doctrines of the Redeemer, or, knowing his doctrines, stand in need of the administration of his sacraments.

Your former prelate, the Archbishop of Baltimore, finding that you were at too great a distance from him, applied to the sovereign Pontiff to relieve your wants, by giving you a bishop; and though *our* deserts had not qualified *us* for the situation, yet *our* holy father has vouchsafed to regard *us* with a favourable eye,—and that the prayer of the archbishop might be granted, WE have been selected, appointed, consecrated, and sent to govern your church. Thus WE are placed in the midst of you, unworthy as WE are, yet vested with apostolic power, having, through the HOLY SEE, received that power from JESUS CHRIST himself.

WE may then address you as OUR dearest children in JESUS CHRIST, for WE are placed over you as a father to teach you the doctrines of truth, to guide you in the way of salvation, to feed you with the bread of life, and to spend ourselves for your eternal welfare,—as WE must render an account for your souls, at his great tribunal, to that Father whose unworthy substitute WE are, and who has shed his blood to purchase our souls from damnation. In proportion as the dignity of OUR order is great, so is OUR responsibility awful; and with you, beloved children, in a great measure it rests to lighten this burden. WE shall endeavour, with GOD's holy assistance, to perform OUR duty with fidelity and zeal; WE intreat your co-operation. WE shall point out to you the path of your duty—WE conjure you to walk therein; WE will place the sacraments within your reach—WE beg of you, through the tender mercy of JESUS CHRIST, to stretch forth your hands and partake of the celestial banquet; WE shall incessantly offer up OUR humble supplications for you at the throne of grace; WE particularly recommend to you assiduity in the discharge of the great duty of prayer, and trust that when your aspirations and petitions penetrate the clouds of heaven, the name of him who labours for your welfare may be found embalmed amidst the fragrance which will ascend to the seat of the Most High.

Let temperance, justice, mercy, benevolence, charity, piety, modesty, and chastity be your characteristic virtues; for you are called upon to serve a GOD of purity and perfection. Do not place confidence in

your youth, your strength, your health, nor your riches—for you are the certain victims of death; you have been sentenced to return to the dust from which you have been originally taken, and you know not the day, nor the hour; wherefore WE beseech you to be always prepared, for the Son of man will come at the moment when he is least expected.

Your past conduct, and what we have learned of your dispositions, leave no doubt upon OUR mind of your devotion to the interests of the state, and of your determination to fulfil your duty as citizens. You need not OUR exhortation on this head. But do not deem it presumption in us, who have not yet the honour of being an American citizen, to have adverted to the topic; for were it necessary, it would have been OUR solemn duty to call upon you for the preservation of the public peace, and the maintenance of those liberal institutions by which you are so well protected; for WE are the minister of the GOD OF PEACE, who has placed the sword in the hand of the governors for the good of society. And WE OURSELF have for a long time admired the excellence of your CONSTITUTION, and been desirous to behold your eagle grow in strength and beauty as his years increased, —whether he rested in majesty upon the bases of the wisdom, the moderation, and the fortitude of your government, or, lifting himself on the pinions of your prosperity, and surrounded with the halo of your multiplying stars, fixed his steady eye upon that sun of rational freedom, which culminates for you, as it departs from the nations of the East.

WE intreat of those within our jurisdiction who may be desirous of having spiritual assistance to make their wants known to us, that we may take the best steps which our limited means will allow for having them relieved; and as WE cannot at present completely satisfy either their desires, or *our own* intentions on this head, WE intreat their patience and indulgence until WE shall be better able to fulfil the dearest wishes of our heart. But we must also remind them that they who preach the Gospel should live by the Gospel (2 Cor. ix.), and they who serve the altar should live by the altar. And that it must depend in a great measure upon their own exertions, and the means placed at OUR disposal, whether WE shall be able to have them served, and OURSELF gratified.

"As to the rest, brethren, be strengthened in the Lord, and in the power of his might. Put ye on the armour of God, that ye may be able to stand against the snares of the devil. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the Gospel of peace: in all things taking the shield of faith, wherewith ye may be able to extinguish all the fiery darts of the most wicked one; and take unto you the sword of the spirit, which is the word of God." (Ephes. vi.) Place your trust in the Lord Jesus, and in the abundance of his merits; stand perfect in every good work; walk as children of light; let your example so shine before men in all goodness, that they may glorify your Father who is in heaven; so that, after this transitory state of trial, the splendour of your virtues may reflect back the glory of redemption to the throne of your Saviour.

Peace be unto you, brethren, and charity with faith from God the Father, and the Lord Jesus Christ, and the Holy Ghost. Amen.

† JOHN, *Bishop of Charleston.*

Charleston, Jan. 21st, 1821.

PASTORAL LETTER OF THE RIGHT REVEREND DR. ENGLAND,

ROMAN CATHOLIC BISHOP OF CHARLESTON, TO HIS FLOCK, ON THE OBSERVANCE OF LENT.

JOHN, by the grace of God, and with the approbation of the Holy See, Bishop of Charleston, to our beloved brethren of the diocess of Charleston.

May the mercy of God the Father, through His blessed Son Jesus Christ, and the charity of the Holy Ghost, be always with you.

BELOVED BRETHREN:—The solemnity of Lent, and the approach of the holy time of Easter, demand that our pastoral solicitude should be evinced in your instruction. *For behold now is the acceptable time, now is the day of salvation. And we helping are called upon to exhort you, that you receive not the grace of God in vain. But in all things exhibit yourselves,* as the servants of the Lord, *in much patience, in watchings, in fastings, in charity, in knowledge, in long suffering, in sweetness,*

in the Holy Ghost, in charity unfeigned—walking in the footsteps of your predecessors in the faith, you meet with those sacred monuments of religion and antiquity, to which they have affixed the attestation of their approval, and added the decoration of their virtues. The waters of mortification, which appear bitter to those who have been filled with the flesh-pots of Egypt, were by them found pleasing and salutary, after they had been made sweet by the tree of the cross; fed with bread from heaven, they came to the holy mount of contemplation, where they received that sacred law, by the observance of which they obtained the promised blessings; and, notwithstanding the glow of temptation, they were enabled to persevere in this observance, by the sacraments which flowed from Christ, who was struck for our iniquities.

Professing the same faith, you are called upon to have recourse to similar means for attaining your sanctification. One of the most useful is the observance of the holy Lent, in which by bodily fasting, vices are repressed, the soul is elevated, virtue is attained, and rewards are received.

This is one of the most ancient observances of Christianity; we find it existing in every age and in every nation, where the Gospel of Christ has been preached. It is on record in the earliest writers, and amongst our most ancient and authentic documents—thus the sixty-eighth of the Apostolic Canons ordains, that a clergyman who will not fast the Lent, shall be deposed; and a layman who neglects it, shall be excommunicated; and specifies bodily infirmity as the only excuse. The observance of Lent is alluded to as a well-known practice in the fifth canon of the first Council of Nice. The regulations for the manner of observing it, are made in the 49th, 50th, 51st, and 52d canons of the Council of Laodicea, as also in the 24th of the first Council of Orange, and in numbers of others, in those very early ages of the church. Many of the persons who, differing from our faith, were anxious to bring our practices into discredit, by endeavouring to show late periods for their introduction, have been obliged to acknowledge the antiquity of this custom, even in their attempt to overturn it, for they have assigned its introduction to Pope Telesphorus, who was the eighth in order from St. Peter; and who presided over the church from the year 140 to the year 152, whereas he only made a regulation as to the exact day when the clergy were to commence the observance of a fast, which had been established for upwards of a century preceding. St. Ignatius, the third Bishop of Antioch, and a fervent disciple of St. John, the Evangelist, who suffered martyrdom in the city of Rome, in the year 107, mentions this fast, in his Epistle to the Philippians. (Apud Bellarm.) It is alluded to by St. Polycarp, Bishop of Smyrna, and fellow disciple of Ignatius, in his letter to the same people, and distinctly mentioned by St. Irenæus the Great, Bishop of Lyons, and disciple of St. Polycarp, who suffered martyrdom, in the year 202. In the year 199, we find the subject under consideration of all the churches, in Italy, Palestine, Asia Minor, Greece, and France, in several synods—not as a custom lately introduced, but derived from the Apostles. Without therefore exhibiting to you that cloud of testimony, which the Lord himself has given to direct us in our way through after ages, we may feel convinced that you clearly perceive the Apostolic origin of this sacred observance, and proceed to show you its advantages, and the obligations by which you are bound thereto.

Temperance in eating and drinking has at all times been regarded a great virtue; hence the Saviour charges his disciples: "Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness." (Luke xxi. 34.) And the Apostle says, weeping, that there are many "whose end is destruction, whose God is their belly, whose glory is their shame." (Phil. iii. 19.) Hence, too, those admonitions of the wise man, "Be not greedy in any banquet and do not fall on all the meats. Use as a frugal man those things that are set before thee, lest whilst thou eatest much thou shouldst be hated." (Eccli. xxxi. 19; xxxvii. 31, 32.) And "if thou sittest among many, be not the first to stretch out thy hand, nor ask to drink first." (Eccli. xxxi, 21.) This is a virtue necessary at every time, on all occasions, and whosoever, at any time, commits intemperance, violates his duty; he is guilty of an immoral act, and also injures his body; hence the ancient Persians and Lacedemonians were particularly careful to train up their youth to the practice of this virtue, as the best safeguard of their mental energies, their bodily health, and their national institutions. Whilst temperance flourished in Greece and Rome, their liberties were protected, and it was only under the superincumbent bulk of luxury, gluttony, and intemperance, they were extinguished—for the natural consequence of this indulgence, is enervation of mind and sottish carelessness, "For in many meats there will be sickness, and greediness will turn to cholers. By surfeiting many have perished, but he that is temperate will

prolong life." (Eccli. xxvii. 34.) We need not then be astonished at the apostrophe of an experienced physician, to temperance: "Thou source of human bliss, far exceeding our praise and admiration!—the glory and security of the first age of the world, which, for thy sake alone, was accounted golden!—the principal and last promoter of real comfort and composure, of serenity both of mind and body, thou crownest us with length of years, health, and pleasure, with a countenance cheerful and amiable, with limbs brisk and active, thy gifts extract applause from thy enemies, even from the most intemperate."

And of the soul, St. Gregory the Great says: "No one obtains the trophy of any spiritual victory, who has not first overcome the appetites of the flesh by the mortification of the belly; whilst this is not restrained, all virtues are destroyed, and overwhelmed together by the concupiscence of the flesh." (Lib. xxx., c. 26.) And St. Isidore says: "No one can attain the perfection of virtue, unless he has first overmastered the passion of gluttony." (Lib. de. sum bon. L. ii., c. 22.)

Temperance is a virtue which you are bound continually to practise, but, unfortunately, we all too frequently transgress on this head, so that we may well say, with St. Augustine, in his Book of Confessions: "In these temptations, I strive daily against the inordinate appetites of eating and drinking, and who is there, O Lord, who is not some little drawn beside the bounds of necessity? Whosoever he is, he is a great man; let him magnify thy name. I am not such a one, because I am a sinful man." (Conf. Lib. x., c. 31, n. 6.) And as vices are remedied by having recourse to the opposite practice, they who sin against temperance should have recourse to fasting. Hence, both in the old and new law, the practice has been strongly recommended, and we have the best examples of the observance in Moses, David, Daniel, Elias, our blessed Saviour, and his Apostles. We shall lay before you a few particular examples to elucidate better the objects and benefits of the observance.

There are some propensities to sin extremely strong in us, since the fall of our first parents; one of the strongest and most dangerous, is that which is generally described as the sin of the flesh; not that external acts are necessary for criminality and condemnation, for the mind is criminal when it contemplates those acts: gluttony is its greatest excitement. "The people sat down to eat and drink, and then rose up to play," (Exod. xxxii. 6.) The best remedy is fasting: for the vice has been generally considered to be that devil which the Lord said could not be cast out, "but by prayer and fasting," (Matt. xvii. 20.) The great Apostle, St. Paul, informs us that, there was given to him "a sting of his flesh, an angel of Satan to buffet him," (2 Cor. xii.) And he also informs us, that he "chastised his body and brought it into subjection," (2 Cor. xi.) And in another place he tells us one of the modes, "in many fastings," (1 Cor. ix.) And again assures us that "they who are Christ's, have crucified their flesh with the vices and concupiscences," (Gal. v.) And such was always the doctrine of the fathers of the Church, who by their own conduct forcibly inculcated the necessity of the observance.

Prayer and contemplation of heavenly things, are indispensable duties of a Christian; and is it in the midst of feasting and revelry that those obligations can be fulfilled?—Did not even the pagan philosophers retire and abstain, to free the mind as much as possible from the distractions of the world, and the vapours of passion, that they might be able more clearly to discover truth?—And we have the example of Moses, who by a fast of forty days, prepared himself for intimate conversation with the God of Sinai.—Of Elias, who fasted forty days to behold God on Horeb. Of Daniel, who "eat no desirable bread, and neither flesh nor wine entered into his mouth, neither was he anointed with ointment," (Daniel x.) that he might converse with the messenger of the Most High. And thus before her principal festivals, does the Church of God call upon her children, to imitate those venerable models, upon whom heaven has stamped its approbation; that they may be better prepared for the communications of the Holy Ghost, for as St. John Chrysostom says, "Fasting is the sustenance of the soul, for it spreads out light pinions, that upon them elevated on high, the mind may contemplate the most sublime things," (Hom. i. in Genes.)

Fasting performed with proper dispositions is an excellent mode of divine worship, for by it, through the merits of our Redeemer, we are made more acceptable to God; thus we read of the devout Anna, that "she departed not from the temple, by fastings and prayers serving night and day," (Luke ii.) And St. Paul, speaking of the mode of worshipping God, informs us that we must "present our bodies a living sacrifice, holy and pleasing to God," (Rom. xii.,) which has been generally understood, of the sacrifice of our carnal or bodily appetites. Thus the first Council of Nice says,

that "a clean and solemn fast might be offered to God." And Tertullian testifying the faith of his age, A. D. 230, states, that fasting upon "dry food taken at a late hour, is a grateful sacrifice to God," (Lib. de Resur. Carn.) Not that either the poverty of the food, or the smallness of the quantity, or the lateness of the hour, could of themselves be grateful, but the disposition of the soul, of which these were the consequences.

This holy observance, joined to the merits of the Redeemer, is also calculated to appease and satisfy God, when we have offended him; thus was he appeased by the Jewish people at Masphath, (1 Kings vii.) Thus do we read, that when Achab heard the judgments of the Lord denounced, "he rent his garments and put haircloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down; and the word of the Lord came to Elias the Thesbite, saying: Hast thou not seen Achab humbled before me? Therefore, because he hath humbled himself for my sake, I will not bring the evil in his days," (3 Kings, xxi.) By its means the Ninevites succeeded in appeasing the Most High; so also did the Jews in the days of Judith and of Esther. For this purpose Joel declares, "Now therefore, saith the Lord: Be converted to me with all your heart, in fasting and in mourning and in weeping * * * * * * * * Who knoweth but he will return and forgive," (Joel ii.) "Thus," says Tertullian, "as the use of food first destroyed man, by fasting he may satisfy God," (Lib. de Jejun.) And St. Cyprian, Archbishop of Carthage, and cotemporary of Tertullian, "We appease his (God's) anger for our offences, as he himself informs us, by fastings and weeping, and lamentations," (Serm. de laps.) St. Basil, in the next century says, "We fall into disease by sin, we are healed by penance, but penance without fasting is idle and fruitless; make satisfaction to God by fasting," (Orat. i. de Jejun.) To make further references would multiply authorities, but could not strengthen the evidence.

In fine, by fasting you may obtain from heaven, blessings both spiritual and temporal. You have already before you, abundant proof of the first part of the assertion, to which you may add, that solemn injunction of our blessed Lord, "But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not fasting to men, but to thy Father who seeth in secret, and thy Father who seeth in secret will reward thee," (Matt. vi.) Thus too we are informed that St. John the Evangelist frequently fasted to obtain spiritual blessings for a young man, to whom he was greatly attached. And we have the authorities of St. Jerom, and the venerable Bede, for the tradition, that he proclaimed a solemn fast previous to his writing his Gospel, to obtain the divine assistance in that work. St. Gregory Nazianzen, who flourished in the middle of the fourth age, tells us of a certain person who overcame grievous temptations by fasting and other mortifications, (Orat. de laud Cyprian.) And St. John Chrysostom, shortly afterwards tells us: "Fast, because thou hast sinned: fast, that thou mayest not sin; fast, that thou mayest receive; fast, that the things which thou hast received may remain with thee," (Serm. i. de Jejun.) And for temporal benefits, we find many clear promises and facts. When Joel declares the will of the Lord, to "sanctify a fast," he shortly after adds the consequences. "The Lord answered, and said to his people: Behold I will send you corn, and wine, and oil, and you shall be filled with them, and I will no more make you a reproach among the nations," (Joel ii.) Thus do we read of the success in arms, of the patriotic Judas Macchabæus, who having rallied the scattered bands of Israel, for the defence of their country and their rights, assembled them at Maspha, "and they fasted that day, and put on hair-cloth, and put ashes on their heads, * * * * and they joined in battle, and the Gentiles were routed, and fled into the plain, and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus and Jamnia," (1 Mac. iv.)

Having laid before you the advantages of fasting, we now proceed, beloved brethren, to state to you, the objects of the church in the observance of Lent. "If we say, that we have no sin, we deceive ourselves, and the truth is not in us," (1 John i.) We must acknowledge, that "all we like sheep have gone astray, every one of us into his own way," (Isa. liii.) It is fit that we make public reparation for our offences: upon this ground, Pope St. Leo says, in his fourth Sermon on Lent: "Whilst our minds are distracted by the various concerns of this life, the hearts of even the religious must be soiled by worldly dust, it was therefore provided by the great and salutary wisdom of the divine institution, that a healing exercise of forty days should restore the purity of our minds, in which days pious works may redeem the faults of other times, and chaste fasts should perfectly remove them."

"Unless you eat the flesh of the son of man, and drink his blood, you shall not have life in you." (John vi.) This is the

solemn declaration of Jesus Christ: the time specially fixed, from the earliest ages, for discharging this important duty, is at Easter, to prepare better for which, the time of Lent has been fixed immediately preceding this great festival. This reason was stated upwards of fourteen hundred years ago, by St. John Chrysostom; and St. Jerom, in his commentary upon the book of Jonas, writes, "The Lord himself, the true Jonas, fasted forty days, leaving to us this inheritance of a fast to prepare us for eating his body, and by this number he prepares our souls." Now, too, the days are arrived when "the bridegroom is taken away from us," (Matt. ix.,) we should therefore *fast*. And for this purpose some particular time should be chosen, and what time could be more aptly fixed upon than these days, which, preceding the solemnity of Easter, bring to our recollection the indignities heaped upon our blessed Lord; who, for our sakes, "was made obedient even unto death," (Philip. ii.,) that he might "blot out the handwriting" (Col. ii.) of sin and death which stood against us. And thus, as St. Leo expresses himself, "we, about to celebrate that which is the greatest of all festivals, should prepare ourselves by such an observance, that by suffering we may be found dead, together with him in whose resurrection we are to arise."* Thus, too, do we pay, as it were, the tithe of our lives to him, as is observed by SS. Cassian, Isidore, and Gregory. Thus, too, do we endeavour, as far as our frail mortality will allow, to imitate our Divine model, who, being led by the Spirit, into the wilderness, fasted forty days and forty nights (Matt. iv.); upon this principle it was that St. Ignatius the Martyr, wrote to the Philippians "that the faithful were to fast in Lent, because it contains an imitation of our Saviour's conduct."† The time of Easter was also appointed in the early ages of the church for the conferring of solemn baptism upon the catechumens, and the faithful in their fasts were not only to seek for the graces necessary for themselves, but by the communion of Saints to have regard to the wants of others, particularly of the catechumens. Upon this subject St. Ambrose, the Bishop of Milan, in the end of the 4th century, writes: "Thus Elias by a fast continued during the space of forty days, allayed the long and excessive drought of the world by refreshing showers, and extinguished the thirst of the earth with abundance of rain from heaven; we know this to have been done in a figure of us, that we, fasting during those forty days, may deserve the spiritual rain of baptism, that the heavenly shower may be poured forth upon our too long parched land, and the salutary flood of this laver may flow upon the continued drought of paganism, for whosoever is not moistened by the grace of baptism suffers drought and burning of mind."

To dwell longer upon this subject is unnecessary; you must perceive that the Lent is a holy and salutary observance of a fast of forty days, preceding the festival of Easter, which has been instituted by the Apostles, adhered to by the Church of Christ in every age and in every nation, sanctioned by the greatest examples and the plainest evidences, its objects being most rational and salutary, and that by the command of the church every one of the faithful is bound to observe it, unless in case of utter inability or very great inconvenience, but of which inconvenience the individuals themselves are not allowed to be judges, for no one is allowed to be a judge in his own cause, but the inconvenience is to be stated to the chief pastor of the place, who is to pass judgment thereupon. It now remains that we lay before you the mode of this observance.

And here, beloved brethren, when we look back into the early records of the church, to discover in the conduct of our predecessors in the faith, the principles by which we should govern the flock committed to our care, we cannot but lament in spirit the contrast which exists between the dispositions of the faithful, in those apostolic days, and in our degenerate times. It is true, that we profess the same faith, we are united with them in the bonds of belief, we are members of the same Church of Jesus Christ. But, beloved brethren, and it is with pain and regret we say it, they esteemed better the maxims of the Gospel, and were more careful to use them for the regulation of their conduct. It was not by the example of those who separated from their body, but by the precepts and example of Christ and his Apostles they fashioned their lives.

Their observance of Lent was most strict; they, like the Prophet Daniel, during those forty days "eat no desirable bread, and neither flesh nor wine entered into their mouths." (Daniel, x.) Like John the Baptist in the desert, they had a most strict abstinence. (Matt. iii.) It is true they did not practise such extreme rigour in this respect, as that sanctified precursor of the Saviour, or as some of the immediate disciples

* Serm. xii., de Quadrag.

† Apud Bellarm—de bon. oper. in part. L. ii., c. xvi.

of our Lord, for St. Gregory Nazianzen informs us that the prince of the Apostles seldom used any food but a small portion of the meanest quality.* Clement of Alexandria tells us that the Apostle St. Matthew used a perpetual abstinence from flesh-meat.† And Eusebius testifies the same of St. James the Apostle, Bishop of Jerusalem.‡ Such, too, Philo the Jew describes to be the conduct of the first Christians in Egypt,§ who were the disciples of St. Mark the Evangelist, and first Bishop of Alexandria. These fervent adorers never broke their fast before sunset, even with the sort of food which they took. "Adjudging the divine meditation of wisdom to be a work of light, and the curious feeding of the carcass, to be a work of darkness." The customs of abstaining from meat and fasting on one meal in the day, during the time of Lent, are testified to us, amongst many others, by St. Epiphanius, Bishop of Salamis, by St. Cyril, Archbishop of Jerusalem, and St. Basil, Archbishop of Cesarea, in the fourth century of the church; St. John Chrysostom, St. Augustine, St. Jerome, and a multitude of others in the next age.

They considered themselves bound to this solemn observance, for though, as St. Augustine says,‖ "I, revolving this subject in my mind, in the examination of the gospels and of the apostolic letters, and in that entire instrument which is called the New Testament, find that fasting is commanded. But I do not in them discover it defined when we ought not to fast and on what days we ought to fast, by the command of our Lord or of his Apostles." The time was not originally pointed out by the Saviour, yet this time and the manner having been subsequently regulated by the first pastors of the church: hence the same father writes,¶ "At other times to fast may be a remedy for evil, or source of reward, but not to fast in Lent is a sin." And St. Ambrose says,** "Whatever Christian will not fulfil the Lent by fasting, must be considered guilty of prevarication and contumacy."

Thus, beloved brethren, you clearly perceive that you are bound, by the ecclesiastical law of the oldest date and of the highest authority, to fulfil this holy observance. You perceive the manner in which the first Christians passed this holy time was in abstaining from flesh-meat and luxuries, and fasting upon one meal in the day, which meal they did not generally take until after sunset, and then but sparingly. All those persons who have attained the full age of twenty-one years are bound to this observance, unless there should exist a sufficient cause for their exemption. Those causes which are considered sufficient shall be specially mentioned.

We now proceed to lay down the rules which you are to observe on the present occasion, and to the observance of which we strictly and solemnly exhort and command you in the name of the holy Roman Catholic Church, and by virtue of our authority derived from our Lord Jesus Christ, through the blessed Apostle St. Peter and his successor Pope Pius VII., stating therein the dispensations which we, by the same authority, give for the Lent of this year.

First, as to the fast on one meal in the day, during the entire Lent, Sundays excepted, we declare bound thereto, every person in our diocess, under our jurisdiction, who has attained the full age of twenty-one years, except those who may be actually sick, or recovering from severe illness—those whose extreme bodily weakness or delicacy renders this observance either impossible, or very dangerous to their constitutions—those whose daily occupations are very laborious or exhausting, and women in a state of pregnancy, or giving suck to infants. Any other persons, having what may be considered a reasonable cause for exemption, are required to state that cause to the clergyman under whose immediate care they are, and to take his decision upon it, by which they are to abide; and they who cannot have recourse to the clergyman, are warned to be cautious in making their own decision, lest blinded by inordinate self-love, they may deceive themselves.

On fasting days, the meal should not be taken before noon, and custom has long since tolerated the use of a slight collation besides this meal; which collation is generally taken at night, and should not exceed the fourth part of an ordinary meal.

In this country, we find that when the collation is taken at night, general usage has made it allowable to take in the morning a warm drink of tea, coffee, or thin chocolate made with water, to which a *very small quantity of milk* may be added, rather to serve as a colouring, than a nutriment.

At the collation, bread, cheese, all kinds of fruit, vegetables, and fish are allowed: but neither eggs, milk, nor butter.

Secondly, with regard to abstinences. To conform for the present to a custom which we hope shortly to see abolished, we dispense, in this law, from the first Sunday of

* Serm. de paup. Amor.
† Lib. ii., Pædagog. c. 1. ‡ Lib. ii., c. 23.
§ Apud Euseb. Lib. ii. c. 17.
‖ Epist. 86. ¶ Serm. lxii. de temp.
** Serm. xxxiv.

Lent to Palm Sunday, both included, to the following extent, viz.:

So far as to allow the moderate use of flesh-meat, plainly dressed, on Sundays, at every meal; and on Mondays, Tuesdays, and Thursdays, at dinner only.

But the persons who use this dispensation, are not allowed the use of fish at the same meal at which they use flesh-meat.

Custom and alleged necessity have also for the present introduced the use of hog's-lard, instead of butter, in preparing fish, vegetables, &c. This we tolerate.

Beloved brethren, you may consider these privations painful, but what are they in comparison of those endured by the first Christians, or of those at present endured by many of your brethren in countries where the apostolic discipline has been better preserved. Do then, we entreat you, exercise a holy severity upon yourselves, "for the kingdom of Heaven suffers violence, and the violent bear it away." (Matt. xi. 12.) Take therefore the yoke of the Lord upon you, and "do penance, for the kingdom of Heaven is at hand." (Matt. iii. 2.) Enter seriously into yourselves, and be convinced that even your observance of this external discipline will avail nothing, unless it be performed with the proper dispositions. You have been hitherto perhaps negligent with regard to the great concern of your salvation. We beseech you to reflect upon that solemn question, "What doth it profit a man, if he gain the whole world and lose his own soul?" (Matt. xvi. 26.) "Be then converted to the Lord with all your heart, in fasting and in weeping, and in mourning, and rend your hearts and not your garments, and turn to the Lord your God. for he is gracious and merciful." (Joel ii. 12.) "Walk in the spirit, and you shall not fulfil the lusts of the flesh, which are fornication, uncleanness, immodesty, luxury, enmities, contentions, emulations, wrath, quarrels, dissensions, sects, envy, murder, drunkenness, revellings, and such like, of which I foretell you that they who do such things shall not obtain the kingdom of God." (Galat. v.) To frequent gay parties in this holy season, is contrary to the penitential spirit of the times. "Be not conformed to this world, but be reformed in the newness of your mind, that you may prove what is good, and the acceptable and perfect will of God." "Loving one another with brotherly love: in solicitude not slothful: in spirit fervent: serving the Lord: rejoicing in hope; patient in tribulation: intent in prayer." (Romans xii.) For the fulfilment of which great duty, we particularly recommend daily attendance at the holy sacrifice of the mass, and at the public prayers and instructions of the church, to those who have the opportunity thereof, and to those who have not, that they assemble together daily, if possible, in prayer, and the reading of approved books; thus will they be united with their brethren of the Catholic Church, who now behold "between the porch and the altar, the priests, the Lord's ministers, weeping and saying, Spare, O Lord! spare thy people, and give not thy inheritance to reproach." (Joel ii.)

Your fasting must be accompanied by works of mercy, otherwise you reap but little benefit therefrom. "Why have we fasted, and thou hast not regarded; have we humbled our souls, and thou hast not taken notice? Behold in the day of your fast, your own will is found, and you exact of all your debtors. Is this such a fast as I have chosen; for a man to afflict his soul for a day? Is this it, to wind his head about like a circle, and to spread sackcloth and ashes? Wilt thou call this a fast and a day acceptable to the Lord? Is not this rather the fast that I have chosen? Loose the bonds of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face: and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say, here I am." (Isaias lviii.)

We again press upon your attention, and entreat you through the tender mercy of our Redeemer, to consider that a principal object of this holy institution is to prepare your souls for receiving the holy sacrament of the body and blood of Jesus Christ. We therefore conjure you to prepare yourselves for the sacraments. It is with affliction we behold so many of you, particularly parents of families, who should be the models of good conduct for your children and servants, guilty of gross and flagrant delinquency in this respect, having the name of Catholics, but living like persons bereft of faith. "Unless you eat the flesh of the Son of man, you shall not have life in you." (John vi. 54.) "Turn ye, turn ye from your evil ways, and why will you die, O house of Israel?" (Ezekiel xxxiii. 11.) Look to the decrees of the fourth Council of Lateran, on this head, which orders that those persons who shall have neglected complying

with the great duty of confession and communion, at or about Easter, should be excommunicated and prevented from entering the church whilst living, and refused Christian burial when dead. Be consistent with yourselves: if you acknowledge the authority of the church, why not obey her commands? If you acknowledge the authority of the Redeemer, why not fulfil his injunction? Be aroused from your torpor, shake off your sloth: "The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ" (Romans xiii.); for he declares, "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him." (John vi. 57.) "And make not provision for the flesh in its concupiscences." (Romans xiii.) "But lay up for yourselves treasures in heaven, where neither the rust nor the moth doth consume, and where thieves do not dig through and steal." (Matt. vi. 20.) "And have no fellowship with the unfruitful works of darkness, but rather reprove them: for the things that are done by them in private it is shameful to mention. Rise, then, you that sleep, and Christ will enlighten you. Walk ye as children of the light, for the fruit of light is in all goodness and justice and truth" (Ephesians v.); and being thus assimilated to Christ by virtue and sufferings in this life, you will subdue your passions, overcome your bad habits, be strengthened in grace, and enjoying that peace which the world cannot give, but which flows from a good conscience, you will sink calmly to repose in death, that you may spring reanimated to a glorious immortality: for "he that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of his spirit dwelling in you. And if by the spirit you mortify the deeds of the flesh, you shall live: yet so, if we suffer with him, that we may also be glorified with him." (Romans viii.)

Peace be unto you, brethren, and charity with faith from God the Father, and the Lord Jesus Christ, and the Holy Ghost. Amen.

† JOHN, *Bishop of Charleston.*

Charleston, March 6th, 1821.

PASTORAL LETTER FOR LENT, 1836.

To our beloved flock, the Roman Catholics of the Diocess of Charleston.

Health and blessing from God the Father, and our Lord Jesus Christ, in the unity of the Holy Ghost. Amen.

BELOVED BRETHREN:—In this holy time the church calls upon us with truly maternal solicitude to redeem the time we have misspent, and to exert ourselves in earnest for our salvation. Using the language of the Apostle, she warns us to lay aside the works of darkness and to be clothed in the armour of light, that we may be able to stand perfect in every good work.—In these days she has called us aside from the distractions of worldly pursuits and transitory pleasure, to reflect with calmness upon the prospect which lies open to our view. Our path is to the gate of death, we are incessantly urged forward by time, already we have passed over a very large portion of the space allotted to us upon this earth! God alone can say how much remains!—we see the term of our course, but it is not given to us to measure its distance. She reminds us that beyond the precincts of death, the tribunal of our God is erected, and on either hand are found, a paradise of glory or a pit of perdition. In one or in the other is to be the lot of each individual, for eternity! She calls upon us, beloved, to examine dispassionately the important question, "In which of them is each one of us to dwell?" Compared with this inquiry, how vain, how trifling, how unimportant are those apparently grave questions which occupy the thoughts of the children of men? "What shall we eat! what shall we drink? with what shall we be clothed?" For after we shall have closed our mortal career, the bird of the air shall have his provision from our Father's hand, the flowers of the wilderness shall clothe the soil with the varied richness of their hue, and breathe their fragrance towards heaven. Then will other beings inhabit this earth, they will walk over our graves, they will forget that we existed; they will be occupied with such cares as press upon us, they will be filled with desires similar to those which we indulge, they will run after the toys by which we are allured:—and we—yes we shall have

left our bodies to moulder through corruption, into dust; but our souls shall have been then consigned to everlasting happiness or to never-ending wo!—This is the great, the salutary truth upon which the church invites us to ponder—that considering those better things, we may be wise, and make provision for that eternity to which we hasten. This, beloved! is one of the great objects of the time of Lent. So that in all our ways remembering our last end, we should never sin.

But, alas! we have sinned—we have received from our beneficent Father an abundant portion of his graces—with this we have thoughtlessly departed from his presence—we have squandered this treasure by our indulgence of passion, by our contempt for discipline, by our neglect of the sacraments, by our disregard of prayer, by our conforming to the spirit of the world—by our abandonment of those practices of devotion in which we once found pleasure and strength, perhaps, we have plunged into the depths of vice, and now debased and indigent, we see those who once were much lower in the favour of our Father, now filled with the good things of his house whilst we are ready to perish. We are urged by the exhortations of the church, we are invited by the example of our brethren, we feel within us the inspiration of Heaven impelling us to make an effort—we are assured that our good Parent desires our return, for he wills not the death of a sinner, but that he be converted and live. We are led to believe that he even looks towards that road by which he expects us, and waits, desirous of beholding us even at a distance, that he may stretch forth his arms to encourage us to exertion and perseverance. Let us then, dearly beloved, let us rise without delay and rush forward to a reconciliation! Too often have the inspirations of the Holy Ghost been rejected by us. Let us not add this time to our former prevarications. Let us in good earnest be wise unto justice; let us be zealous for our welfare, let us be obedient to our God—let us correspond with his graces, let us be active to salvation.

In order to insure this result, we must not place reliance upon ourselves, for our own strength is insufficient for this purpose; our help is from the Lord, who will give to those that place their trust in him, grace in seasonable aid; and if we correspond with the favour thus bestowed, we shall go on with increasing fervour in his service, the path of obedience to his precepts will be pleasant, and we shall find ample nutriment in the holy manna of his sacraments; by them he sustains us in our journey through this way of pilgrimage until our arrival at that true land of delights to which he has so pressingly invited us.

Of these sacraments that of penance is most necessary for us in these days of reconciliation. By its means we are made partakers of the merits of the Redeemer, for cleansing away of our iniquities, for removing the stains of sin, for overcoming our bad habits, for acquiring virtue, for securing the favour of our God.

If we say that we are without sin we deceive ourselves sadly; so far from being a proof of our innocence, the assertion is the evidence of our ignorance or of our neglect; it proves that either we do not sufficiently estimate the nature of that sanctity to which we are called, the perfection of that God in whose service we are engaged, the rigour of his judgment, the spirit of his Gospel or the obligations of our state; or that if we know them, we do not with sufficient care examine into our own conduct. His angels are not pure in his sight; how much less shall we who inhabit houses of clay? We, who, made less than those higher spirits, superadd the frailties of earth to the imperfections of the soul—we who, having fallen in Adam, have to contend not only against the weakness of our deteriorated nature, but against the bad example of the world, the allurements of vice, the suggestions of the wicked, and the spirits of darkness? Believe me, brethren, it generally is discovered that they who are most apt to flatter themselves into the notion of being free from sin, are those in whom it has unresisted dominion. They who have been most eminent in the service of God, in the performance of the duties of religion, have uniformly been noted as the first to discover their faults, as they were the most ready to acknowledge and to correct them; whilst they who were puffed up by the pride of life, and filled with the spirit of the world, stood high in their own estimation. They had not been instructed by him who invited all to learn of him, because he was meek and humble of heart. They were therefore blind to their own vices and imperfections.

Being, therefore, sinners, we must have recourse to our Redeemer, for there is no other name given to men in which they can be saved, but the name of Jesus. He invites to him those who labour and are heavy laden, that they may find rest for their souls; the tribunal to which he invites us, is that which he established, when breathing upon his Apostles, he said to them, "Receive you the Holy Ghost; whose sins you shall remit, they are remitted to them, whose sins you shall retain, they are retained to them."

Thus did he establish the ministry of men as the channel by which his grace should be conveyed to their fellow-mortals and fellow-sinners. That this ministry should be exercised with discretion and judgment, a knowledge of the cause is required; and as this can only be obtained by the confession of the penitent, this ordinance was established not only under the Christian, but even under the Judaic dispensation; nor will confession avail anything without that true and sincere change of heart, by which, under the almighty influence, we are turned from iniquity, that it may not be our ruin; we bewail our past misdeeds in the bitterness of compunction, we resolve with God's holy assistance, not only to desist from sin, but to avoid its occasions, so that if our right eye should scandalize us, we would pluck it out and cast it from us; for it is better for us to enter heaven wanting an eye, or a hand, or a foot, than, having all our members, to be cast into hell fire. Under this influence we are brought to do judgment and justice that we may live;—we make restitution to those whom we have injured, we become reconciled to those with whom we were at variance, we love even our enemies, we do good to those who hate us, and we pray for those who persecute and calumniate us. Under this influence, we also feel as did those penitents who did eat ashes as bread and mingled their drink with their tears; we become thoughtful because of our transgressions; we cry out to the Lord whilst the thorn is in us, to wash us yet more from our iniquity, to cleanse us from our sin, to create a clean heart within us, and to renew a right spirit in our interior. We fill up in ourselves those things which are wanting in the sufferings of Christ, we crucify our flesh with its vices and concupiscences, we labour to be assimilated to the Redeemer in suffering, that we may rise with him to the newness of a spiritual life, and feel the consolations of his peace within us.

God is faithful to his word, and if we thus confess to him, in his holy institutions, he will remove our iniquities. It is for this purpose that the church in her solicitude for our welfare, commands us to have recourse to him in this holy time; she desires that by means of his sacraments, these may become for us truly days of salvation. Alas! how frequently have several of you disregarded her voice and been led away from obedience to her precepts. In her name, I now invite you to return. Need I remind you of the penalty which she threatens to inflict upon those who disobey. The separation from the communion of her suffrages during life, and a refusal of the rites of sepulture after death. This is not an infliction of the vengeance which arises from hatred;—it is a wholesome severity to exhibit the importance of the duty to which she would urge; to rouse the negligent, to urge the slothful to exertion. It is the evidence of her affectionate solicitude for your welfare; it is an effort of her love.

Under the same penalty she urges you to the holy communion of the body of our Lord. She but reduces to special and distinct practice the great principle which the Saviour himself laid down. Except you eat of the flesh of the Son of Man and drink his blood, you cannot have life in you, is the assertion of our blessed Lord Jesus Christ. And, surely, my beloved brethren, we cannot procure eternal life by any other mode but that pointed out by the Son of God! No Christian would hazard the assertion that he could obtain heaven whilst he omitted to do that without whose performance the Saviour distinctly asserted it should not be obtained. His word is not to be contradicted, because we do not choose to perform our duty. As well may it be said that we can have assurance of life eternal whilst we continue to commit those deeds which bring death to the soul. God is not mocked—he is not like man that he should deceive us—whatever he declares, will most assuredly take place;—the heavens and the earth may pass away, but his word will not fail. He requires for the possession of spiritual life on this earth, the participation in the holy Eucharist; and in order to have this requisition duly attended to by her children, the church under the penalty of her censures, directs compliance therewith, at Easter or thereabouts. In the early days of the fervour of Christian zeal, the faithful generally received the holy communion on every Sunday. They were permitted in the time of persecution, on voyages, on long journeys and other occasions, to carry the holy sacrament with them, so that though they should not have the happiness of being present at the holy sacrifice of the Mass, they might at least not be deprived of the holy communion. These were, indeed, days of fervour! Then did the spirit of religion predominate over that of the world in the devoted band of the brethren in faith. In process of time their charity became cold, they loved the world and things of the world, and it became necessary to command them to approach to that holy banquet to which their predecessors used to press forward with such holy eagerness, with such enthusiastic affection. It was then enacted that whosoever did not receive the holy communion at least thrice in the year, viz.: at Christmas, at Easter,

and at Pentecost, should be separated from the body of the faithful. Thus did the law of discipline continue from the fourth to the thirteenth century in the greater part of Christendom; but in the year 1215, a further relaxation was made, and the third Council of Lateran enacted that the obligation of confession and communion should not bind under this penalty except for once in the year, viz.: at Easter, and by this law, the bishop is empowered to execute this decree against those who remain criminally negligent.

Alas! beloved brethren, when we look around us, when we consider the prevalence and the extent of this neglect, how are our hearts filled with sorrow? We do not threaten, but we entreat, we supplicate you:—we ask you, as the prophet of the Lord once asked the people, "Why will you die; O house of Israel?" We beseech you by the tender mercy of Jesus Christ, no longer to defer the performance of this duty! You have procrastinated too long. Do not delay any longer your conversion to the Lord; but if through our humble and imperfect ministry, you hear the voice of your God calling you to his favour—to a reconciliation which should be the object of your most earnest desires, do not procrastinate. Accept his invitation, be a guest at his banquet. This day is yours, you cannot answer for another. May he urge you forward by his holy inspirations! May he fill your hearts with his love, with sorrow for your offences, with zeal for your improvement, with the determination to persevere in his service! May he fill you with his peace upon the earth and crown you with his consolations in heaven.

In order that we may all exert ourselves to obtain so desirable a result, I invite you to unite for a few day in spiritual exercises, of meditation, of instruction, and of prayer, to add, according to your means, alms-deeds to your fastings, and thus prepare your souls for worthily receiving those holy sacraments, for which you are bound to apply in this holy season.

In order to aid for this great and salutary purpose, there will be in the city of Charleston on Monday, Wednesday, and Friday after the fourth Sunday of Lent, on Monday, Wednesday, and Friday after Passion Sunday, and on Monday and Tuesday after Palm Sunday, the following exercises at the cathedral:—

In the morning, at half-past six o'clock, a short prayer and meditation; at seven o'clock, mass; after which, a portion of the holy Scriptures of the New Testament will be read. On Friday, at ten o'clock, mass; after which the stations of the holy way of the cross will be gone through.

In the afternoon, at six o'clock, five decades of the Rosary of the B. V. M.; after which, a portion of some spiritual book of instruction will be read. Select prayers will be recited before and after a discourse, which will be delivered at seven o'clock.

And for the purpose of encouraging the attendance of the faithful at these holy exercises, by special power for that purpose granted to me by the Holy See, I do hereby publish and grant a plenary indulgence to all those who with becoming dispositions will attend four times at the exercises at half-past six o'clock in the morning, and as often at the exercises of the afternoon, and shall worthily partake of the sacraments of penance and the holy Eucharist, and on the day of communion offer up, either in the church, or in the private chapel, the usual prayers for the prosperity of the church, the conversion of sinners, and the peace of our country, and of all other Christian lands, and bestow such alms as they may find convenient upon such object of charity as they may prefer.

For those churches and stations outside the city of Charleston, and within the diocess, the several pastors or missionaries will according to their means and opportunities regulate such spiritual exercises as they shall find practicable, and as nearly as may be, conformable to the above, and by the observance of the same, and receiving the sacraments of penance and the holy Eucharist, offering the prayers and disposing of the alms on the day of their communion, the same indulgence may be obtained by the faithful, at such time as may be regulated between this period and the octave day of the festival of Corpus Christi inclusive, which will be the 9th day of next June.

May the God of all consolation preserve you in his service, and bestow upon you that peace which the world cannot give, is the sincere prayer, beloved brethren, of

Yours affectionately, in Christ,

† JOHN, *Bishop of Charleston.*

Charleston, March 9th, 1836.

PASTORAL ADDRESS FOR LENT, 1837.

JOHN ENGLAND, by the grace of God, and with the approbation of the Holy See, Bishop of Charleston.

To our beloved brethren and children in Jesus Christ, the clergy and laity of the Roman Catholic Church of the Diocess of Charleston, health and blessing. Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, and from the Holy Ghost.

BELOVED BRETHREN:—The great object of life is to secure happiness, and the admonition of wisdom is, by timely exertion, to attain the most perfect enjoyment for the longest duration. Knowing your belief in the immortality of the soul, and in a future state of rewards and punishments, as also that God is not mocked; and that what things a man shall sow those also shall he reap (Gal. vi. 8), we would exhort you in this holy time that you receive not the grace of God in vain, but that you work out your salvation in fear and trembling. (Phil. ii. 12.) Confining their views to this transitory state, the children of the world seek for happiness in what they may eat, what they may drink, and the raiment with which they may be clothed; they lay up for themselves treasures upon earth, where the rust and the moth consume, and where thieves dig through and steal. (Matt. vi.) But from you, brethren, we look for better things. Instructed in the doctrines of Christ, by which you are made wise unto salvation, you are aware that the figure of this present world passes quickly away (1 Cor. vii. 31); and in using the things of this world, you should be so detached from them in spirit as to leave them without reluctance, and to be always ready to relinquish them rather than expose yourselves to the danger of offending God, or of injuring your immortal souls; "for what doth it profit a man, if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. xvi. 26.) "Be you not solicitous, therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God and his justice, and all these things shall be added to you." (Matt. vi. 31, 32, 33.) Yes! beloved brethren, the pretexts of prudence, under which the spirit of covetousness, the spirit of mammon, the spirit of this world endeavour to conceal themselves, bear to the eye of the worldling a plausible appearance; but indeed they are void of solid reason. It is too frequently urged that the practice of the duties of religion stands in the way of our worldly prospects, and that if we would be industrious and attentive to the interests of those to whom we are under indispensable obligations, we must forego many of those religious observances, that, however commendable they might be in themselves, yet would prove obstacles to our worldly prosperity. Alas! my brethren, "you have not so learned Christ; if yet you have heard him, and have been taught in him as the truth is in Jesus,—to put off, according to the former conversation, the old man, who is corrupted according to the desires of error, * * * and put on the new man, who, according to God, is created in justice and holiness of truth." (Eph. iv. 20, 21, 22, 24.) He indeed hath taught us not to make provision for the flesh in its concupiscences (Rom. xiii. 14.); to avoid being troubled about many things, but to seek that one thing which is necessary, and which he calls the best part (Luke x. 41, 42); to take heed and beware of covetousness, for a man's life doth not consist in the abundance of things which he possesseth (Luke xii. 15); exhibiting to us a most instructive parable to sustain and to enforce his exhortation. Yet he does not teach us to neglect our lawful avocations for the purpose of an exclusive devotion to religious exercises. He requires a preference for that which is better, the eternal inheritance: *seek first the kingdom of God, and his justice*, and he promises his special providence to aid in the supply of our necessities by his blessing upon our honest and well-regulated industrious pursuits; *and all these things shall be added to you.* Does not our own experience accord with the testimony of the inspired writer. "I have been young, and am now old; and I have not seen the just forsaken, nor his seed begging bread." (Psalm xxxvi. 25.) The practice of the duties of religion induces those habits of prudence, of industry, and of frugality, which are conducive to temporal prosperity,—whilst the irreligious are inclined to dissipation, both of

means and of time, in seeking to gratify those passions which they have neglected to restrain; and the indulgence of which, whilst it forms the obstacle to the practice of piety, is also the most profuse absorbent of the pelf which has been too often acquired by injustice. Is there amongst us one of any experience and observation who could not testify with the same writer, "I have seen the wicked and mighty exalted, and lifted up like the cedars of Libanus; and I passed by, and lo! he was not; and I sought him, and his place was not found." (Psalm xxxvi. 35, 36.) But even if such were not the case, we might truly say, "Better is a little to the just, than great riches to the wicked; for the arms of the wicked shall be broken in pieces; but the Lord strengtheneth the just." (Psalm xxxvi. 16, 17.) "The sinner shall borrow, and not pay again; but the just showeth mercy, and shall give." (Psalm xxxvi. 21.)

These remarks have suggested themselves, because of that unfortunate disposition which so extensively exists amongst those who are considered prudent in the ways of the world, to plead that their obligations to their family, or the necessity of laying up provision for other times, interferes with their desire of being religious, and baffles their determination of performing their solemn Christian duties. To such persons we are bound to say with the candour which is demanded by our ministry, that if they are engaged in any unlawful traffic, if they seek to hoard up wealth by those modes which are condemned by the Gospel, if they be such as the apostle describes, "They who would become rich fall into temptation, and into the snare of the devil, and into many hurtful and unprofitable desires, which drown men in destruction and perdition; for covetousness is the root of all evils; which some desiring have erred from the faith, and have entangled themselves with many sorrows." (1 Tim. vi. 9, 10.) "If they oppress the poor, if they do violence to the humble, if widows are their prey, if they rob the fatherless, what will they do in the day of the visitation and of the calamity which cometh from afar? To whom will they flee for help, and where will they leave their glory?" (Isaias x. 2, 3.) To these unfortunate persons would we proclaim that "a deceitful balance is an abomination before the Lord: and a just weight his will. Where pride is, there also shall be reproach: but where humility is, there also is wisdom. The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them. Riches shall not profit in the day of revenge: but justice shall deliver from death. The justice of the upright shall make his way prosperous: and the wicked man shall fall by his own wickedness. The justice of the righteous shall deliver them, and the unjust shall be caught in their own snares. When the wicked man is dead there shall be no hope any more: and the expectations of the solicitous shall perish." (Prov. xi. 1—7.) These persons indeed cannot be expected to the performance of the great duties of religion; the manna of the sacraments, which is most delicious food to the true child of Israel, is not only very light but unsavoury to the unfortunate being whose delight is in the flesh-pots of Egypt, though his body is in the camp of the Lord of hosts, and his resting-place in the very vicinage of the tabernacle. To partake of the sacraments would be for them to take in the food of death, and their homage would be a mockery and an abomination. But how dreadful is their state! Remaining as they are, their consciences if not seared, are to them exceedingly afflictive. To escape the tortures of remorse, they avoid the admonitions of religion; yet this neglect itself being an evidence of criminality that seeks its destruction: thus they labour to undermine the convictions of their understanding; and as the apostle says, they fall off from the faith. They are not only thus criminal in their own regard, but cruel to their offspring upon whom, together with whatever they can save of their ill-gotten wealth, they entail their infidelity. The continuance of their worldly prosperity will insure their importance. It is of such persons the Saviour says, that "it is easier for a camel to pass through the eye of a needle, than for one of them to enter the kingdom of Heaven." (Matt. xix. 24.) They cannot serve God and mammon. They hear these things, and they deride those who proclaim them. They are indeed clothed in purple and fine linen, and feast sumptuously every day: they die, and they are buried in hell: they heed not the evidences of revelation, neither would they do penance if one came to them from the dead. (Luke xvi.) Alas! my brethren, in contemplating this widespread and desolating infatuation, we can only weep and pray that God would shorten these days, so that some flesh might be saved. (Mark xiii. 20.) Should these men return to their duty, should they, as in the days of their youth and innocence, seek for the calm and sweet consolations of pure and undefiled religion, what extensive restitution should be made? What blasphemies are to be retracted? What seductive and criminal

ties are to be broken away? What tears are to be mingled with the blood of that lamb by whose wounds they are to be healed, and their baptismal robes cleansed from multiplied impurities? How truly has the apostle described covetousness as the root of all evils? Of such as these, we say, in the affliction of our heart, that even in these days of salvation, our hope is small. They are not beyond the reach of him who from the stones can raise up children to Abraham! May he look upon them in his mercy!

But, beloved brethren, there is another class of negligent persons to whom we would address ourselves with better hope. They also, it is true, use the same language as those whom we have described: they plead that their worldly occupations will not afford them the necessary leisure for the discharge of religious duties: yet they feel serious remorse because of their long neglect. They are not engaged in dishonest pursuits, they do not seek to circumvent, nor to deceive in their transactions with other men; they are just and honourable in their dealings; and upon the maxim of the Saviour, they do unto others as they would that all men should do unto themselves; still, however, they do not give to God that homage which is due to him. They plead the want of leisure, when they should rather avow that it was the want of inclination. They have time to labour for the meat which perisheth, but will not find time to secure that which endureth unto life everlasting. Alas! my brethren, these men are called wise; they are esteemed virtuous; they contrive to find leisure for relaxations and the amusements as well as for the business of life; and yet they can find no moment which they would devote to the sanctification of their souls, to their reconciliation with an offended God, to the acquiring of that peace which the world cannot bestow, to establishing their claim to a heavenly inheritance through the merits of their Saviour! They have no leisure. What then is the manner in which the Lord's day is occupied? Does the spirit of the world lead them to forget that this day is to be principally devoted to the duties of religion? Does their covetousness urge them to infringe upon the sacred ordinance, and to take from God and their own souls, that time which it would be not only injustice but sacrilege to devote to the business of the world? We trust that such is not the case. They are then deprived of this semblance of an excuse; they have abundant time if they had sufficient inclination.

Trusting, therefore, that you are so disposed, and that you will turn that time to beneficial account for your souls, we shall, beloved brethren, lay before you a brief admonition as to the mode in which, at this holy season, you might be most profitably employed in the concerns of your salvation.

You are aware that, in this holy time of penance, the great object of the church is, by bodily fasting, to elevate your minds to heaven, to bring you to a spirit of compunction for your sins, to lead you to mortify your passions, to repress vice, to avoid sin, to practise virtue, and through your Lord Jesus Christ to merit the rewards which he has promised to those who dying with him to the world will be raised by him to a new life of grace. It is for this purpose that she multiplies her offices, invites you to prayer, extends the means of instruction, and exhorts, reproves, intreats rebukes, and is urgent with you. But she specially in this time, lays her commands upon you by that authority derived from the commission of Jesus Christ, (Matt. xvi. 19: John xx. 21, &c.,) to receive the holy sacraments of penance and eucharist. There was a period, brethren, when her children did not require a command from her to be added to the invitation of the Saviour. It was enough that they felt themselves oppressed by the weight of their own infirmities, and heard the endearing words, "Come to me, all you who labour and are heavy laden, and I will refresh you." (Matt. xvi. 20.) They went with eagerness to learn humility and meekness; to take up the yoke of the Lord and to find rest to their souls. In the spirit of that humility, they might have hesitated to approach to eat the flesh of the Son of God; did they not hear his own admonition, "Unless you eat the flesh of the Son of Man and drink his blood, you shall not have life in you" (John vi. 54); knowing that whosoever partook thereof unworthily, was guilty of the body and blood of the Lord, (1 Cor. xi. 27,) they proved and tried themselves, and had recourse to that tribunal which the Saviour established for the remission of sins to those who truly repented. (John xx. 22, 23.) Thus, when the children of Jesus Christ were gathered around the table of his spouse, like olive-plants around the fruitful vine (Psalms cxxvii. 3), they drew plentifully of the invigorating nurture that not only multiplied their number but accelerated their growth, and made them produce not alone the tender foliage which gratified the eye, but also the luxuriant fruit which the first ages of Christianity saw gathered for heaven. These, indeed,

brethren, were days in which the sword of the persecutor was unsheathed, and a destructive beast ravaged the vineyard; but patient zeal overcame fury, and a virtuous progeny survived the destroyer. Though for a time desolation appeared upon the earth, yet was it but the means of adding to the spirits of the just made perfect for their celestial abode. At such a time as this, the business of the Christian people was, by their exertions for a time, to secure their salvation for eternity. And are we not called in the same vocation, though not liable to similar sufferings?

During the ages of this conflict, it was not necessary to enforce by any ecclesiastical precept the frequenting of the holy sacraments; but the charity of man grew cold after the rage of persecution had subsided; and the fifth century of Christianity exhibits the command to approach at least on the occasion of the three great festivals of Easter, of Pentecost, and of Christmas. When the devastations of barbarism had added to evils which heresy had inflicted upon the church, and the license of the soldier combined with the ambition or the rapacity of his chieftain to disregard the evangelical counsels and to break through moral restraints, the neglect of the sacraments became an alarming symptom of the decay of religion; in the thirteenth century, the fourth Council of Lateran deemed it useless to endeavour to bring the great bulk of the people to approach to communion at the three great festivals, and was in the affliction of spirit reduced to the necessity of so modelling the law, as to make it obligatory only once in the year, that is at or about the festival of Easter. Thus it was enacted, that if any one of either sex who had come to the proper years of discretion should, having the opportunity, neglect at this period to confess his sins with the dispositions of true repentance, and go to the holy communion, he should be liable to excommunication. And such is the present state of the law upon this subject. And when we look around us, and contemplate the gross neglect of this salutary enactment within our own charge, we are covered with confusion and filled with self-reproach; for although we have rebuked and intreated, instructed and besought, as you are well aware, and must bear us witness before the throne of our judge; yet we do fear, that although we have done much, yet that we have been deficient in some way. Bear with us then, brethren, for our soul is at stake, whilst we again and again, through the tender mercies of the Saviour, exhort and intreat you not to suffer this holy season to pass away, as so many others have done, as a testimony of your unfaithfulness when it should have brought the exhibition of your fidelity in the exercise of piety. Redeem the time that you have misspent, and now at least, bring forth worthy fruits of penance.

As our confidence is that you may, by God's grace be excited to approach to the tribunal of penance: we shall endeavour, beloved, to bring to your recollection those things in which you have already been instructed regarding the sacrament that is there administered.

The sacrament of penance consists of three parts, viz., contrition, confession, and satisfaction, on the part of the penitent; and absolution, on the part of the minister, who must be at least a priest having canonical jurisdiction. His being merely in priest's orders does not suffice. This sacrament is as necessary for those who have had the misfortune to lose their baptismal innocence, as baptism is for those who have not yet been born again of water and of the Holy Ghost. It is indeed as St. Jerome says, the plank upon which alone, after the shipwreck of that innocence, we can hope to cling for safety in the perilous ocean of life. It has also been styled a laborious baptism, for that merciful God whose grace we have abused by our prevarication after baptism, does not admit us to this second reconciliation with the same facility that he did to the first.

Contrition is a hearty sorrow for having offended God, who is so amiable and worthy of our affection. It necessarily includes a detestation of sin, a serious determination to avoid it, and an intention of making such reparation as may be in our power to God and to our neighbours, for offences or injuries committed against either of them.

Sorrow arises from various motives. The sinner might repent of iniquity because of the punishment which it induces, and whilst he laments his being liable thereto, he regrets that this obstacle should exist to the indulgence of his passions, and though he avoids external misconduct, his heart is unchanged; his attachment to sin continues. He is not contrite; yet the dread of punishment operates usefully in his regard, as it arrests the progress of crime to its completion, and leads the sinner to reflect upon the judgments of him who, after having slain the body, has power to cast both soul and body into hell-fire. This fear is inculcated as wholesome by the Saviour, (Luke xii. 5, and xiii. 3, 5,) and its utility is testified by the Apostle St. Paul, (Rom. ii.) Others repent from a better motive, urged by grati-

tude to God for the benefits which they have received at his hands, they lament their offences, and are drawn to serve him with affection; love of their benefactor is their motive, and reviewing his own excellence, they discover how amiable he is, and how deserving of their affection; loving the Lord, they detest from their hearts those crimes by which he is offended; they bewail their iniquities, and they sincerely desire to enter into the service of their Redeemer.—It is to the sorrow founded upon those motives that you should aspire, for this is the beginning of contrition. It is made perfect when the heart raises its affection above mere gratitude, and loves God for his own sake, contemplating the excellence of his nature, the height of his perfections, and the amiability of his qualities: considering herself created to admire and to love this supreme good, the soul bewails in the bitterness of affliction, the offences of which miserable creatures whom he formed for his service are guilty. This is indeed loving the Lord God with our whole heart, and with our whole soul, and with our whole mind. (Matt. xxii. 37.)

This disposition of heart must be obtained from God, for it is his gift, as the Saviour declares that without him we can do nothing which would bring us to eternal life, (John vi. 44, and xv. 4,) but he will not refuse those who ask of him in the sincerity of their hearts and the fervour of spirit. (Matt. vii. 7; John xiv. 13, 14.) Do you then address him in the words of the prophet praying on the behalf of Israel, "Convert us, O Lord to thee, and we shall be converted: renew our days as from the beginning." (Lament. of Jer. v. 21.) Excite your faith to the belief of his doctrines, because "without faith it is impossible to please God; for he that cometh to God must believe that he is a rewarder of them that seek him." (Heb. xi. 6.) Thus will you make due preparation for bringing the kingdom of heaven within your souls, and when you shall have been turned from iniquity led by such motives, iniquity will not be your ruin, for the Lord has declared, "If the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought he shall live." (Ezech. xviii. 21, 22.) And further, the Lord himself in the same place shows his desire to aid you, if you correspond with that first grace which he so frequently bestows to excite you to come to him. "Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his evil ways and live?" Thus to the truly contrite sinner, a merciful God vouchsafes through the merits of Christ, to promise the eternal life of his heavenly kingdom: for though the promises have been made by the prophets before the incarnation, and even at an earlier period by the patriarchs, by divine authority, still we know that there was no mercy or forgiveness except by virtue of the Redeemer; "for there is no other name under heaven given unto them, whereby they must be saved." (Acts iv. 12.) All those promises had relation to the atonement which he was to make, who, when we were sinners died for us, that being justified in his blood we might be saved from wrath through him. (Rom. v. 8, 9.) "If any man sin, then, we have an advocate with the Father, Jesus Christ the just: and he is the propitiation for our sins; and not for ours only, but for those of the whole world." (1 John ii. 2.) "Having therefore a confidence, brethren, in the entering into the sanctuary by the blood of Christ, a new and living way which he hath dedicated for us through the veil, that is to say his flesh, and a high priest over the house of God: let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience * * * let us hold fast the confession of our hope without wavering, (for he is faithful who hath promised.) And let us consider one another to provoke unto charity and to good works; not forsaking our assembly, as some are accustomed, but comforting one another."

Brethren, when the sinner's heart becomes hardened by pride, he is elevated in his own esteem, and glories in his power—he must have his heart ground down, as it were, pulverized; and hence the ancient and expressive word *contrition*, which means, rubbing down into fine powder this obduracy. This is effected by reflection upon the enormity of sin, upon the dangers to which we are exposed by its means, upon the loss of heaven which is its consequence, upon eternal death which is its wages, upon the ingratitude which it exhibits. By such reflections we may greatly aid ourselves to enter into a proper frame of mind to bewail our iniquities, and feel that whilst we have served the swine of our passions, and been unable to satisfy ourselves with the husks in which they delight, vast numbers who have heretofore been strangers are filled with the good things of our father's house. Should we not be humbled and heartbroken at this melancholy state of our souls,—should we not lift up our eyes,

though at a distance, and seek to return to that Father from whom we have strayed, whose grace we have so thoughtlessly squandered? Returning with humility, let us strike our breasts and call for mercy, whilst we acknowledge that we have sinned, and are no longer worthy to be called thy children. If we be contrite, we will be humble and desirous, nay, anxious to do all that God requires of us,—we will eagerly seek the tribunal of penance, we will anxiously seek how we may be able to make satisfaction; and we shall trample under foot the false shame by which we have too long been influenced.

Beloved brethren, this is not the place to exhibit to you the proofs, nor is it necessary so to do for your conviction that the confession of our sins, which is a part of the sacrament of penance, is not an invention of men but an institution of Christ. In the Mosaic law, the sinner, when he took to the Aaronitic priest the victim to be offered for his sin, made special confession to that priest by the institution of God. (Levit. v.; Numb. v. 6, 7.) And in the new law, the Saviour, when he conferred the power of remitting and of retaining sins (John xx. 22, 23), commissioned his Apostles, and their ministerial associates and successors, to act with judgment and discrimination in the discharge of this high duty; it would be impossible for them to exercise that judgment, and to make that discrimination, in cases of whose merits they were totally ignorant; and the necessary knowledge could be obtained only by the confession of the sinner. Hence we find St. James exhorting to its practice (James v. 16), as also St. John in his first epistle (1 John i. 9); and we discover the practice of it amongst the first Christians of the church of Ephesus. (Acts xix. 18.) The testimonies of its use are abundant in the universal practice of the earliest churches, and even they who have separated from us during the first ten centuries, as well as some of a later period, have all retained the practice which they unite with us in declaring to have been derived from the Apostles, and to be of divine origin. It is, indeed, my brethren, humiliating to our pride, but it is salutary to our souls. As there is no dignitary in the church, how high soever his station might be, but is a sinner; and as this has been regulated by the Saviour as the mode in which that sinner is to obtain impartial judgment, wholesome advice, and special application of the law of God to his particular case, so must he have recourse to it, equally as the least distinguished amongst the laity. How afflicting to us, beloved brethren, that our repeated invitations to this holy and necessary practice have been hitherto so comparatively unsuccessful? We know that, besides pride, a variety of other obstacles contribute to deter the irresolute. The difficulty of avowal, the reluctance to desist from habits too long indulged, the backwardness to incur the obligations to be there brought to our minds—as if we were not equally bound, even though we continue absent—the hesitation to approach after so long neglect: these are formidable to the persons who have no contrition; but to the contrite, they present no obstacle; and you deceive yourselves if you endeavour to create the impression of your being contrite, and yet neglect this important institution of the Saviour. Let, then, your contrition be manifest in your preparation and your approach. Let it also be exhibited in those works of satisfaction by which the penitents in the days of the prophets, and of the Saviour, and from that period to the present, have shown that they were united in sentiment with their suffering Saviour.

Doing these things, brethren, you will bring to your souls that peace which the world cannot give; you will become justified through the merits of your Saviour in this holy time. He is the Lamb who was slain for your sins, and by whose blood the angel of destruction is averted from your dwelling, whilst you are about to be brought forth in the liberty of a child of God. Cast out, then, the leaven of iniquity; eat the bitter herbs of contrition, so that you may feed upon the flesh of that victim by whose blood you are redeemed. And may the God of all consolation fill your hearts with his spirit and his love; so that abounding in every good, after tasting of his manna here, you may be brought to that land flowing with eternal delights to which you are led by the angel of a covenant, to which your heavenly Father has pledged himself, and to which we entreat you to be faithful.

Beloved brethren, we pray without ceasing that you may receive every blessing from the Father, through our Lord Jesus Christ and the Holy Ghost, who reign in the unity of his nature, world without end. Amen.

† JOHN, *Bishop of Charleston.*

Charleston, February 2d, 1831.

PASTORAL LETTER FOR LENT, 1841.

JOHN ENGLAND, by the grace of God and of the Holy See, Bishop of Charleston.

To our beloved brethren. the clergy and laity of the diocess of Charleston—health and blessing.

BELOVED BRETHREN:—The approach of the holy season of Lent reminds us of the duty which we owe to you, by reason of that station which, whatever be our demerits, it has pleased God that we should hold in your regard.

From the earliest days of Christianity the disciples of our blessed Saviour observed, with due solemnity, the great fast which preceded the festival of Easter, and whatever variations of dicipline the differing circumstances of nations and of times may have required, there has never been a departure from the observance itself.

The sixty-eighth of the Apostolic canons enacts, that "If any bishop, or priest, or deacon, or chaunter does not fast the forty days of the pasch, or the fourth day and the parasceve,* unless he is hindered on account of bodily weakness, let him be deposed, but if it be a laic let him be separated."

It was to the same effect that the Council of Gangres made their 19th canon: "If any one of those who are under the determination of continency, being proud, except in the case of bodily necessity, shall think that the common fasts of the whole church may be contemned, he being come to the full use of reasonable knowledge. Let him be anathema." So in the fiftieth canon of the Council of Laodicea, celebrated a few years previously, it was enacted that during the whole Lent, besides fasting, there should be a very rigid abstinence, such as the Easterns were remarkable for observing; by the next canon it was forbidden to celebrate the festivals of the martyrs during lent, except on the Sabbaths (Saturdays) or Sundays, for the general custom of the Easterns was, not to fast on Saturday; by the fifty-second canon, it was forbidden to celebrate marriages or to observe the birthday festivals in this holy time, as being incompatible with the penitential spirit of the season.

The martyr St. Ignatius, the disciple and companion of St. John the Evangelist, in his letter to the Philippians, tells them—"Do not despise the fast of Lent, for it contains an exhibition of the conversation of our Lord."

In the fifth book of the Apostolic constitutions (chap. xii.) we read—"After which days you are to observe the fast of Lent, which contains the remembrance of the life of Christ and of the law that was given. Let this fast be celebrated before the fast of Easter beginning on Monday and ending with the sixth day,* then laying aside the fast, begin the holy week of Easter. All of you will therefore fast with fear and trembling, praying in those days for them who are exposed to perish."

The fathers of the eighth Council of Toledo complain in strong terms of the gluttony of those who, without the excuses which they specify, are guilty of the violation of the fast or of the abstinence of Lent:—not only, does the ninth chapter of the acts of that council charge those who eat flesh-meat in that season, with being guilty of violating the resurrection of the Lord, but enacts, that they shall not be admitted to communion at Easter, and that they shall be kept, as penance, from the use of flesh-meat for a whole year. It further enacts, that they whom age has bowed down, or weakness has extenuated, or necessity straitens, shall not presume of their own authority to take what is prohibited, until after they shall have obtained the judgment of the priest.

In the third Council of Braga, it was directed by the ninth canon, that on or about the festival of Christmas, every bishop and priest should announce to the people, after the Gospel, the first day of Lent, so that they may have timely warning: it then proceeds to specify the processions and litanies, the psalms and masses with which the observance was to be entered upon, and also the precept regarding the fast.

The ancient holy writers of the church have given us their testimony also upon the subject. I shall instance but a few.

St. Basil in his Discourse ii., *On Fasting*, treating of the Lent, writes: "All equally hear the precept and receive it with joy.

* Wednesday and Friday.

* In most ancient documents, "the fast of Easter" means what we now call the Holy Week—and "the great fast," or that of "Lent" was the preceding portion of what we now call "Lent."

The overlooking of this ancient distinction has caused inextricable confusion to several writers.

* * * There are angels who take account of those who fast, throughout the different churches. Look well to it, that you do not suffer great loss because of a little gratification in your victuals; look that you be not omitted by the angel in his catalogue; that you render not yourself guilty of the deserter's crime in the eye of him who inspects the army."

St. Ambrose, Bishop of Milan, in his 31st sermon says,—"Whatsoever Christian will not fulfil the duty of the consecrated Lent by fasting, will be held guilty of prevarication and contumacy—because by dining, he violates the law divinely given for his salvation. * * * Tell me, I ask you who dine in Lent, if you do not feel yourselves guilty in your own consciences, when you alone are gorging, contrary to the precept of the Lord, at the time that the whole people are abstaining? In his 39th sermon we read the following passage: 'It is a sacrilege to be guilty of a total neglect of Lent: it is a sin to commit a partial violation.'"

St. Jerome in his Epistle to Marcella, against the errors of Montanus—"We, according to the tradition of the Apostles, fast one Lent at its proper time. Not that it is not lawful to fast through the whole year, Pentecost excepted; but because it is one thing to offer a gift by reason of necessity, another thing to do so by choice."

Theophilus of Alexandria, in his third letter of the Pasch or Easter, states that from the beginning, there was always a law in the church to abstain from flesh-meat during Lent, and that they who privately violated this law were held to be highly criminal.

The fifth canon of the great Council of Nice, in 325, had amongst other regulations fixed that two councils should be held yearly in each province, one of which was to be celebrated before the Lent. As the period for observing the fast of Lent was regulated by the festival of Easter, and this was to be fixed by astronomical calculation, Alexandria having at this period the best astronomical school, it was made the duty of the patriarch of this see to have the cycle of movable feasts for the succeeding year communicated to the Holy See, and published in sufficient time for the knowledge of the Christian world.

The following extracts from the publications made by Theophilus, will give to us a view of the mode of the observance. It is from his first letter to the bishops of Egypt.

"To commence our way by penance of the approaching fasts, we begin the Lent on the thirteenth day of the month of Mechir, and the week of holy Easter on the fifth day of the month of Pharamuth, ending the fasts according to the apostolical traditions on the evening of Saturday, on the tenth day of that month, and immediately at the dawning of Sunday, we will celebrate the Lord's festival, on the eleventh day of the same month."

His third letter is nearly in the same terms.

"The fasts of the holy Lent will commence on the eleventh day of the month of Pharmenoth, and those of the week of the Lord's passion, on the sixteenth day of the month of Pharamuth,—and we will terminate the fasts on the evening of Saturday the twenty-first day of the same month of Pharamuth, and on the following day, Sunday, we will celebrate Easter on the twenty-second day of the same month."

Its observance was thus described by St. Basil, in the discourse from which I have previously given an extract.

"There is no island, no region, no province, no city, no nation, in fine, no place however distant or difficult of access, to which this proclamation of the fast has not reached; nay, the very cohorts of soldiers, they who journey, sailors, merchants, all in fine, of whatsoever description they are, hear this edict of the fast and embrace it with a joyful mind. Wherefore let no one exclude himself, and let no one separate himself from the rank of those who fast, in which order the entire race of man, every age, every degree of dignity is numbered."

St. Augustine, Bishop of Hippo, has very many passages from which I select the following, found in his sixty-second sermon "Of the time."

"To fast on other days may be useful as a remedy, or for merit; to neglect fasting in Lent is sinful."

We could, beloved brethren, multiply witnesses, but they that have been adduced will suffice to show you that this holy observance is one of those apostolical institutions which is a portion of the earliest and universal discipline of the church: for in the testimony laid before you and that which could be produced, it is exhibited as an original apostolic institution binding, as to its observance, upon all, under penalty of sin.

You are fully aware that the Lent is a period of fast and abstinence before the festival of Easter. This was not the only period of fasting and humiliation that was established by the ancient discipline, but it was the principal, and it was therefore often called by pre-eminence "the fast"—sometimes "the great fast," and from the number of days (forty) it was called "Quadra-

gesima," or forty. It was also called the fast of "the spring;" and the ancient Saxon name for "spring" being *Lenten*, this was called the "Lenten fast," more compendiously "the Lent,"

A learned writer* commenting on the twenty-third canon of the ancient Council of Elvira, which regulated fasts and abstinences for all the months of the year except those of July and August, which were passed over for their unhealthiness, refers to several ancient authors and documents to show that the object of the Apostles and of their successors was the same in establishing this discipline of the Christian church, as was that for the institution of fast and abstinence by the Almighty for his people under the law of the patriarchs and that of Moses. We shall find it in the following extract:—

"To that end they instituted the Lenten fast: first, that by the penance of fasting in those days they may wash away the stains which they had contracted during the rest of the year; also that, as the blessed Gregory taught, we should return to the author of that life which we enjoy, the tithes of the whole year."

An Echiridion or manual of the modern Greek schismatical church, shows us how they preserve the ancient discipline regarding this holy time. In its chap. iv., is the following passage:—

"The Greeks observe four Lents every year. The first is called the great and holy Lent: this continues during the forty-eight days that precede immediately the festival of Easter; but the fast which they observe in this holy Lenten time consists in this, that they use dry food, and this is done because of the crucifixion of Christ, and for the tithing of life."

It then enters into the reason of that tithing, and states that the Greeks fast only on five days each week, as Saturday and Sunday are not fast days with them. It proceeds:—

"But there is a difference perceived between the fasts of the monks and of seculars, and it consists herein, that the seculars can on those five days eat oil and drink wine upon obtaining permission, when they confess [their particularly detailed condition to their] ghostly father; but the use of oil or wine is not at all granted to the monks on those five days by [the priests to whom they make their] confession; they are kept strictly to the fast, by the canon, unless sickness or any necessary cause exclude them."

The discipline of the church has been reviled on this as on almost every other point by some dogmatizers, one of the earliest of whom was Montanus, a native of Ardaban in Mysia, who lived in the second century, together with his two prophetesses Priscilla and Maximilla, into whom he asserted the Holy Ghost had descended, to redeem a world which neither Moses nor our Lord Jesus Christ could save. Pretending to greater piety, and aspiring to higher perfection than the Apostles, he taught that the observances of a single Lent would not suffice and he established several through the year. It was of him that Apollonius observed, Hist. Euseb. l. v. c. 18. "This is he who laid on the laws of fastings," and against whose followers St. Jerome wrote upwards of a century later. "We (the Catholics) observe according to the tradition of the Apostles, one Lent at the proper time."

On the other extreme was Eustathius, who, in opposition to the church, went so far as to declare that all days which were commanded to be observed, as days of fasting, were not only not of obligation, but that if persons chose to fast, they would do well to select other days and not to observe those of precept: hence he selected the Sundays and solemn festivals as the periods when he fasted. In this he was sustained by the monk Aerius, who for a time became his intimate friend, and who by reason of disappointed ambition first taught the equality of order of bishop and priest, and the inutility of prayers for the dead. He dogmatized towards the latter part of the fourth century. St. Epiphanius in his account of the 75th heresy writes, as his, the following declaration, "Nor is there any reason for instituting a fast. These are all peculiarities of the Jews, and subject us to a sort of yoke of servitude: because there is no law for the just, but only for the slayers of fathers and of mothers and such like. And if I should at all determine to fast, I will fast on what day I please, of my own accord, and with perfect liberty."

The whole church testified against this novelty, proclaiming in a variety of ways and from various quarters, that it was the subversion of the pure faith and of the ancient and original discipline. The sect formed by Aerius, became extinct within a century.

It was against the followers of Eustathius that the fathers of Gangres enacted their nineteenth canon which I have already noticed. These persons taught that after a certain period of probation, they arrived at so perfect a state, as to be free from all obligation of law and incapable of sin.

We have thus seen, beloved brethren, that in the earliest ages of Christianity this Len-

* Ferdinand Mendoza.

ten observance was received as an evidently Apostolical institution and that it was opposed only by those who, after two or three centuries, began the introduction of novelties, and were separated from the church. It is, indeed, matter of deep regret that we should find ourselves at all under the necessity of recurring to those ancient testimonies to impress upon the members of the church, the evidence of that authority upon which their holy usages are sustained. But in these days the spirit of the world has so far gained ascendency over the spirit of the Gospel, that men easily yield to the allurements of indulgence; and accustomed to hear our solemn observances ridiculed as superstitious introductions of a comparatively modern and dark period, they are easily drawn, under the pretext of liberty and science, to believe that every high-sounding assertion of this kind is entitled to some credence.

It is said, however, by many of those who oppose us, that we have no scripture warrant for our discipline, and that Christians are subject to no law but to that which is found in holy writ.

Let us give a brief consideration to this last assertion. That a Christian is bound by no law but to that which is written in the Holy Scriptures. Such never was the principle of Christianity. The Christian principle is, that we are bound only by the law of God. And it is assuming too much, to say that all the law is contained in those sacred books which we acknowledge to be his word, and which have come down to us in the custody of that church which the Apostle St. Paul styles, "the pillar and ground of truth." Nor have we any other mode by which we may know that they are God's word, but by her testimony: and we can perceive no distinction between that testimony when it witnesses to us, "this book has been written centuries since under the inspiration of Heaven, and is authentic and unchanged," and when it witnesses, "various opinions have been given by different individuals concerning the doctrine taught in this book, but I testify to you, that from the beginning it has been this which I announce." The church derives her commission to testify in each case precisely from the same source. "Going, therefore, teach ye all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost; teaching them to observe all things whatsoever, I command you: and behold I am with you all days to the consummation of the world." (Matt. xxviii. 19, 20.) In this, the commission to teach, all days to the consummation of the world, is clearly bestowed, and there is no restriction as to the mode. St. Mark, in his chap. xvi. v. 20, exhibits to us one mode. "But they, going forth, preached everywhere." St. Luke, in Acts xv., shows us another mode. 6. "And the Apostles and ancients assembled to consider of this matter." 28. "For it hath seemed good to the Holy Ghost and to us to lay no farther burthen upon you than those necessary things." St. Paul exhibits to us another mode (2 Tim. iii. 16): "All scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice." And St. John the Evangelist informs us that the Holy Scriptures are not a full and perfect exhibition thereof, when he wrote the following, as the last words that ever were indited by the pen of inspiration. "But there are also many other things which Jesus did, which, if they were written, every one, the world itself, I think, would not be able to contain the books that should be written," (xxi. 25.) Thus the church has never admitted the principle, that nothing is obligatory as the law of God, save what is found in the Holy Scriptures.

Nor is it the fact that we do not find in these sacred books the enactments of God for the observance of stated times of solemn penitential fasting; I shall instance but a few.

In the sixteenth chapter of Leviticus v. 30, we find a precept for a stated fast, "Upon this day shall be the expiation for you, and the cleansing from all your sins: you shall be cleansed before the Lord. 31. For it is a sabbath of rest, and you shall afflict your souls by a perpetual religion." This is repeated in Numbers xxix. 7. This fast of the seventh month is mentioned amongst others by Zacharias viii. 19. "Thus saith the Lord of hosts. The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness and great solemnities: only love truth and peace." It was to this fast of the tenth month that St. Luke alludes to in Acts xxvii. 9. Besides these fasts of precept we find the prophets frequently exhorting this people to several voluntary fasts on particular occasions, and we also find their best and holiest men, and not unfrequently their whole people observing them.

Indeed some of the leaders in that unfortunate separation which, about three centuries ago, made so fearful a breach in the Christian body, do not deny these facts: for the Wirtemberg divines declare, "We are not ignorant of the fact that in the Old Testament there were fasts commanded for stated times, especially before the festival

of reconciliation or of atonement." But they remark respecting those fasts. "These children's guides belonged to the Old Testament. And the Apostles sometimes observed the custom of fasting, not indeed as anything necessary, but lest they should be a stumbling block to the Jews; and because they had been accustomed thereto; and that they might bury Moses and his ceremonies with honour."

Now we desire to exhibit to you, the principle upon which the fact, which is admitted, vindicates our discipline: and that previous difficulties may be removed, we lay before you the precise value of the fast itself God as the legislator of the Jewish people held a relation to them which he does not hold to the Christian. He gave to them a political constitution and a civil code which regarded only them and are not obligatory upon us. All parts of the Old Testament containing such precepts, are, so far as we are concerned, then, repealed: indeed they no longer exist, for they were only the constitution and laws of a nation which is now no more: the descendants of that people being at present incorporated with various nations under whose constitutions they live, and by whose laws they are bound.

God also gave to them an ecclesiastical and ritual code whose ceremonial foreshadowed the Redeemer, in whom they were to terminate, and that church which he was to establish: and the code was at the period of his arrival to be of no obligation, and as his church was organized, the rite was to give way to what it foreshadowed. This ceremonial law forms no part of Christianity, the hierarchy of Judea has long since ceased to exist, and as it is now impossible to trace the Aaronitical or the Levitical pedigree, it is equally impossible that it should ever even have the semblance of a restoration.

But God, as the great object of man's adoration, demanded homage equally from the Jew as he does from the Christian. The great unchangeable doctrines of truth which he revealed to the former are equally objects of faithful belief for the latter. He also gave a code for the moral guidance of man, and this is equally binding upon both, it was not and it cannot be repealed. He also taught man several great principles of religion in both those modes, viz.: the revelation of doctrine, and the legislation for morals. And the principles thus emanating from him were as unchangeable as himself.

One of those principles is, that for the repentant sinner a most useful and wholesome exercise is fasting; another is, that the sinner ought to repent and to pray for mercy. Another, that he should cease to do evil and learn to do good. These and many such principles form the essential and unchanging part of religion under every dispensation of his providence, whether his children are led by the patriarch, the Levite, or the Apostle.

It is a principle of religion that the penitent sinner ought to fast. It is also a principle of religion that the laws of the religious society which God has established are binding upon its members. If then the patriarch, legislating for his family, enacts that on a particular day the duty of a particular religious observance shall be obligatory, the enactment requires it to be performed on that day. The Sanhedrim had a like power in the Jewish nation, and so had the Apostles, and so have their successors in the Christian church.

Having then before us the great example of the Almighty himself, binding the Jews to the observance of this act of religion at a special and stated time, the lawfulness and the usefulness of so doing, are unquestionably established; and we have the fullest evidence that, upon this principle, the obligation of the Lenten observance is lawful and complete. This affords the highest scriptural evidence of the soundness of the principle upon which it rests.

Not only did the chosen people of God observe the stated fasts, but it was very usual with them to add voluntary observances.—Thus in Numbers xxx. 14: "If she vow and bind herself by oath to afflict her soul, by fasting or abstinence from other things, it shall depend upon the will of her husband whether she shall do it, or do it not." It is written in commendation of Judith viii. 6, that "she wore hair-cloth upon her loins, and fasted all the days of her life except the Sabbaths, and new moons and the feasts of the house of Israel." In the xiii. Psalm, v. 13, the afflicted sinner turning to God for consolation, says: "But as for me, when they were troublesome to me, I was clothed with hair-cloth. I humbled my soul with fasting." And again, when filled with sentiments of contrition for sin. Psalm lxviii. 11: "I covered my soul in fasting; and it was made a reproach to me. 12. And I made hair-cloth my garment, and I became a by-word to them." And again, in Psalm cviii. 24: "My knees are weakened through fasting, and my flesh is changed for oil." So in Luke ii. 37, it is said in commendation of Anna, the prophetess, the daughter of Phanuel, "who departed not from the temple by fastings and prayers, serving night and day." Nothing can then be more fully evinced than

that this was considered a work of great piety and of appropriate penance.

It is equally manifest in the sacred volume, that it was considered a most efficacious mode of obtaining the divine favour. This is evinced by the frequent recourse hereto by those who stood in need of that aid, and by numerous instances of their complete success, as well as by the exhortations of the priests and of the prophets to its practice on such occasions.

In the case of David's repentance. (2 Kings xii. 16.) "And David besought the Lord for the child; and David kept a fast, and going in by himself lay upon the ground." So in Judith c. iv. 7: "And all the people cried to the Lord with great earnestness, and they humbled their soul in fasting and prayers, both they and their wives." "10. Then Eliachim the high priest of the Lord went about all Israel and spoke to them. 11. Saying: know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers in the sight of the Lord." And in this case the result verified the assurance of the priest. When Israel had been twice defeated in their effort to punish Benjamin, we are informed, (Judges xx. 26,) "Wherefore all the children of Israel came to the house of God; and sat and wept before the Lord, and they fasted that day till evening, and offered him holocausts and victims of peace-offerings." 27. And inquired of him concerning their state. He directed them and they were successful. So in the chap. vii. of the first book of Kings, we read that when under the guidance of Samuel they repented, and v. 6, fasted, confessing their sins, the Lord received them into favour.

We have a notable instance of its efficacy in the case of Achab (3 Kings xxi.), where the denunciations of the Lord by the mouth of Elias the holy Thesbite made him enter into himself: 27. "And when Achab heard these words, he rent his garments, and put haircloth upon his flesh and fasted and slept in sack-cloth, and walked with his head cast down." Yet though he was grievously criminal and had for the purpose of procuring murder by perjury, with the semblance of piety and justice, been accessory to the crime of Jezabel, the prophet was informed by God that the evil should not be brought upon his house, in the day of the penitent Achab.

So (in 2 Paralipomenon xx. 3,) we read how in the day of their distress Josaphat proclaimed a fast for all Juda, and the land was delivered. So (in 1 Esdras viii. 21,) he informs us—"And I proclaimed a fast by the river Ahava, that we might afflict ourselves before the Lord our God, and might ask of him a right way for us and for our children, and for all our substance." The result is found in v. 23: "And we fasted and besought our God for this, and it fell out prosperously unto us." All this is perfectly consonant to the doctrine promulgated by the Angel to Tobias, (xii. 8:) "Prayer is good with fasting and alms, more than to lay up treasures of gold."

We read also of Esther when she was surrounded with difficulties, (iv. 15:) "She sent to Mardochai in these words, 16. Go: and gather together all the Jews whom thou shall find in Susan, and pray ye for me, neither eat, nor drink for three days, and three nights: and I and my handmaids will fast in like manner, and then I will go into the king, against the law, not being called, and expose myself to death and danger." You are aware of her complete success; you find further evidences and descriptions in ix. 31, and xiv. 2.

Thus when it was sought to bring the house of Israel from its iniquities and to supplicate the Lord for mercy, we read, in Jeremias xxxvi. 9, "that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that were come together out of the cities of Juda to Jerusalem." And we are informed in Baruch, that when he read his prophecy to the captive king and his companions in the land of Babylon, 5, "when they heard it, they wept and fasted and prayed before the Lord," and having made a collection of money they sent it to Jerusalem to have sacrifices offered in the temple for the remission of their sins, (v. 13.) Daniel, when intreating favours from the Lord, set his face to the Lord his God to pray and make supplication with fasting and sackcloth and ashes, (ix. 3.) Joel, when he calls upon Israel to save itself by repentance, thus warns it: "Sanctify ye a fast, call an assembly, gather together the ancients, all the inhabitants of the land into the house of your God: and pray ye to the Lord, (i. 14.) Now, therefore, saith the Lord, be converted to me with all your heart, in fasting and in weeping and in mourning, (ii. 12.) Blow the trumpet in Sion, sanctify a fast, call a solemn assembly." (15.)

Need I draw your attention to the salvation of Ninive, by fasting, upon the principle laid down by its monarch. "Who can tell if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish?" (Jonas, iii. 9.)

So we read in 1 Macchabees, iii., that when the band of devoted heroes who suffered so greatly for the protection of their

country and of their religion, were on the eve of battle under great disadvantage, "47. They fasted that day and put on hair-cloth, and ashes on their heads," and the God of their fathers enabled them to triumph over their opponents.

We have a similar history in 2 Macchab. xii. 12: "So when they had done this together, and had craved the mercy of the Lord, with weeping and fasting, lying on the ground three days continually, Judas exhorted them to make themselves ready." They did, and assailed their enemies with a successful result.

It is, therefore, manifest, that amongst God's holy people, previously to the Saviour's arrival, not only voluntary and occasional fasts were considered as peculiarly necessary for penitents, and useful for those who besought favours from heaven, but also that there were solemn fasts, by precept, at stated times and on special occasions. And thus it was a uniform principle of religion that this holy practice was not only useful but was occasionally of obligation; and, moreover, that the ecclesiastical authority had power to require its observance.

Though the Christian is not bound by the legislation of the Sanhedrim, since the legislative power has been transferred to the apostolic tribunal, yet the great principle remains unchanged. Nor is the New Testament wanting in ample evidence to show its continued force.

In the Gospel of St. Mark, i. 6, and from the lips of the Saviour, we have testimony of the austerity of John the Baptist, (Matt. xi. 18.) Having learned of their mortified teacher, the disciples of John were found frequently observing this religious practice; as were also the Pharisees who professed a strict observance of the law of their God. "There came to him the disciple of John, saying, why do we and the Pharisees fast often, but thy disciples do not fast?" (Matt. ix. 14; Mark ii. 18, &c.) The Saviour, so far from condemning the practice, points out to them the period when his disciples will fast. Again, he instructs his disciples as to the manner in which they should fast; exhibiting to them the hypocrisy of the Pharisees, who gave to men the indications of their mortification that they might be honoured for that virtue which they pretended to practise. The blessed Jesus tells his disciples to perform the virtuous deed that they may please God, not to seek applause from men. (Matt. vi. 16, 17, 18.)

Again, he shows not only its utility but its necessity, when he informs his disciples that there were some devils not to be cast out save by prayer and fasting, (Matt. xvii. 20; Mark ix. 28.) Nor in teaching this lesson did he confine his view to the mere ejection from the body. He conveyed a more sublime and moral lesson respecting the delivery of the soul from the influence of the destroyer, by the combined influence of prayer and fasting. Thus in the gospels the evidence exists, that the Saviour inculcated that same principle which we have seen pervading the religion of so many centuries before.

We now proceed to the view of that period when the bridegroom having been taken away, the time had arrived in which the Saviour said his disciples were to fast. And we find the work of their ministry accompanied by fasting. "And as they were ministering to the Lord and fasting, the Holy Ghost said to them: separate to me Saul and Barnabas for the work whereunto I have taken them. Then they fasting, and praying, and imposing hands upon them, sent them away." (Acts xiii. 2, 3.) "And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord in whom they believed." (Acts xiv. 22.)

And for the conduct of the others, we may take, for an instance, that of St. Paul, who informs us, (1 Cor. ix. 27,) "I chastise my body, and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become a castaway." And he again exhibits to us the mode in which this was done, by exhorting the Corinthians to pursue a special rule of conduct, in which we find, "in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness," &c., (2 Cor. vi. 5, 6,) and in the same epistle he exhibits himself "in labour and painfulness, in much watchings, in hunger and thirst, in fastings often," &c., (xi. 27.)

Nothing can, therefore, be more unfounded than the assertion, that fasting is not sustained as of utility and of obligation, by the Scriptures of the Old and of the New Testament.

It was about the year 225, that Tertullian, in the second chapter of his book "On Fasting," wrote, "Truly, they consider that those are the days determined in the Gospel for fasting, in which the bridegroom has been taken away; and those are the only days of lawfully fixed Christian fasting, the ancient fasts and those of the prophets having been abolished." And in his 13th chapter, he says, admitting, even when he became a Montanist, the interpretation of the church, that the Lent fixed by the Apostles, was the period alluded to by the Sa-

viour; "For, behold, I agree that when you fast on other days besides the Easter, you do it besides those days in which the bridegroom is taken away." In another place he asserts, "The Apostles observed the Lent, laying on no other yoke of certain fasts, to be observed in common by all persons." He, elsewhere, mentions at this period various councils, in Greece and elsewhere, regulating this matter, or as Eusebius more fully explained it, (l. v. c. 23,) where he describes councils in Asia, examining the tradition derived from the Apostles, regarding the precise day on which the fast derived from the Apostles was to cease, and Easter be celebrated. Thus, St. Leo the Great, in his sermon 6, cap. 2, describes it as "An apostolic institution, to be filled up in its observance, by fasts of forty days."

Passing over a mass of other evidence, it must be now plain, from what I have produced, that no observance of our religion claims a more high or venerable antiquity, or rests upon a better foundation.

A few words may be allowed respecting its duration. The six weeks before Easter are generally supposed to have been the original period of the observance. The Apostles had as their prototype, the forty days and forty nights that our blessed Lord fasted in the desert, (Matt. iv.) This number has been indicated as the period during which God had showered destruction on a sinful world, (Gen. vii.) This was the period during which Moses conversed with the Lord, and fasted on the mountain, (Exod. xxxiv. 28.) This was the number of days that the holy prophet Elias walked, without food, to the mountain of God, after having been moderately fed by the angel, (3 Kings, xix. 8.) Hence the Sunday at which this observance began, was called "Quadragesima," or "forty;" but as the Lord's day was not a fast, there were only thirty-six; upon which ground, Pope St. Telesphorus, the ninth from St. Peter, before the year 150, to complete the number of days, ordered the fast to commence on the previous week, or "Quinquagesima." In the eastern portion of the church, however, they did not fast on Saturdays, and, therefore, to supply this deficiency, they began a week still earlier, or on "Sexagesima." The Emperor Heraclius, by reason of a vow that he made when his army was in a critical position, added a week of abstinence even before this, which custom was piously observed by many in the East. At present, the discipline of the Western portion of the church is, to begin on Ash-Wednesday, so that, excluding the Sundays, there will be forty days of fast.

From the early ages of the church, the Christians were accustomed to assemble in the church, and to commence this holy observance, by the ceremony of having ashes placed on their heads, to remind them of their origin from dust, and of the end to which all worldly vanity and pomp, and pride shall return, by reason of sin: this is a lesson older in religion, than is Christianity itself. The prophets and the holy ones of old, have taught it to all penitents, and whatever may be the cavillings of a cold mockery of philosophy, bereft of the soul of religion, man must cease to be what God has made him, before he will be unaffected by the impressions thus made on his senses.

There is a distinction between fasting and abstinence amongst us. With the Greeks, abstinence included fasting.

Abstinence regards the quality of the food; fasting regards the quantity. We abstain from certain kinds of food, not considering them, as the Manicheans did, "not good," or "made by the evil principle," and "not by God." We look upon all that has been made by God to be good, and to be received with thanksgiving at its proper time. Nor do we look upon any to be "unclean," as was the case in the Jewish law; and this is proved by our eating on one day what we abstain from upon another day. Our abstinence is for the purpose of mortification, and of bringing the flesh in subjection to the spirit. Our abstinence is penitential and salutary; penitential as it mortifies us, and makes us feel inconvenience, salutary as it restrains passion. Its principle, together with an example, are found in that of Daniel, x. 3: "I eat no desirable bread, and neither flesh nor wine entered my mouth, neither was I anointed with ointment, till the days of three weeks were accomplished." With us, it consists chiefly in avoiding the use of flesh-meat. With our predecessors in the faith, and with our brethren in other regions, it means much more; for, alas! beloved brethren, our discipline has been exceedingly relaxed. We have another instance, in the case of St. John the Baptist, who used only locusts and wild honey. (Matt. iii. 4.) Clement of Alexandria, informs us (lib. ii. c. 1, de Pædag.) that the Apostle St. Matthew used only vegetables. St. Gregory Nazianzen, in his oration "On the Love of the Poor," tells us that St. Peter lived on the worth of an exceedingly small coin of lupines, daily. Eusebius tells us, (Hist. lib. ii. c. 22,) that St. James never used flesh-meat or wine. The disciples of St. Mark, at Alexandria, were described by Philo and others, as

always abstaining from flesh-meat. I could adduce witnesses to any desirable extent, from the first four or five centuries of the Christian period, to show the extent of the abstinence of the fervent disciples of those days, and especially to show that very few thought of using flesh-meat on a day of fasting; that they generally abstained from wine and oil; that in many instances they did not use fish, or butter, or cheese, and that it was scarcely ever permitted on the days of any fast to use an egg. In several churches, they used only coarse bread and dry fruits.

I shall quote a very few passages. Apostolic Constitutions, lib. v. c. 17: "Do you then fast on the days of the Easter, beginning from the second day of the week, even to the sixth and the Sabbath (Saturday), taking salt, herbs, and water to the table; abstain on those days from wine and flesh-meat, for they are days of grief, and not of festivity."

Tertullian, writing of this week, in his book "On Fasting:" "Because we observe also the days of dry eating (Xerophagias), drying our food from all flesh-meat, and everything that is juicy, and from very new apples, lest we should eat or drink anything that is vinous."

St. Epiphanius, treating of the seventy-fifth heresy, mentions the Apostolic Constitutions: "They define that during the six paschal days, nothing at all is to be taken by way of food, save bread, salt, and water."

St. Cyril, Bishop of Jerusalem, in his Cateches. 4: "Let us fast, and let us abstain from wine and flesh-meat, not regarding their use always as criminal, and abhorring them, but expecting a reward."

St. John Chrysostom to the people of Antioch, Hom. 5, mentions some who, during Lent, abstained not only from meat and wine and oil, but from every sort of dish, using only bread and water; and in his Hom. 6, he tells: "Should you be urged a thousand times, and even tormented by their calls, to force you to drink wine, or to taste anything not allowed by the discipline of the fast, you should rather suffer anything, than touch the prohibited food."

The fast is generally understood as eating only once in the twenty-four hours; but we have several instances of not only individuals and communities of religious persons, but of whole churches, fasting altogether from food for two or even three days. The usage, however, is to eat once in the day, and that one meal to be taken in the evening: thus in Judges xx. 26, and many other places, it is described, *and they fasted that day until evening.*

Tertullian, after he became a Montanist, reproaches the Catholics as violators of the fast, because they took their meal after the ninth hour was celebrated, or about four or five o'clock in the afternoon, and did not defer it, as the Montanists did, until after vespers or sunset; yet, in many places, the Catholics followed that discipline of not taking food until after vespers, and it is thought to be the original and most ancient.

St. Athanasius, in his book "On Virginity:" "After communion, at the ninth hour, eat thy bread, giving thanks to God over thy table."

Philostorgus: "The fast of the fourth day of the week and of the Parasceve, consists not only in abstaining from flesh-meat, but is defined by the canons to be, that no food whatever should be taken before evening."

St. Epiphanius, Expos. fidei, contra hær: "On the fourth day, and that before the Sabbath (Friday), the fast is appointed to the ninth hour: but, for the entire Lent, after the ninth hour in the evening."

A great many other exhibitions of testimony may be made, but this will suffice to show in what consists the difference between fasting and abstinence.

Subsequent authorities and usages which obtained the force of law, have made it now allowable to take this one meal at any hour after noon.

Thus, by the general law of the church, every day from Ash-Wednesday to the Saturday before Easter, both included, is a day of abstinence from flesh-meat; and every day of them, Sundays excepted, is a day of obligation to fast on one meal, which meal cannot be taken before noon; and to this observance all are bound, who have attained the age of twenty-one years, with the exception of those who shall be hereafter specified.

And though persons who have not attained the above-mentioned age are exempted from the obligation of the fast, they are bound to the observance of the abstinence, from the period of their being capable of understanding the meaning and the force of that precept.

Alas! beloved brethren, how lamentable a spectacle are we doomed to witness, in beholding so many for whose souls we are so deeply accountable, and who make so little scruple of deliberately violating this salutary law, this weighty obligation? Would to God they could be induced to enter into themselves, and to imbibe some of the sentiments of their predecessors in the faith! They profess to expect salvation only through the blood of Jesus Christ, and upon the conditions that he has established, one of which

is, that they should hear his church, and obey her, (Matthew xviii. 17.) That church plainly addresses to them precepts of a most salutary description, upon the very principles and according to the directions of that Saviour; and they not only disregard them, but they use every effort by miserable sophistry to undermine her authority. They take up the principles, the practice, and the very arguments of those who would blot her, if they could, from the face of the earth, and yet they call themselves her children? May we not say truly of them, as St. Paul wrote of others?—"For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things?" (Philippians iii. 18, 19.)

In process of time, it became usual with many nations to take their meal, on fasting days, at an earlier instead of a later hour; and having dined soon after noon, the monks assembled, for some time previous to retiring for the night, to hold some spiritual conversation; this they called *collatio*, or "collation." So late as the thirteenth century, we find, from passages in the writings of St. Thomas of Aquin, that the time of the ninth hour, or about 3 P. M., was generally that for eating, and that there was only the single meal. The same would appear to have been the case in the time of Denis, the Carthusian, about the year 1450. We find, however, that fifty years later, Stephen, Bishop of Paris, mentions noon to be the usual time on fast days, and this had also been the hour amongst the latter Greeks.

When the monks assembled at collation, they were then furnished, before retiring, with a moderate drink, and subsequently a small piece of bread was added, lest the stomach should be injured by taking the drink alone; and this slight refection obtained the name of "a collation."

The present discipline is, that besides the dinner, a collation, which should not exceed the fourth part of an ordinary meal in its quantity, nor be composed of any but the most plain and simple quality of food or drink, is permitted in the evening to those who dine early; and custom has, in many places, allowed it to be taken in the morning by those whose dinner-time is late; but it is by no means allowed to take one in the morning, and another in the evening. Milk, in very small quantity, is allowed in tea or coffee: but butter, eggs, or cheese, are not allowed.

We have thus, beloved brethren, entered at considerable length upon the explanation and the history of this holy observance, that you may perceive the solid and venerable ground on which it rests. We shall now briefly remind you of its objects; because we do not contend or imagine that the mere diminution of our usual quantity of food, or the mere abstaining from any particular description of diet, would, of itself, be an act of religious benefit.

Several of our opponents, who charge us with superstition on this head, admit that fasting is useful as a restraint upon impure passions, as, also, as a manifestation of humility, and a sign of penitence. The principal authors of that unfortunate separation, which still divides so many millions of our brethren from us, go to this extent. And, beloved brethren, are not these, especially the first of them, highly beneficial to religion? Indeed, such was the principle upon which St. Paul informs us, as we have before seen, (1 Cor. ix. 27,) that he chastised his body and brought it into subjection. To this, and to similar passages, the ancient and venerable fathers of the church refer, when they treat of chastity, virginity, and purity of soul; upon this principle it is, that the old morning hymn of the church expresses the sentiment:—

Carnis terat superbiam,
Potûs cibique parcitas.
Let stinted drink and meagre food,
Subdue our pride of flesh and blood.

This was the principle upon which many of the holy persons, whose examples we behold in the Scriptures, had frequent recourse to this holy exercise. And every one is aware of the manner in which the passion is excited by the fulness of meat or the copiousness or quality of drinks. The indulgence of impure passion is probably the most extensive and effectual occasion of the ruin of souls; its subjugation is of the highest consequence, and of the first necessity; and no more effectual remedy is known for this purpose than the observance of this holy discipline.

Our passions are all closely allied, and as the indulgence of one encourages another, and destroys the energy of the soul in their opposition, so the subjugation, or the restraint of one, gives the soul a greater power for the control of all. The habit of abstinence subdues gluttony, gives to the soul the power of command, and thereby enables it with more facility to subdue other irregular appetites; and if we are so feeble as not to be able to resist the desire of eating or of drinking at a particular moment, or a particular food, how shall we be able to overcome more powerful opponents?

Fasting disposes the soul for prayer and heavenly contemplation. The grosser humours are taken away, and the dense atmosphere which fulness creates, is purified. It was by a fast of forty days, that Moses was enabled, upon the elevation of Sinai, to behold and to converse with the Lord, and there to receive his holy law and his salutary ceremonial; there was his heart more inflamed with the divine love, as he was enveloped on the blazing summit. It was after his days of fasting, that the holy Thesbite witnessed the presence of the Lord, in the gentle air that followed the fire upon the mountain, (3 Kings, xix. 12,) and received his behests. It was by fasting that Daniel prepared himself to behold those visions that foreshadowed the mysterious occurrences of years to be unfolded, and of the portentous days that will precede the dissolution of the world. So, by this holy exercise, has the church, from the earliest period, prepared her children for the celebration of her higher festivals; causing the observance of her vigils, that by fasting and praying, and watching, she may withdraw her charge occasionally from the distractions of this fleeting world, and bring them to the fellowship of their brethren, who, dead to this world, yet were living before God, in company of the holy angels. "Fasting," says St. John Chrysostom, (Hom. i. in Genes.) "is the food of our soul; it gives to it light wings, that it may be borne on high and contemplate the most sublime things."

We are called upon to worship God, not only by spiritual homage, but also by our bodies, for He is their creator, and He promises to them a glorious resurrection. And at all periods, fasting and abstinence were considered one mode of religious worship; thus, Anna "departed not from the temple, by fastings and prayers serving night and day." The Apostle St. Paul calls upon the Romans, to "present their bodies a living sacrifice, holy, pleasing unto God," (Rom. xii. 1.) The great Council of Nice calls it "a clean and holy offering to God." Tertullian testifies the doctrine of the first ages, when he, in his book "On the Resurrection," says that "fasts, late and dry meals, are agreeable sacrifices to God." Thus, as by the body we offend Him, we are called upon by the body, to pay to Him this homage and testimony of our sorrow, and, as far as we are able, to do penance, by uniting our voluntary afflictions to those which the blessed Saviour voluntarily underwent, that by his bruises we may be healed.

That fasting is a penitential work, befitting sinners, is manifest, from what we have already seen in the holy Scriptures, of the sentiments of the prophets and Apostles, as well as of other holy personages.

The second chapter of Joel is distinct upon the subject. We shall select a very few passages to the same effect from an inexhaustible accumulation that is found in the earliest, the holiest, and the best informed writers that the church has known.

Tertullian, in his book "On Fasting," writes, "This is the groundwork with all regarding emaciation of food, by which, nourishment being forbidden and the precept being observed, the original transgression may be expiated, so that man may give satisfaction to God by the same matter by which he had offended." And again: "As in the beginning the use of food brought on our loss, so fasting might render satisfaction to God."

St. Cyprian, Bishop of Carthage, in his sermon "Of the Fallen:" "Let us appease his wrath, for the insult we have given him, with fasting, and tears, and wailings, as he himself admonishes us."

St. Basil, Orat. "On Fasting:" "We fall into sickness by sin, let us be healed by penance; but penance without fasting is idle and fruitless. Satisfy God by fasting."

St. Ambrose, "On Elias and Fasting," cap. 3: "Fasting is the death of guilt, the destruction of sins, the remedy of salvation."

Another great object of this holy exercise is to procure from God his favour and special grace for our necessities, to enable us to overcome temptations and to be strengthened by the divine aid, and even to obtain temporal benefits, when not incompatible with our eternal welfare.

The ancient authors explain the abstinence from food of Anna, the mother of Samuel, (1 Kings i. 7,) to have been, to intreat that she might obtain the child. That he might by fasting avert the chastisement of God and save the life of his child, was clearly one of the objects of David, (2 Kings xii.) So in Tobias iii. 10, &c., we find that Sara fasted to be delivered from her affliction, and her fasting and prayer were successful. To the instances that we have previously given, we may add the special promise made by the blessed Saviour to those who should fast with becoming dispositions.—Matt. vi. 18: "And thy father who seeth in secret will repay thee."

St. Jerome and the Venerable Bede testify the well-known fact, that when St. John was about to write his Gospel at the request of the church, a general fast was enjoined, to obtain God's special blessing upon his undertaking. Clement of Alexandria mentions also the frequent fastings of this blessed

Apostle, to obtain from God the conversion of a young man for whom he became interested. Need any farther testimonies be adduced? We shall give two or three very brief but very pertinent passages.

St. Ambrose, in his Epistle to the Church of Vercelli, 82, asks, "Who are these new teachers that shut out the merit of fasting?"

St. Athanasius, lib. de Virginit.: "Do you see what fasting can do? It heals sickness, it dries up rheums, it puts devils to flight, it expels wicked thoughts, it renders the heart clean."

St. John Chrysostom, Ser. 1, "On Fasting:" "Fast because you have sinned, fast that you may not sin, fast that you may receive, fast that you may preserve what you have received."

Surely, beloved brethren, we can add nothing to the testimony and the exhortation which thus come to you from such holy and ancient heralds of the Gospel, from so many regions of the world, from so many churches venerable for their sufferings, their piety, their erudition, and their authority; what can we add to the admonitions and the instructions of the Holy Ghost himself speaking through the books of his own inspiration? Shall we not say with the Apostle: "And therefore, we also having so great a cloud of witnesses over our head, laying aside every weight of sin, which surrounds us, let us run by patience to the fight proposed to us: looking on Jesus, the author and finisher of our faith, who having joy proposed to him, endured the cross, despising shame, and now sitteth at the right hand of God. For think diligently upon him that endured such opposition from sinners against himself; that you be not wearied, fainting in your minds. For you have not yet resisted unto blood, striving against sin: and you have forgotten the consolation which speaketh to you as unto children, saying, My son, neglect not the discipline of the Lord; neither be thou wearied whilst thou art rebuked by him. For whom the Lord loveth he chastiseth: and he scourgeth every son whom he receiveth. Persevere under discipline. God dealeth with you as with sons: for what son is there whom the father doth not correct?" (Heb. xii. 1 to 7.)

But though fast and abstinence, as to food, were considered the principal external works of mortification to be used in this holy time, they were not the only ones. In looking through the documents that have come down to us from the earliest period, we perceive that they all agree in the principle and in the details which establish that the mortification was to extend to every mode of indulgence, as the time was one of penance and not of enjoyment. Thus in the canonical rules of the monasteries, we find that during this period they were neither to admit visiters for those purposes that were allowable at other times, nor were any of the monks to go abroad except on the most urgent necessity: they were to occupy their time in prayer, or reading, or labour, as might be directed by the superior; they were to devote much of their day to contemplation and to mental prayer; they were to consider themselves as united with Christ in his devotion to suffering, as a victim for the sins of the world; and to enter into the spirit of that conduct to which Joel invites the priests of old. "Sacrifice and libation is cut off from the house of the Lord: the priests, the ministers of God, have mourned," (i. 9.) "Gird yourselves and lament, O ye priests, howl, ye ministers of the altars: go in, lie in sackcloth, ye ministers of my God: because sacrifice and libation is cut off from the house of your God, sanctify ye a fast," (i. 13, 14.) And upon this principle, in the eastern division of the church, the holy sacrifice of the Mass was not offered during Lent, except on Saturday and Sunday.

We find, also, pervading all the ancient instructions, and in many instances, even the canons for the laity, that principle which St. Paul lays down for the Corinthians, (1 Cor. vii. 5,) of continence, to be better disposed for prayer. Hence it is, that from the most remote days, marriage was not solemnized in Lent, nor at Easter, nor in Advent, nor until after the festival of the Epiphany. This principle was found in the very earliest counsels of Heaven, and in some instances it became matter of precept, as in Exodus xix. 15. And throughout the whole period of the Mosaic law, it was extensively applicable; an instance may be seen in 1 Kings xxi. 4, 5.

Amusements, shows, games, and pastimes, which on other occasions are permitted, were always considered to be highly unbecoming, and to take any part in them, or to aid, or to encourage them, even by merely being present thereat, in the time of Lent, was at every period considered to be criminal.

Necessarily, the spirit of the time forbade any entertainments or feasts, all delicacy or careful cooking, the principle being, that food of the most plain description was to be taken, to such moderate extent as to preserve life, but not to gratify the palate, to excite passion, or to produce indulgence.

We shall exhibit to you a summary of some regulations made for the observance

of this solemnity, by Theodulph, Bishop of Orleans, before the close of the eighth century, when discipline had been considerably relaxed.

During the previous week the priests are to attend especially to receiving confessions. The old English word "shrive" means "to confess" for the Sacrament of Penance—whence, this time is called "Shrovetide," or the time of confession. They are to reconcile enemies, to establish charity. The abstinence and fasting are then regulated; alms-deeds are not only recommended but enjoined. Let that which is saved in food or luxury be given to the poor. The words of Daniel to Nabuchodonosor were exhibited: "Redeem your sins with alms, and your iniquities with works of mercy to the poor, and perhaps God would forgive you your offences," (Dan. iv. 24.) And the word of the Saviour: "Give alms, and all things are clean to you," (Luke, xi.) Temperance, especially in wine, is then strongly inculcated. It is then warmly urged, that the holy communion of our Lord's body should be received on every Sunday. No strife, no contention, no suing for debts, no process of criminal law, and the words of the prophet Isaias are quoted: "Behold in the day of your fast your own will is found and you exact of all your debtors. Behold you fast for debates and for strife, and strike with the fist wickedly," (lviii. 3, 4.) Other works of religion and of charity are inculcated and urged by apposite and cogent motives.

Pope Nicholas I., at a period of about sixty years later, being consulted by the people of Bulgaria, then lately converted, instructs them upon a variety of subjects; the observance of this time of penance forms a principal topic. Besides the subjects that we have noticed, there are a few others that show, both in the questions and the answers, how utterly the great object of this solemnity appears to have been forgotten in our day. They consult him upon the propriety of indulging in the sports of the field, especially in hunting, which he shows to be altogether incompatible with the observance. The courts of law were generally closed, pleadings discontinued, and executions of criminals were suspended. War, except for the purpose of defence against an invading foe, was to be laid aside; amusements were to be by no means tolerated; banquets were strictly forbidden; marriage was to be postponed, and its use to be greatly moderated, if not altogether forborne. For all these, reference is made to the holy Scriptures and to the original usages of the church. This, beloved brethren, may afford some idea of what the duty of Lent was accounted in better days than those upon which we have fallen.

From what we have thus laid before you, beloved brethren, you can clearly perceive the nature, the object, and the necessity of the Lenten observance: you can perceive its antiquity, its universality, and its obligation. It remains for us to perform that which is our duty, viz.: to make such modifications, by virtue of the authority with which we are vested, as may be required in the general law by the particular circumstances of our diocess, and we regret, indeed, that they demand so great a relaxation as we feel at present constrained to make:—

1. Every person having attained the age of twenty-one years is bound to fast on one meal in the twenty-four hours, during the entire Lent, except the Sundays.

The following are the exemptions:—Persons actually sick or convalescent. Persons of exceedingly delicate constitution, whose health would be seriouly endangered by the observance. Persons whose occupation is so laborious as that they could not perfonn the indispensable duties if they observed the fast; such as day-labourers and mechanics employed in heavy labour, persons who are bearing or nursing children, and persons whose poverty will not insure to them a certainty of having one sufficient meal in the day.

Great *inconvenience* is not considered *necessity*. Penance is of its own nature inconvenient.

2. A collation is allowed, which should not exceed the fourth part of an ordinary meal. Milk is allowed in small proportion in either tea or coffee when taken. Neither butter, eggs, or cheese are allowed.

3. The general rule is, that every day is one of abstinence from flesh-meat.

A dispensation is granted to use flesh-meat at any time on all the Sundays in Lent, and at dinner only, on Monday, Tuesday, and Thursday in every week, except the first and the last weeks.

It is by no means allowed to use flesh-meat and fish at the same meal.

4. Neither milk, butter, eggs, or cheese, are to be used in any way on Good Friday.

5. Except in the most manifest cases, no person is to presume a dispensation from the fast, without the approbation of the regular clergyman.

6. It is recommended strongly that all persons who have it in their power, will attend daily at the holy sacrifice of the Mass, and at the other devout exercises and instructions. When they cannot do so daily,

let them do so as frequently as they may be able.

7. Let all be constant in prayer, in self-examination, in cherishing sentiments of true repentance, affectionate charity, and in reading the Holy Scriptures and other good books.

8. Let a spirit of fervent piety be entertained and encouraged; let preparation be duly made for the sacraments; let the sufferings of our Redeemer be kept in constant remembrance, and a fixed determination be made to persevere in the amendment of life.

9. Let alms-deeds, justice, and mercy be exhibited to all our brethren of every condition and creed, and let the peace and charity of God dwell amongst us.

Then, beloved brethren, will those days be to us a time of salvation, then will it be an acceptable time, in which, through the merits of Jesus Christ, the mercy of our Heavenly Father will be extended to us. "Then shall our light break forth as the morning, and our health will speedily arise. The places that have been desolated for ages, shall be built in us, and foundations shall be laid for generations of saints in succession to arise. "The hand of the Lord will be with us in all our ways: his consolations shall abide in us, we shall be delivered from the tempter, and cleansed by the blood of the Lamb. We shall learn to die to this world, which is daily passing from us. We shall "crucify our flesh with its vices and concupiscence," (Gal. v. 24,) and being buried together with our Lord, we shall rise with him and walk in the newness of life. So that henceforth we may sojourn upon this earth as citizens of heaven.

May the blessing of our holy God, Father, Son, and Holy Ghost, enable us to attain this glorious object, is the prayer of, beloved brethren,

Yours, affectionately, in Christ,

† JOHN, *Bishop of Charleston.*

Charleston, S. C., Feb. 19th, 1841.

PASTORAL LETTER FOR EASTER, 1831.

JOHN ENGLAND, by the grace of God, and with the approbation of the Holy Apostolic See, Bishop of Charleston.

To the Roman Catholic clergy and laity of the Diocess of Charleston, health and blessing.

REVEREND BRETHREN, AND BELOVED CHILDREN IN CHRIST:—Whensoever we feel ourselves compelled by circumstances to any relaxation of that wholesome discipline which preserves the health and vigour of the church, we owe it to ourselves, to you, and to the cause of religion, to exhibit to you plainly the grounds upon which we have swerved from enforcing the general law; so that, being satisfied of their reasonableness, you may not be scandalized, by imagining that what necessity demanded, had been lightly conceded; or that we were unmindful of our heavy responsibility to execute and to enforce, as far as was in our power, those enactments which the prudence and the piety of our predecessors had transmitted to us. No! our ardent desire is to conform, as far as we are able, to that glorious model which the early ages of our church presented to an admiring world, —to use our best exertions to cover the incorruptible ark of our faith with the pure gold of the most perfect Christian virtues; so that, resting under the shadow of heavenly protection, it may be not only to us the pledge of safety, but that the voice of God himself might thence be heard, resolving the doubts of the sincere inquirer after truth, and directing the wanderers through this desert world to the eternal land of promise.

One of the most important injunctions of our blessed Redeemer was that of receiving the sacrament of the Holy Eucharist. "Except you eat of the flesh of the Son of Man, and drink his blood, you shall not have life in you." (John vi. 54.) And as "whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord" (1 Cor. xi. 27), the Apostle admonishes us to prove ourselves previously; which probation has always been exercised, by the examination of the conscience for the discovery of sin; so that if we should be, unfortunately, in that state, we might have recourse to the sacrament of penance,—that, through the aid of the ministry established by Christ in

the new law, we might obtain remission, upon confession and repentance. (John xx. 21, 22, 23.)

Filled with the fire of that sacred Spirit that descended upon the day of Pentecost (Acts ii. 3, 4), to enlighten and to invigorate them in his service, our first predecessors in the faith "persevered in the doctrine of the Apostles, and in the communion of the breaking of bread, and in prayers." (Acts ii. 42), "continuing daily in the temple with one accord." (Acts ii. 46.) The habit of daily communion was one of the great characteristics of the first members of the church. How is the soul filled with affecting sentiments; how is piety excited and made tender at the contemplation of these touching scenes, which exhibit the noble simplicity of those sanctified souls, who, despising the allurements of earth, are now crowned with glory? (Acts ii. 47.) Alas! what a contrast presents itself to our view when we place by their sides those who have succeeded to their belief!

We find in the writings of St. Justin the martyr (Apol. 2), in the Apostolical Constitutions (lib. viii. c. 20), and in other documents of the first age, that this holy fervour continued through that period to glow in the breasts of the faithful. Even in the beginning of the fifth century St. Jerome informs us (Ep. 5 to Pammachius), that it was then customary, at Rome, for the faithful to receive the body of Christ when they attended at the divine mysteries. St. Augustine informs us (Ep. 52), that in Africa the practice was not uniform.

The worldly spirit which gradually insinuated itself amongst the faithful, after the ravages of the Arian, the Macedonian, the Nestorian, the Eutychian, and other early heresies, cooled the warmth of that admirable devotion to the holy sacraments; the ravages of war, and the desolation and disorders brought by barbarous invaders upon the fairest provinces of the church, caused still greater relaxation; and in the year 506, we find a striking testimony thereof in the proceedings of a council of the prelates of Gaul, assembled at the town of Agde, in Languedoc, under the presidency of St. Cæsarius, Bishop of Arles, with the permission of Alaric the Goth. Their 18th canon enacts, that such of the laity as do not go to the holy communion thrice in the year should be excommunicated. "Those laics who shall not have made their communion at the nativity of our Lord, at Easter, and at Pentecost, are not to be considered as Catholics, nor to be accounted amongst Catholics." This was, at that period, considered a serious departure from the excellent discipline of the early days, and from primitive piety. We can, however, discover no part of Christendom which, in those times, sanctioned a longer absence from those divine institutions. In the year 813, under the reign of Charlemagne, the third provincial Council of Tours, in Gaul, was held; in the 50th canon we read, "Let the laity, if not more frequently, go to the holy communion at least thrice in the year, unless they be prevented by reason of some very great crimes." You will observe that this is not adduced as evidence of any extraordinary relaxation of that century, nor of any peculiar piety of the special church, or of that particular period, but as exhibiting the usual and common state of discipline at that epoch.

These councils were not general, but provincial, their canons are not rules by which the discipline of the whole church was regulated; but they are adduced to show, from special instances, what was the general tenor of the law founded upon the universal practice of the time.

In order more clearly to understand all the legal provisions of the subsequent general councils by which our present discipline upon this subject is regulated, it might not be amiss to remind you, that at the period when Christians were in the habit of daily, or almost daily communion, they must have lived in that state of watchfulness which seldom permitted the triumph of temptation, and they were so fully enriched by the copious grace which they habitually received, that they were powerful antagonists to the enemy of our souls. They did not need the sacrament of penance, though they frequently had recourse thereto. They lived like those who, even in our degenerate days, imitating their example, refresh themselves frequently in the course of the week with this heavenly manna of the Eucharist. They receive the holy communion much more frequently than they go to confession: and when they do confess, their contrition is great, though their transgressions are neither numerous nor heavy. They who sinned mortally in those happy days were few: the name of the Lord Jesus was magnified amongst them, and when the believer had sinned, he came to the Apostle (Acts xix. 18,) or to the associate or successor of the Apostle, confessing and declaring his deeds: because he knew that it was to them *God had given the ministry of reconciliation*, (2 Cor. v. 18,) and he knew that *if we confess our sins he is faithful and just, to forgive us our sins and to cleanse us from all iniquity*, (1 John i. 9.) Hence, though because of

the piety of the faithful the greater number then did, as far as the smaller number do now, amongst us, go frequently to communion, and found it not necessary to go so frequently to confession; yet we find the bishops, who principally attended to the administration of the sacrament of penance, much occupied therewith,—and St. Clement, a companion of St. Paul, and a successor of St. Peter, calling upon sinners to be converted, informs them that "after we shall have departed from this world, we can neither confess nor do penance." (Ep. ii. n. 8.) But of course this confession to which he invites the penitents, was to be accompanied with true sorrow and amendment: and in the second century, St. Irenæus, a disciple of the beloved Apostle, whilst he mentions the confessions of some women who had permitted themselves to be corrupted by the heretic Mark, (Advers Hæres. l. i. c. 6,) complains of Cerdon, who, came frequently to confession and as frequently relapsed, (l. iii. c. 4.) Tertullian reproves the foolish criminality of those who, in confession, conceal their sins from men as if they could thus hide them from God, (de Pœnit. c. 8, &c.) In showing it to be a necessary part of penance he agrees with Origen, who states that the manner in which the sinner should seek for reconciliation and grace from God, is to declare his sins to the priest of the Lord, (Hom. ii. in Lev. n. 4; Hom. 2, in Psalm. xxxvii. v. 19.) The fifth Council of Carthage held in 390, in its 3d and 4th canons, regulates, that the priests shall receive the confessions only in the absence of the bishop. But the same causes which produced the neglect of frequent communion, rendered the administration of the sacrament of penance more laborious, and hence the aid of the priests was more frequently required by the bishops, for the accommodation of the penitents. Previous to this, the celebrated Council of Laodicea, in Asia Minor, had in its second canon testified the manner in which the sacrament of penance should be administered, without distinguishing whether its minister was a bishop or a priest. And gradually the relaxation of discipline after the severity of the early penitential canons was disused, produced the custom of applying for confession more frequently to priests, and even to those who were not immediately charged with the care of the individual applying.

For the purpose therefore of remedying several evils; the fourth Council of Lateran, held in the pontificate of Innocent III., in the year 1215, enacted its twenty-first canon. 1. The faithful had grown exceedingly remiss in approaching the holy communion, and there existed but little hope of inducing them to observe the law which required them to receive the holy eucharist at least thrice in the year: they were therefore required, as of obligation, only to go once, and the festival of Easter was appointed.—2. Great numbers absented themselves from the sacrament of penance for very long periods, several scarcely ever availed themselves of its advantages: it was regulated that each one of the faithful who had arrived at the years of discretion, should go thereto at least once a year. 3. It was alleged frequently, that this application for the sacraments might be made to any approved priest, and when the clergyman charged with the care of souls inquired of those under his charge, they might, in order to avoid what they considered his importunity, allege that they would apply to another: it was enacted, as a remedy, that the Easter duty was to be performed only with that clergyman, who was specially charged with the care of the parish or community to which the individual belonged, except upon some reasonable ground he had consented to allow some members of his flock to use the ministry of other approved priests. 4. The canon enters somewhat into the description of the manner in which this duty should be discharged; as did the sixth general council held at Constantinople, in its canon cii., about 540 years before; the Council of Laodicea, to which we have before adverted, and the acts of which have been universally adopted by the church; the first council of Chalons upon-the-Soane, in France, held in the sixth year of the reign of Clovis II., about the year 650, can. viii.; as also the xxxii. canon of the subsequent provincial council held in the same place in the reign of Charlemagne, in the year 813; as well as several others.

This canon xxi. of the fourth Council of Lateran, then took away the obligation which, by the former legislation, required communion thrice in the year, and confined it to Easter only. The divine law required that the person who was conscious of mortal sin should have recourse to the sacrament of penance, before receiving the holy eucharist: and the great bulk of the communicants, for ages previous to this council, were persons whose negligence formed so striking a contrast to the fervid piety of the first Christians; they were in the habit of recurring to the tribunal of confession to prepare for communion, and the time now specified for the one was fixed for the other: but there was a salutary restraint placed upon that freedom of choice that confounded

the relations between the pastor and his flock, and which deprived the former of the means of knowing those who complied with their duty; and of the opportunity of admonishing the negligent. 5. The canon also enacted, that they who did not comply with its provisions ought to be excluded from Christian communion, and even from entrance to the church whilst living, and after death, should not be entitled to the rites of Christian sepulture. The Council of Constance, 1414, (Sess. viii.,) and the Council of Trent in its fourteenth session, on the 25th of November, 1551, (Can. v. de Confess.,) have recognised the wisdom and excellence of these enactments. This latter assembly in its thirteenth session, held on the 11th of October, 1551, declares, (Can. ix.) That any person who shall deny that every one of the faithful of either sex, who has arrived at the years of discretion, is bound, by the ecclesiastical precept, to go to communion at least *at Easter* in every year, errs in his faith.

The period comprised in the phrase *at Easter*, has been always understood to mean the fifteen days beginning with Palm Sunday, and ending with Low Sunday, as is mentioned by Pope Eugenius IV. in his bull *Fide dignâ*. Yet it has been generally understood, as was answered by the sacred congregation for explaining the meaning of the canons, &c., of the council, in a decision of November 19th, 1616, that the canon of the Council of Lateran itself, gave to the ordinaries the power, upon reasonable grounds, of dispensing so far as to protract the time for those who could not immediately comply with the obligation.

The peculiar state of the missions in this province rendered it extremely difficult for some, and altogether impossible for others, to comply with the letter of this law; and the pastors found it necessary to extend the period for those who lived at any distance from the missionary stations. Even when the churches became better organized, and the hierarchy was created; the wide extent over which our small flocks were scattered, and the few clergymen that we had to attend them, continued the same inconvenience, and rendered it necessary still to have recourse to the excepting clause of the canon. And though we have been gratified every year by the observance of this law by very great and increasing numbers of our flocks, yet we found that in our present situation, the exact observance of the letter of the law was impossible in this province.

Taking this, amongst other matters, into serious consideration at our provincial council, we resolved, that it would be more becoming to act according to the regular provisions of a law, than continually to have recourse to special exceptions; and that it was more consonant to the sound principles of wholesome discipline, to relax the provisions themselves, to meet the circumstances in which we then were, and were likely to continue, than to have recourse to successive dispensations. We therefore determined to have the legal custom, by which the time was restricted to fifteen days, adapted by a special regulation for our own province. But since this was a general legal custom of ecclesiastical discipline, we were not competent, by our principles of legislation, to make that change permanently, by our own authority: but it was required that the permission should, upon our request, emanate from the chief pastor of the universal church, should he, upon the view of our motives, find them sufficient, and be of opinion that no injury would arise to the general discipline from granting our request. We therefore made the proper application, submitting it in the first instance to the congregation of cardinals, *de propagandâ fide*, that being the proper council to advise the holy father on the subjects of our province. You will perceive by the following decree, which we have received, that he has acceded to our request.

DECRETUM.

Sacræ Congregationis Generalis de Propagandâ Fide, habitæ die 28 *mensis Junii, Anno*, 1830.

Cum in Sacrâ Congregatione Generali de Propagandâ Fide, habitâ die 28 Junii, Anno, 1830, relatus fuerit supplex libellus ab R. R. P. P. D. D. Archiepiscopo Baltimorensi et Episcopis Fœderatarum Americæ Septentrionalis Provinciarum, in Synodo Provinciali, mense Octobri, Anno, 1829, celebratâ congregatis, exaratus, quo SSum. Dnm. nostrum precabantur, ut habitâ ratione sacerdotum inopiæ, locorum distantiæ et consuetudinis jam vigentis, facultatem concederet pro omnibus illis Diœcesibus prorogandi tempus ad satisfaciendum præcepto Communionis Paschalis a primâ Dominicâ Quadragesimæ, ad Dominicam SSmæ. Trinitatis inclusive, eadem Sacra Congregatio, referente Emo. ac Rmo. Dno. Cardinali Petro Caprano, censuit ac decrevit supplicandum SSmo. Dno. nostro pro gratiâ.

Hanc autem Sacræ Congis sententiam SSmo. Dno. nostro Pio Div. Provid. P. P. VIII., relatam per R. P. D. Castraccium Castracane, S Congregationis Secretarium, Sanctitas Sua in Audientia diei 26, Septembris 1830, benignè approbavit, et petitam facultatem concessit.

Datum Romæ ex Ædib. dic. Sac. Congis, die 16, Octobris, 1830.

D. Maurus Card. Cappellari,
P. C. P. F.

(Sigillum.) C. Castracane, *Secretarius.*

The following is the translation:

DECREE.

Of the Sacred General Congregation, for the Propagation of the Faith, held on the 28th of June, 1830.

Whereas, in the sacred general congregation for the propagation of the faith, held on the 28th of June, in the year 1830, there was read the memorial written by the most Rev. and Right Rev. Fathers, the Archbishop of Baltimore, and the Bishops of the United States of North America, in their provincial council, celebrated in the month of October, 1829, in which they requested our holy father, that because of the scarcity of priests, the distance of stations, and a custom already existing, he would grant for all those diocesses, faculties to extend the time to fulfil the precept of Easter communion from the first Sunday in Lent to Trinity Sunday, both included: that sacred congregation, upon the report of the Most Eminent and Most Rev. Cardinal Peter Caprano, was of opinion and decreed, that His Holiness should be requested to grant the desired favour.

Moreover, the said opinion of the sacred congregation having been reported to our holy father Pius VIII. by divine providence, Pope, by the Right Reverend Castraccius Castracane, secretary of the said congregation; His Holiness, at an audience on the 26th day of September, 1830, kindly approved thereof, and granted the requested faculties.

Given at Rome, at the house of the aforesaid congregation, on the 16th day of October, 1830.

[seal.] D. Maurus. Card. Cappellari,
Pref. Cong. P. F.

C. Castracane, *Secretary.*

Availing ourselves therefore of the conceded faculties; we announce to you, that we have for the present, and until notice to the contrary shall have been given, extended, and do by these presents extend the legal time for complying with the Easter duty in the diocess of Charleston, from the first Sunday in Lent to Trinity Sunday, both included, in every year: so that for the purpose of complying with the provisions of the xxi. canon of the fourth Council of Lateran, that period shall be considered the Paschal or Easter time.

Thus, the law at present regulates, that the Easter communion may be performed, and the canon of the Council of Lateran complied with, in this diocess, on any day from the first Sunday in Lent to Trinity Sunday, both included. But you will perceive that the grounds of this relaxation are, the peculiar circumstances of our want of a sufficient ministry, and the remoteness of great numbers of our flock, who scattered over the wide surface of extended regions, could not, without very serious inconvenience, come to their duty within the time prescribed. This extension, therefore, should not tend to encourage sloth or negligence in those who have been heretofore indolent; nor to relax the piety of those who have hitherto been regular.

We have indeed given praise to God, and been ourselves edified by occasion of the yearly increase in the number of our flock who have complied with the provisions of this most salutary law. And at the present festival we have had more abundant consolation in this regard. Yet, beloved, how small is the number of those who have observed the precept, when compared with those who are still deaf, not only to our admonitions, but to the injunction of the spouse of our blessed Redeemer, and to the voice of that Saviour himself! We do intreat you therefore, in every place, to enter fully into the sentiments of true religion and genuine piety respecting this important duty. Emulate the zeal and the perfection of those first Christians of whose faith you you are the inheritors. Do not, by reason of this extension of the time for the performance of these great acts of Christian virtue, lose that devotion which you have entertained for this great festival on which we commemorate the resurrection of our Lord.

To our brethren of the clergy we address our admonition and request, that they would, with renewed zeal, devote themselves to the exhortation of the faithful and the affording them more ample opportunities. Upon our beloved children of the laity, we would urge the necessity of turning those opportunities to account, so that enriched by the graces of the sacraments, they may be able to triumph over the obstacles by which they are opposed in the way to heaven, and profiting by the graces of the Redeemer, they may secure the crown of immortal glory, the rich inheritance to which they are invited by the mercy of their God.

We also desire that this our pastoral letter be read to every congregation in our diocess, by the priest thereof, the first Sunday after

he shall have received the same, and met the congregation.

Grace be to you and peace from God the Father, and our Lord Jesus Christ, and the Holy Ghost.

Given at Charleston, on this fifth day of April in the year of our Lord, 1831.

† JOHN *Bishop of Charleston.*

By order of the Bishop,

PETER WHELAN, *Secretary.*

PASTORAL ADDRESS FOR EASTER, 1838.

JOHN ENGLAND, by the grace of God and of the Holy Apostolic See, Bishop of Charleston, &c.

To his beloved flock the clergy and laity of the said diocese—health and blessing.

BELOVED BRETHREN:—We have already entered upon the holy time of Lent, and are approaching the solemnities of the holy week. These will be followed by the great festival of Easter; and then succeeds the observance of the Paschal time, before whose termination we commemorate the ascension of our blessed Lord; the descent of the Holy Ghost, and the establishment of the Christian church, by the completion of the apostolic power, the presence of the guiding spirit of truth, the entering of multitudes into the fold of the good shepherd, and the observance of the new commandment, in the manifestation of that charity which surpasseth all understanding. This is then indeed an acceptable time; these are days of salvation; for now prayer is multiplied, instruction is spread forth, oblation is made, sins are bewailed, the works of darkness are abandoned, alms are bestowed, a fast is proclaimed; the priests weep between the porch and the altar and call upon the Lord, through the merits of the Saviour, to have compassion and to spare; to look upon the face of his Christ and not upon the sins of his people:—because we have all strayed from the path of duty, we have deserted the way of obedience, we have squandered the holy inheritance of divine grace, we have served our passions; we feel the degradation, and we avow that we are no longer worthy to be called his children. In these days of penance and of mortification, through the whole earth, our brethren in the faith endeavour to redeem the time they have misspent, they offer a holy violence to heaven, and clothing themselves and their altars in penitential vesture, they seek by the external admonition to excite the soul to stronger conviction of the necessity of repentance and to greater efforts for insuring reconciliation. The sacraments are more generally frequented; so that Christians withdrawing from the cares, the distractions and the allurements of the world, enter seriously into themselves, diligently consider the end of their creation, the purpose of their redemption, the évanescence of the world, the fleeting nature of time, the duration of eternity, the value of their souls, the importance of religion, and the dignity and unspeakable benefit of the institutions of our blessed Saviour; and numbers by the divine aid are turned from the ways of iniquity and enter upon the paths of justice.

Shall we then, beloved brethren, in the midst of such occasions and incitements, suffer this holy time to pass unprofitably away? Shall we continue to be insensible to the advantages that we may obtain, by duly exerting ourselves in this time of religious observance? We have hitherto been over-negligent—we have suffered many opportunities to pass away unheeded, or if we made efforts, they were weak, transitory, and imperfect. We were like those persons whom St. Augustine describes, as desirous to leave their couch, from a conviction that it was their duty; yet, so overpowered by sloth, that half rising, they again lie down: they say, but for a very little time—they slumber—they again become conscious—they reproach themselves for their weakness, and yet remain for, as they say, a little time longer. We have, like them, too long put off our conversion to the pastor of our souls, through a criminal procrastination. We have frequently said—"after a little time." Why shall we not ask ourselves, as St. Augustine did? Why not to-day? Why not now? Why defer that which we feel should be done? The Church addresses to us those words of the Apostle, which, by the blessing of God, were made so efficacious to that holy doctor in the hour of his struggle—"And knowing the time; that it is now the hour for us to rise from sleep: for our salvation is nearer than when we first believed. The

night is passed, and the day is at hand. Let us, therefore, cast off the works of darkness, and put on the armour of light." (Rom. xiii.)

We have, my brethren, not been sufficiently awake to the necessity of using those means which God has appointed, to enable us to be fully restored to his favour, to serve him with due fidelity and to insure to ourselves his protection. It is time that we should shake off this torpor, that we should be aroused from this lethargy, that we should arise and look around and be enlightened, and use exertion to secure our eternal inheritance—for, beloved, what will it profit a man to gain the whole world and to lose his own soul?

It is for this purpose that, from an overwhelming sense of duty, I now call upon you, because, unworthy as I am, placed as a watchman to look out for the approach of the enemy and to give notice of the approach of danger, to rouse to exertion and to point out where the assault is to be repelled. And to perform this duty, it is frequently necessary to call upon you, to exhort you, to be instant in season, out of season, to reprove, to intreat, to rebuke with all patience and doctrine, to be vigilant, to fulfil the obligation of the ministry, as being to render an account of you to that same Lord Jesus Christ who has redeemed you with his blood.

In order then, to save ourselves from the wrath to come, in the bowels of charity, it is obligatory, to warn you of your negligence and to urge you to exertion. Beloved brethren, the Apostle St. Paul, admonishing his disciple Timothy, informed him, (1 Tim. iii.) "that in the last days shall come dangerous times: men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasure more than of God: having an appearance, indeed, of piety, but denying the power thereof"—and he warned his disciple "Now these avoid."

The picture here drawn, is indeed an afflicting exhibition of the frailty and of the degradation of our state: yet, is it—and the question is put with a melancholy feeling of what the answer should be—is it one whose features may not be discovered amongst ourselves? Is not the love of gain, the total and absolute devotion to the acquisition of wealth, the characteristic of our day? Do not men count every other pursuit to be a perfect loss of time? Is not the mind occupied, is not the body engaged in this absorbing employment? And, unfortunately, we witness, too manifestly, the exemplification of that other statement of the Apostle, (1 Tim. vi.) "For they who would become rich fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evil; which some desiring, have erred from the faith, and have entangled themselves with many sorrows."

This prevailing sin of our day, creates in those who are successful, pride, self-sufficiency, stubbornness, ambition, love of pleasure, and a disregard of religion. In those who are disappointed, it produces discontent, envy, slander, recklessness, and a desertion of religious practices. It is hard to say whether the temptation to deceit, fraud and circumvention, be stronger for the prosperous or for the disappointed! This passion leaves no day of rest for its slave. To conform to custom, to avoid outraging public decency, to stand well in the estimation of the world, the open prosecution of business is abandoned on the Lord's day; but you will find its votary within his recess, as deeply occupied with his books and his accounts, as on the ordinary days of the week. You will find the store of the dealer closed, but there is access by a private way, and the occupant is immersed in the ordinary pursuit of profit. Hence, if you look around on the attendants in the temple of the Lord, you will perceive that a large portion of the heads of families are absent—and their explanation is, that their business will not permit their attendance!—What can be expected from the members of the household, when their head has been thus criminally negligent?—Yet these persons flatter themselves that they are religious, or that at least they are not enemies of religion, because they do not perpetrate murder, nor commit other enormous crimes, for which they would have to answer at the bar of a court of justice, or be driven from the midst of society!

There is a most mischievous principle which pervades the minds of numbers, and which united to the above pernicious and widespread maxims and practices, causes the ruin of our youth. It is the principle, that for the purpose of preserving our liberties, their sons must be educated with a spirit of independence. The mistake is equally fatal in politics as it is in religion. The safety of a republic is only to be found in the virtue of its citizens. The sacred writ, the testimony of sages, as well of the Gentile, the Jew, and the Christian lands;

the experience of the world, all prove, that nothing is more destructive to virtue than the licentiousness of youth:—and by the expression, licentiousness, it is meant to convey the notion of an absence of wholesome and effectual restraint. This begets disobedience, arrogance, pride, self-sufficiency, or what the Apostle calls being puffed up: it destroys affection and creates ingratitude. Far be it from me, beloved brethren, to insinuate that which I do not believe, that your children have naturally a less affectionate disposition, or worse moral qualities than others. On the contrary, if a distinction is to be drawn, I believe it would rather result in their favour; and, therefore, the parents are the less excusable for the gross neglect of their moral and religious culture.

In the faithful discharge of the task which we have undertaken, we are therefore bound to say, that great neglect of religious duty is to be found amongst us, and attributable mainly, as I believe, to an inordinate affection for the things of this world, to an inordinate esteem of ourselves, and to a great neglect of the proper education of our youth. And to correct these faults, we exhort and we entreat you to turn the present opportunity to account, by having recourse to God, in the sincerity of your hearts, to obtain from him that wisdom which will enable us to discover the source of those evils that we deplore, and that strength which will enable us to correct them.

We beseech you then, beloved brethren, through your desire of salvation, as you hope for the mercy of your Saviour, by your love for religion, and through the charity of Christ Jesus, to enter now seriously upon the due observance of this holy time, and to devote, in an especial manner, some days to the great concern of eternity, to the contemplation of what your Redeemer has done to aid you, and to endeavour to correspond with his grace, by having recourse to those means which he has placed within your reach.

We particularly invite you in this holy season to a diligent examination of your conscience, a comparison of your conduct with the law of the Saviour by which you will be judged, and by whose provisions your eternal doom is to be decided. This law must be studied, not for the purpose of endeavouring to find how its letter may seem to be observed whilst its spirit would be abandoned; but for the purpose of learning, how you may be filled with the knowledge which would make you wise unto salvation, by leading you to imbibe the spirit of the Gospel, and to show forth its influence by your actions. But this should only be an appropriate preparation for the sacrament of penance, which too many have too long neglected. Led away by the influence of bad example; yielding to that reluctance to renounce good practices, which is a consequence of even their slight neglect; habituated to procrastination; engaged in pursuits which it was necessary to abandon if you would be reconciled to Heaven, but to which your attachment increased with indulgence; the remorse which you once felt having been checked by the sophistry of self-love, or stifled by the determination to assert for yourselves perfect freedom to sin; filled with the spirit of the world, with the love of its pleasures, with an esteem for its idols, with a desire for its regard; and weakly yielding to a false shame, by which you felt as if degraded by the performance of religious duty; years have passed away since you have applied this salutary remedy to the wounds of your soul. How have they festered and rankled and become infectious to your moral system?

We entreat you then, in this holy time, to seek once more, by this efficacious sacrament of the Saviour for health and reconciliation!—"If any man sin, we have an advocate with the Father, Jesus Christ the just: and he is the propitiation for our sins; and not for ours only, but for those of the whole world," (1 John ii. 1, 2.) "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all iniquity," (Ibid. i. 8, 9.) "For this purpose he has established in his church, the ministry of reconciliation," (2 Cor. 18, 19, 20,) so that the truly penitent sinner may have recourse to that tribunal which he appointed. (John xx. 21, 22, 23): "And he said to them again: Peace be unto you; as the Father hath sent me, so I send you. When he said this, he breathed on them: and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven to them: whose sins you shall retain, they are retained." Return therefore to him with confidence, and be consoled and strengthened by what the Lord declares through his prophet Ezekiel (xviii. 21, &c.): "But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice, living he shall live, and shall not die. I will not remember all his iniquities, that he hath done; in his justice which he hath wrought he shall live.

Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways and live?" Have recourse then, by true repentance, to his mercy. "Be converted, and do penance for all your iniquities, and iniquity will not be your ruin. Cast away from you all your transgressions, by which you have transgressed; and make yourselves a new heart and a new spirit; and why will you die, O house of Israel? For I desire not the death of him that dieth, saith the Lord God; return ye and live." Hear what the beloved disciple addresses to us—(1 John ii. 16, &c.) "Love not the world, nor those things that are in the world. If any man love the world, the charity of the Father is not in him; for all that is in the world, is the concupiscence of the eyes, and the pride of life; which is not of the Father, but is of the world. And the world passeth away and the concupiscence thereof; but he that doeth the will of God abideth for ever." Be then no longer seduced by the false maxims, by the specious allurements, by the deceitful promises or the empty vanity which have caused so much destruction to yourselves and to your children. Return to that Spirit which gave you more consolation and sweet peace, and which will secure to you a more glorious inheritance.

Reconciled by the sacrament of penance in virtue of the blood of your Saviour, in which through love for you, he washes away your sins, (Apoc. i. 5,) you will be qualified to stand in the midst of those whom the Lamb will lead to the fountains of the waters of life, and from whose eyes God shall wipe away every tear, (Apoc. vii. 17.) You will have a right to the tree of life; and may enter in by the gates into the city of the New Jerusalem, (Apoc. xxii. 14,) into which nothing defiled can be admitted, (xxi. 27.) You may then approach to eat the flesh of the Son of Man, and to drink his blood, that he may abide in you, and you in him.

This is the victim with which you are regaled by the true Melchisedec, upon your triumphant return from the defeat of those predatory kings who enjoyed a transient victory, and held captive for a short time the friends of God. (Gen. xiv. 18.) This is the true manna, and the refreshing stream by which the spiritual Israelites are sustained in their way to the land of promise. (Exod. xvi. 15; xvii. 6.) This is indeed the Lamb of God who taketh away the sins of the world, by whose blood we are saved, (Exod. xiii. 13,) and whose flesh is our sustenance, (Exod. xii. 8; John vi. 56.) It is the bread of life and of the Lord mystically typified by the loaves of proposition, (Exod. xi. 21,) for the offering and the partaking of which sanctity is required, (Levit. xxi. 6, 8: 1 Kings xxi.,) and the invigorating effect of which is also exhibited in that unleavened and mysterious cake which sustained the Thesbite prophet in his journey to the mount of God. (3 Kings xix. 8.) It is to this bread of angels that you are invited in this holy time. This the sensual man perceiveth not, for it is foolishness to him and he cannot understand, but it is intelligible to you who are in Christ Jesus, who is made to us wisdom from God, and justice, and sanctification, and redemption. (1 Cor. i. 30; ii. 14.) That you may therefore be worthy guests at this banquet, we then admonish you, "Purge out the old leaven of iniquity, that you may be a new mass" in the holiness of renovated justice and grace, "for Christ our pasch is sacrificed," (1 Cor. v. 7,) and you are invited to partake of the flesh of this saving victim.

Anxious for your perfection on earth and for your glory in heaven, with tender solicitude and maternal authority, the church now commands you to approach to the holy communion. Will you then be regardless of the invitation of your Saviour, and of the solemn injunction of his holy spouse, that mother to whose guardianship he has entrusted you? No! beloved children; we expect better things from you than perverse and continued negligence; though you have been for a time unmindful of your duty, we expect the consolation of beholding your return.

And in order to encourage you thereto, we have determined to use the power entrusted to us, as an additional inducement to your acceptance of the invitation that is given.

We are authorized by a special power from the holy father to grant, four times in the year, a plenary indulgence, for sufficient cause. And we do consider the encouragement of our beloved flock to the perfect return, by repentance and the sacraments, to a reconciliation with their offended Creator, to be a most fitting motive for thus slaying the fatted calf, and spreading forth this spiritual feast.

We have, therefore, determined to establish a course of spiritual exercises, to be observed in the several churches of this diocess, during one week in each, at such time as may be determined upon by its pastor, with our consent.

On this occasion there shall be a course of instructions and suitable prayers, once or oftener each day, as may be determined upon.

Full opportunity shall be also afforded,

during that week, to each person, to approach the holy sacraments of penance and the holy eucharist.

A plenary indulgence is hereby given, by the aforesaid authority, to every one of the faithful who, truly repenting of sin, shall receive the holy sacraments of penance and the eucharist, and shall attend four times at the said religious exercises and instructions, and shall say the usual prayers for the conversion of sinners, the increase of faith, and the peace and prosperity of the church.

Where there are congregations or individuals at too great a distance from any church, they may obtain the same indulgence by receiving the sacraments and offering the prayers, and reading such works of instruction, or exercises of devotion, as may be pointed out by the clergyman from whom they receive the sacraments.

This pastoral letter will be read for each congregation by its pastor, as soon as possible, after its receipt.

The first week of the exercises will commence on Sunday, the 25th instant, in the Church of St. Mary, Hassell Street, in this city.

The second week will commence on Sunday the 1st of April, in the Cathedral Church of St. Finbar.

And now, brethren, may the God of all peace and consolation strengthen us, and confirm us in his service through the merits of our blessed Redeemer Jesus Christ, to whom with the Father and the Holy Ghost be honour and glory for ever. Amen.

Given at Charleston, this 20th day of March, in the year of our Lord 1838.

† JOHN, *Bishop of Charleston.*

APPENDIX TO PASTORAL LETTERS FOR EASTER.

LETTERS OF "CURIOSITY," ON THE TIME OF CELEBRATING EASTER;

WITH A REPLY TO THE SAME.

[The following appeared in Nos. 2, 4, and 5, of the "United States Catholic Miscellany," Vol. I.]

To the Rev. Frederick Dalcho, M.D., Assistant Minister of St. Michael's Church, Charleston, &c.

REVEREND SIR:—Being of an inquiring disposition, and wishing to obtain accurate information of facts, as well as to know the authority upon which they rest, I address myself to you.

You have published 612 pages of a "History of the Protestant Episcopal Church of South Carolina," besides other works, which prove you to be deeply read in church history. I find in your work above mentioned, the following passage:

P. 407. "In the second century, a warm dispute had existed between the Greek and Latin Churches, whether Easter day should be celebrated on the 14th or the 15th day of the Pascal moon. The Church of Rome adopted the 15th, and the Greek Church the 14th, according to primitive usage. This question was again revived in the sixth century, and the British churches adopted the 14th day, after the example of the Greek Church."

Will you, sir, have the goodness to inform me—first, upon what authority you state the difference as to celebrating Easter, between the Greek and Latin Churches, in the second century, to have been whether it should be celebrated on the 14th or the 15th day of the Pascal moon: secondly, that the Church of Rome adopted the 15th; thirdly, that the primitive usage was to celebrate it upon the 14th; and, fourthly, that the British churches adopted the 14th, *after the example* of the Greek Church, in the sixth century?

Your compliance will oblige me, and greatly add to the stock of information possessed by, reverend sir,

Your obedient, humble servant,

CURIOSITY.

Charleston, June 7th, 1822.

To the Editor of the Catholic Miscellany.

SIR:—The Rev. Dr. Dalcho not having vouchsafed to satisfy me, upon the queries proposed by me in your second number, may I request you will have the goodness to inform me whether the reverend and learned historian of the Protestant Episcopal Church of South Carolina stated the facts correctly, in his passage concerning the celebration of Easter quoted by me, and inserted by you?

One of the benefits I enjoy, by not giving my name, is that I sometimes hear myself spoken of pretty freely. The other evening, at a tea-chat, I heard a young lady say, it was a great shame to print Dr. Dalcho's name in the Catholic newspaper. If any person had curiosity to ask questions, they might be asked of the author of the history, or some such way, without mentioning names. Another said, she saw no right any person had to ask such questions; if one did not like the book, he need not read it. I wish to have your opinion of these observations, as I should like to ask a few more questions upon the eighth chapter of the aforesaid history.

I am, sir, your constant reader,

CURIOSITY.

Charleston, June 21, 1822.

In answer to our inquisitive correspondent, we state that he did not, as far as we know, desire the Rev. Dr. Dalcho to print his name in the title-page of his book—the Doctor did it—the Doctor must take the consequences. Did he publish a work without affixing his name thereto, it would, generally speaking, be rude and uncivil to call upon him by name, and the observation of the lady would have been correct; but, however ungallant it may appear, we must, in the present case, differ from her, and decide that our friend "Curiosity" has not acted incorrectly.

As to the remark of the other person; whether a lady or gentleman we are not informed; it cannot, for a moment, be sustained. An historian writes for the public; the public—every individual of that public—has a right to canvass the facts, and to call for the authority if he doubts the correctness of the statement; and especially when the writer, as in the present case, labours very hard to prove that a new religion was an old one, and an old religion a new one. Provided the queries be made in a respectful and polite way, without anything offensive in the matter or manner, we should like to have them continued; and as the object of the reverend Doctor is the discovery of truth, which, of course, together with placing it on record when discovered, is the object of every good historian, we have no doubt he will himself be pleased by the assistance which he may thus receive to rectify some trifling mistakes, which would make his succeeding editions more accurate.

The reverend historian's book has fallen into our hands, and it contains much truth, though as no human work is perfect, we think there are some mistakes, but they are principally contained in one chapter; and that, too, which makes them of the less moment, treats of events which took place three or four hundred years ago—some of them twelve or fourteen hundred, and some of them even farther back. We are convinced the historian did his best, and ought, therefore, to be held blameless, though he might be assisted. And really, upon the whole, when one comes to balance the accuracy of the detail of proceedings in council, not of bishops, but of lay gentlemen, of commissioners, and the origin of vestries, the several good gentlemen who laboured at Goose Creek and James Island, and white schools and black schools, and acts of the state legislature, which are all given, we suppose, with the most scrupulous exactness, it is a matter of little moment what way Easter was regulated some hundreds of years ago.

But as our friend "Curiosity" has thrown the explanation upon us, we must do the best we can.

We had better give a short history of the difference which really did exist. We shall refer but briefly to very few out of very many authorities.

The Christian Easter succeeded to the Jewish Passover. (St. August. Ep. 119.)

The Jewish Passover was at first always celebrated *after* the vernal equinox, latterly, before or after, indifferently. (Exod. xii. Josephus, Antiq. b. iii. c. 13.)

At the commencement of the church, the Apostles made no special law for the particular time of the celebration. (Soc. lib. v. c. 21, *alias* 22.)

But in the days of the Apostles a uniform custom prevailed in most churches, and this uniform custom diffused itself together with the doctrine, except in Ephesus and some of the churches of Asia Minor. (Acts of the 1st Council of Nice; Epistle of Polycrates in Euseb. b. v. c. 22 or 25.)

The general custom was to celebrate it *on the Sunday* after the 14th day of the moon of the vernal equinox, provided that the 14th day of the moon did not precede the equinox.

EXTRACT FROM EUSEBIUS, b. v. c. 21, ALIAS GR. 23.

A. D. 199. At the same time, considerable disputes took place "because the churches of Asia, from an ancient tradition, thought proper to observe the feast of Easter on the 14th of the moon, on which day the Jews were commanded to offer their paschal lamb. So that upon whatever day of the week that day of the moon fell, the fasting days ended. Whereas, the other churches throughout the world were accustomed not to celebrate Easter after this manner, *but*

observed the Apostolic custom and tradition as yet retained, viz., that the fasting days should not terminate before that day whereon our Saviour rose from death to life. Wherefore, synods and meetings of bishops were summoned, in which all, with one accord, ordained an ecclesiastical decree, which they published by their epistles to all churches, that upon *no other day but the Sunday* should the mystery of the Saviour's resurrection be celebrated, and that on that day, and no other, the fasting used before Easter should end. The epistle of those who assembled in Palestine, at that time, for this purpose, is still extant, of whom Theophilus, Bishop of Cæsarea, and Narcissus, Bishop of Jerusalem, were the principal. At Rome likewise, a synod was held for the same purpose, the result of which the Bishop Victor published. Again, there was another one of bishops, at Pontus, where Palmas presided as the eldest. Another, of bishops of France, under Irenæus. To be brief, there was another of bishops throughout Ostrœna and the cities thereof, and particularly of Banchillus, Bishop of Corinth, with many others, all which, with one and the same sentence and judgment, ordained the same decree, and their uniform assent was thus made manifest to the world."

From Eusebius, b. v. c. 22, alias Gr. 25.

'Polycrates, Bishop of Ephesus, writes to Pope Victor: "I could repeat the bishops which were present, *and whom you requested of me to assemble*, whom also I have assembled together."

'"All these celebrated the feast of Easter, according unto the Gospel, upon the 14th day of the moon." "I therefore have conferred with the brethren throughout the world, have read and re-read the Holy Scriptures, and will not be moved." '

Ch. 24, *alias* Gr. 27.

'Narcissus, Theophilus, Cassius, Bishop of Tyre, Clarus, Bishop of Ptolemais, and the others, published their decision, to which they add: "We signify to you that at Alexandria they celebrate Easter upon the selfsame day with us. Their epistles are brought to us, and ours to them, that we may uniformly and together celebrate this feast, *i. e.*, upon the Sunday, *not* upon the 14th of the moon." '

Tertullian mentions a man named Blastus, who also held this time of celebrating Easter, on the 14th.

From the time of Pope Victor to that of Pope Sylvester, this question was agitated; but in his pontificate the question was put to rest by a decision in the first Council of Nice, in the year 325.

From Lib. i. Socrates, c. v. Gr. viii.

"There was, moreover, no small contention, and a great tumult among the vulgar sort; before which there was also another pestilent kind of sedition scattered abroad into particular provinces, which greatly disturbed the quiet of the church, to wit, the schism about the time of the celebration of the feast of Easter, which then had only possessed the eastern parts, whilst some curiously observed the Judaical celebration of the feast, some others *the general custom and manner of Christians throughout the world.*"

Concerning the decision of the council he writes: "So that not only there flourished amongst them one faith, but also they agreed altogether to celebrate the solemn feast of Easter at one and the same time throughout the world. Now, therefore, the canons concluded upon by the common consent of all, were ratified by the subscription of every one, and recorded for posterity."

The following is an extract of the letter sent by the bishop of this council to the people of Alexandria, and exhibits their decision.

From Lib. v. Socrates, chap. vi. Gr. ix. Epistle of Fathers to Alexandria, &c.

"We send you glad tidings of the uniform consent and agreement touching the celebration of the most sacred feast of Easter, that by means of your prayers the stir raised in that behalf was quietly appeased. So that all the brethren inhabiting the East who have heretofore observed the manner of the Jews, now with uniform consent do follow the Romans, and us and you who of old have retained with us the selfsame order and manner of celebration,"—(*i. e.* Sunday.)

Constantine the Great was son of St. Helena, a British lady, who was from early life a Christian. She knew the time of celebrating Easter in that church. The emperor himself was then a Christian, and knew the customs of that island. The fathers of Nice came from all parts of the Christian Church, and those in and near Britain knew its customs.

The emperor then, in his letter enumerating the churches which celebrated Easter on Sunday, mentions BRITAIN.

We then answer our friend Curiosity.

First, that it was a mistake in the reverend historian to state, that the difference between the Greek and Latin Churches was whether Easter should be celebrated on the 14th or the 15th day of the Paschal moon. For in the first place, the difference was not between the Greek Church and the Latin Church, but between that portion of

Asia Minor which was immediately in the vicinity of Ephesus, and the entire of the Christian world with that exception; and the bishops of Greece, of Palestine, and even of that portion of Asia Minor which was attached to Pontus, which were all portions of the Greek Church, celebrated with the Latin Church, as did the churches of Africa; and next, the dispute was as to celebrating it on the 14th, whether before or after the equinox, according to the corrupt Judaic mode, or on the *Sunday* next after the 14th which followed the equinox.

In the second place, we find the Doctor mistake in stating that the Church of Rome *adopted* the 15th, for she *adopted* no day, but *followed* what she had *always* observed; and this was not to celebrate on the 14th, nor on the 15th, but on the Sunday. If this were not the case, the historian would have to do what is impossible,—to show when Rome changed from the 15th to the Sunday, which is her present practice, and the Doctor's own. Where did he receive it? Dear Doctor, you need not travel to Greece; Rome is nearer home.

In the third place, the learned historian mistakes when he states that to celebrate it on the 14th was the primitive usage. We can show him pretty old authority besides what we have already adduced.

The seventh or eighth of the Apostolic Canons prohibits, under penalty of deposition, any bishop or priest, &c., to celebrate Easter before the equinox, *lest he should appear to Judaize.*

The Jews celebrated on the 14th, and the few churches of Asia Minor observed the same day; and this very old canon forbids this practice; and the celebration upon Sunday is stated by the vast majority of churches to have been the primitive usage.

After the Council of Nice, they who denied the authority of the church to regulate the time for celebration, and who adhered to the 14th day. were considered heretics, and called Quartodecimans. In the celebration they became schismatics; by denying the doctrine of church authority, they became heretics. Surely, then, the reverend historian would not build his British Church upon the foundations of schism and heresy, condemned by the Catholic world at Nice in the year 325, especially where we have *particular testimony* that Britain concurred with the rest of the world, against *his conjectures* that she followed the Asiatic churches.

We have trespassed so far with this subject upon our columns, that we must defer the answer and explanations to the fourth query to our next; and request of our friend Curiosity, if possible, to mitigate his ardour a little, and allow us leisure to lay some more interesting documents before our readers for the present.

We have now to examine, 1st. Was the question concerning Easter, which existed in the second century, revived in the sixth? 2dly. Did the British churches adopt the fourteenth day of the Paschal moon for celebrating Easter? 3dly. Was this done after the example of the Greek Church? For the reverend historian's assertion is properly reduced to these three propositions: 1. The same question which caused the dispute between the Greek and Latin churches, concerning the celebration of Easter, was again revived in the sixth century. By the way, we ask, what is the meaning of the word *again?* Does the reverend historian mean to insinuate that it had been previously revived, and was now *again* revived? 2. The British churches adopted the fourteenth day. 3. The British churches did this after the example of the Greek church.

We think it better to clear our way as quickly as possible. We then say the Doctor mistook in this last proposition; for the British church could not adopt the fourteenth, after the example of a church which had never celebrated Easter on the fourteenth. We showed, in our last, that the Greek Church generally celebrated with Rome, but a few churches in Asia celebrated on the fourteenth. The British churches might have followed their example; but to say they followed the example of the Greek Church, would not be correct. Having rectified this mistake, the third proposition now must be, The British churches did so *after the example of a few churches in Asia Minor.* This we shall examine by and by.

We now state the Doctor to have mistaken in each of the three propositions: so that in the small paragraph making this last assertion, there are four mistakes, which, added to the four exhibited the last day, will make eight; and if this was not a second revival, that is, a third appearance, *again* will give us a ninth mistake in one short sentence.

The first question for our inquiry is, what was the error of the British churches? The venerable Bede informs us, in his history, lib. iii. c. 25, and lib. v. c. 22, that they differed from the whole world in their time of celebrating Easter. This does not look like following the example of either Greeks or

Asiatics; and the Doctor, for he is an historian, knows that Bede was a British priest who lived in the seventh century, and an historian of the British church. We have seen before, that Britain agreed with the whole world, in the fourth century, upon this point; how then did she differ from them in the sixth?

Let us look a little to history; it is troublesome, but it is very useful. A man who wishes to write it well, cannot print six hundred and twelve pages every year.

A few years after the condemnation of the Quartodecimans at Nice, the custom of celebrating on the fourteenth gradually fell into disuse; but in the middle of the fourth century, a heretic named Aerius, whom the Doctor must know, denied the use of praying for the dead, the difference between the orders of bishops and priests, and the propriety of at all celebrating Easter. (*Epiphan. Heres.* 75.)

Some good folk in Cappadocia, previous to this, celebrated Easter always on the 25th of March, and made Easter a fixed and not a moveable festival, as well as some of the early Christians in Gaul; the reason for their agreement in the day, we cannot now detain our readers with. The latter stated that it was on the 25th of March our Lord arose from the dead. (*Theop. Cæsar. apud. Bed. rat. temp. c.* 45.) The former stated that it was on the 25th of March he was crucified, and that as the Jewish Passover was the day on which the lamb was slain, the Christian Pasch should be the day on which Christ was slain. (*Epiph. Hæres.* 50.) But unfortunately for both theories, the Dominical letter for the year of the crucifixion proves that the 25th of March was neither on Friday nor on Sunday in that year, so that both Gauls and Cappadocians were wrong.

The Novatians, shortly after the Arians, held a council at Angaris, in Bithynia, near Helenopolis, and decreed that every church might observe Easter when it saw proper.

These certainly were no revivals of the Quartodeciman error, but specifically different.

The Council of Antioch, which was composed in a great degree of Arians, and principally bishops of Asia Minor, though they were generally opposed to Rome, and pronounced sentence of deposition against St. Athanasius, yet in their first canon excommunicate those who would not conform to the Nicene decree concerning Easter.

But though the rule for the time of celebrating this festival was laid down by the Council of Nice, and the golden number was invented to facilitate the discovery of the precise time, still, in computing it, there was frequent disagreement. We shall state a few examples.

In the beginning of the fifth century, Pope Innocent I. wrote to Aurelius, the Bishop of Carthage, to assemble a synod, in order to regulate the particular time, and to send him information, that he might communicate it to the other churches.

Soon afterwards, in the time of Pope Leo, the same difficulties perpetually occurring, he wrote upon the subject to the Emperor Marcian, to Eudoxia, and to the churches of Gaul and Spain; and at length, as the most famous astronomical school was then at Alexandria, he regulated that it should be the duty of the bishop of that see to ascertain previously the proper time, and to notify it to the Pope, that he might communicate it to the whole church.

But it happened that during this time of uncertainty, many churches were left in ignorance, and to calculate for themselves upon the Nicene rule which they received. Celestine, who was a predecessor of Leo, sent St. Patrick to Ireland; and he possessed the Nicene rule, as did Palladius and others, sent at the same time to Ireland and Scotland. This was in 431 or 432. They always celebrated Easter on Sunday: but by some mistake in the mode of applying the rule, they celebrated on the Sunday nearest or immediately after the thirteenth day of the moon. This Sunday sometimes happened to be the fourteenth, and sometimes not. Bede testifies the fact, as do many records of the old Irish churches; and during the revolutions in England, as Bede and others testify, many of the British clergy were educated in Ireland, in the fifth, sixth, and seventh centuries. Thus the Irish mode of computation, which differed from all those that we have previously described, differed from that of Asia, and differed from the Roman; and thus was Bede perfectly correct, when he stated that the British differed from the whole world; and thus the reverend and learned historian Dalcho mistakes when he asserts that the disputes of the second century were revived in the sixth; and thus does he mistake when he states they were *again revived*, for they were not revived at all, nor *again*. And he mistakes when he asserts that the British churches adopted the fourteenth, for they adopted Sunday; and he again mistakes when he asserts this was done after the example of the Greek Church, because the Greek Church did not adopt this mode; and again the Doctor mistakes when he asserts, even by insinuation, that it was done after the custom of the Asiatic churches, for it was not, but

through ignorance of the mode of computation adopted.

We will grant the Doctor, that some obstinate men who followed this mode did allege, when they had no other grounds, that Easter was at one time observed differently in the East, after the example of St. John the apostle; but, like other folk, they only showed their obstinacy and their ignorance, for they did not imitate that example: and if they did, would be rejected by the whole church as schismatics and heretics, in place of being as they were, instructed and received into communion.

We entreat of the reverend historian, if our friend Curiosity should continue inquisitive, not to inflict upon us the penance of answering him. We never desired the Doctor to write his history. Had we been near him when he was writing his eighth chapter, we would have entreated him not to attempt impossibilities.

PASTORAL LETTER FOR ADVENT, 1837.

JOHN ENGLAND, by the grace of God and of the Holy Apostolic See, Bishop of Charleston, &c.

To our beloved flock, the Clergy and Laity of the Roman Catholic Church in the Diocess of Charleston, health and blessing.

BELOVED BRETHREN:—Amongst other matters of local discipline which were treated of in the third provincial council of Baltimore, celebrated in that city from the 16th to the 23d days of April, in the present year, the deliberations of that assembly were turned to the observance of the holy time of Advent. And as considerable difference existed in the mode of observing the fasts and abstinences thereof, in several churches of these United States, the fathers were advised by their consultors, that it would be useful to assimilate, as nearly as may be easily practicable upon this head, the observances and customs of churches so closely united together, and whose members had such frequent intercourse. The fathers of the council themselves entering fully into the vews of their consultors, for the reasons by which they were sustained, determined to submit their views, together with those reasons, to our holy father Pope Gregory XVI., the visible head on earth of our holy church; so that by his sanction the change of discipline which they regarded as useful might, according to the canons and usages of the church, and according to the divine institution, be duly established and confirmed.

The usage of several of our churches has been, to observe the Wednesdays of Advent and the Fridays of Advent, as days of fasting and of abstinence from flesh-meat; as also the Wednesday, Friday, and Saturday after the third Sunday of Advent, as days of fast and abstinence, as being *ember-days* or days of *quarter-tense;* also that the vigil of the nativity of our Lord, or Christmas Eve, should be observed as a day of fasting and abstinence, unless the said vigil should happen on Sunday, in which case the fast and abstinence should be observed on the previous Saturday. Such has hitherto been the usage of this diocess.

The council, amongst other things, besought the sanction of the holy father to the following relaxation, viz.: "That in those places within the United States of North America, where the obligation of fast and abstinence existed on the Wednesdays in Advent, this obligation should cease, except as regards the Wednesday after the third Sunday in Advent, or Wednesday in ember-week, and also except the vigil of the nativity of our Lord should happen on Wednesday." Which relaxation has been acceded to by the holy father; and the decree of communicating the same has been transmitted by the Holy See to the Archbishop of Baltimore, and been communicated by him to the several bishops of the United States.

We do, therefore, by these presents, notify to you that the obligation of fasting and of abstinence no longer exists in this, our Diocess of Charleston, on the Wednesdays of Advent, unless on that Wednesday which is in ember-week, and on that Wednesday on which the vigil of the nativity of our Lord, that is the 24th of December, shall happen; but that the obligation of fasting and abstinence on the other days remains of the same force as it has been heretofore.

And now, brethren, permit us to exhort you, that you enter fully into the spirit of the holy time, which is a period of preparation for the Advent or coming of our Lord Jesus Christ to be spiritually born in our souls, by the influence of his grace, at the holy festi-

val of Christmas. This will be most effectually done, if, entering into the proper dispositions, you prepare yourselves by repentance and the sacrament of penance, with consciences cleansed from the stains of sin, to receive, with souls purified by the blood of the Saviour, the holy Sacrament of the body and blood of Jesus Christ in the holy Eucharist, on this great commemoration of the nativity of our Lord. Supply, then, in place of those works of fasting and of abstinence, no longer of disciplinary obligation, a wholesome correction of your passions, by abstaining from the occasions of sin, by prayer, by alms-deeds, and by those other practices which will, through the merits of your Saviour, render you acceptable to heaven. Be renewed in the spirit of your vocation, prepare not only for the advent of this festival which approaches and is now near at hand, but also for that other advent, the day and the hour of which it is not given to us to discover, the coming of the angel of death, who will separate your souls from your bodies, and will present you for judgment before that God whose coming is dreaded by sinners, but in whose arrival the just will rejoice.

May the Lord in his infinite mercy, beloved, enable us so to turn to a proper account the disciplinary regulations of his church, as that preserving the unchanging faith which it teaches, adhering to the sound morality which it proclaims, submitting to the authority with which it is endowed, and partaking of the sacraments which it dispenses, we may through the graces and the merits of its Founder be brought to that glory and happiness to which it directs us.

Given under our hand at Charleston, this 27th day of November, in the year of our Lord, 1837.

† JOHN, *Bishop of Charleston.*

By order of the Bishop.

R. S. BAKER, *Secretary.*

PASTORAL LETTER,

ON THE ELECTION OF JOHN QUINCY ADAMS, PRESIDENT OF THE UNITED STATES.

JOHN ENGLAND, by the grace of God and with the approbation of the Holy Apostolic See, Bishop of Charleston.

To our beloved flock, the Roman Catholics of the said Diocess, especially to our venerable brethren the Clergy—health and blessing:

BELOVED BRETHREN:—The great object of religion is to sanctify man, and thus fit him for eternal happiness: but man is best sanctified in the moment when his passions are subdued; and he is most exposed to danger when they are excited. War is not only calamitous in its effects upon society, but is injurious to religion by destroying charity and by exciting the passions. For the same reason the mal-administration of government by those to whom it has been committed, is injurious to religion, because it produces innumerable evils, and excites the worst passions. Hence it is the duty of a religious man frequently to address himself to the throne of grace to obtain from the Giver of every good gift, peace and good government for his country, that thereby our Heavenly Father may be induced to place him in such circumstances as would afford to him and to others, the fairest opportunity of walking uninterruptedly in the path of his commandments, and would procure for him and his fellow-creatures, those temporal comforts which it is lawful to seek, and to use with moderation.

Hence the sacred Scriptures and the other records of religion exhibit to us from the earliest periods, the priest and the people uniting in their sacrifices and supplications to obtain from the eternal God the gifts of wisdom, fortitude, and moderation, for the governors of the land, and of peace and plenty for its inhabitants. The apostolic injunctions teach us our obligation; the examples of the fathers and the spirit of the church are perfectly consonant to the great principles which we derive from the acts and expressions of our blessed Redeemer, and from those other venerable sources.

This, brethren, is in our land an interesting epoch. Our people have regulated that at stated times their chief magistrate shall lay down the power which he has received from them to exercise in their name for the public welfare. They have used their right, and exercised their power in giving a successor in the presidential office to that excellent citizen who has, during a considerable time, discharged its duties so much to

their satisfaction, to his own credit, and to the prosperity of our confederated republics: and this successor is to be solemnly bound by oath to the proper performance of the duties of his high office on the 4th of next month.

Our faith teaches us that the aid of the Most High is necessary to enable us not only to resist temptation and to practise virtue, but also to discharge, in a proper way, the obligations of our several special states in life, and the higher the state, the more arduous are its duties, the greater is the difficulty of their correct fulfilment, the more do we stand in need of the special grace of God for our aid. He, who by the desire of the people holds an office for the public good, has a claim upon the people's exertion on his behalf.

It was not our province, beloved brethren, to have interfered with your right of freely acting in the selection of the citizen who was to fill the dignified chair of the President of the United States: nor is it our province to express any sentiment upon the choice which has been made. But it is our duty to bow to the decision which the people have made according to the forms which our constitution has prescribed, and to believe that the preservation of that constitution is of more importance than the selection of any individual; and also, that in such a government as ours, the ready and cheerful acquiescence of each, to the expressed will of the constitutional majority, is a solemn obligation. It is then our province to invite you to the performance of your religious duty: to assemble you together for the purpose of offering up the holy sacrifice of the Mass and our united prayers, to beseech the eternal God, through the merits of our blessed Redeemer, his beloved son Jesus Christ, to bless the administration of the new President; to guide his councils by wisdom; to confirm them in fortitude; to endow them with moderation; to make them loved and useful at home, feared and respected abroad; and to grant to our republics peace, strength, union, and prosperity; to fasten in bands of charity, not only our several states and territories, but also our several denominations of inhabitants, so that we may put away from amongst us every spirit of bitterness, contention, and envy, and having but one heart and one soul, we may behold truth, preserve peace; and strengthened in our Union, blessed by our God, and edifying the world, strenuously maintain, and faithfully transmit to future generations, those valuable blessings of civil freedom and unrestricted right of religious worship, of which we are generally partakers in this happy land.

Wherefore we desire, that on Friday, the fourth of March, the Solemn Mass of the Holy Ghost, shall be offered up in the several churches of this diocess, at the usual hour at which Mass is celebrated on festivals, and that the prayers which we have appointed for the occasion, shall also be offered up at the same time, to obtain from our merciful God, the above blessings; and we invite the several congregations to assist thereat in a becoming and edifying manner, so that we may draw down upon our states the favour and protection of the Most High.

Given at Charleston, on the 21st day of February, in the year of our Lord, 1825.

†JOHN, *Bishop of Charleston.*

THE APOSTOLIC LETTER OF OUR HOLY FATHER, POPE LEO XII.,

EXTENDING THE INDULGENCE OF THE JUBILEE TO THE CATHOLIC WORLD; TOGETHER WITH THE PASTORAL LETTER OF THE RIGHT REVEREND JOHN ENGLAND, D. D., BISHOP OF CHARLESTON, PUBLISHING THE SAME IN HIS DIOCESS.

LEO, BISHOP,

SERVANT OF THE SERVANTS OF GOD.

To all the Faithful of Christ, to whom these presents shall come, Health and Apostolic Benediction.

Our spirit rejoiced in God our Saviour, when last year we announced to you, by the sound of the apostolic trumpet, the dawn of a happier epoch, after the dreary and terrific conflicts which had so universally assailed the holy church of Christ.

It was then a source of mutual joy, that the year of grace and mercy was approaching: the year of universal jubilee, when the infinite treasure of the precious merits of

our Saviour, and of his saints, which the divine mercy had entrusted to our dispensation, and which by the just judgment of Heaven on the sins of men, the enemy of our souls had so long kept shut, was again, through our feeble ministry, to be laid open. Announcing thus to all, the acceptable time, the day of salvation, we have exhorted, with a paternal affection, all the faithful of Christ Jesus, to appease by a sincere sorrow of heart, and a perfect reform of life, the Divine Being, whom our sins had outraged—"to go with confidence to the throne of grace, and obtain mercy and seasonable aid,"—to undertake, after the example of our ancestors, the pious pilgrimage to the shrines of the holy Apostles, and there obtain, by suppliant entreaties, the pardon of our sins.

It is with equal exultation, we now announce to you, the consummation of those joyous hopes; the propitious year of the Jubilee began and terminated, not only in peaceful tranquillity, but, through the mercy of God, with saintly piety, and to the great advantage of Christian souls; for, according to ancient custom, and with the usual solemnity, we have ourselves and our venerable brothers, the cardinals of the holy Roman Church, opened and closed the holy gates—the sacred portals of the Vatican Basilic we ourselves have been delighted to open, amid the joyful concourse of our people, on the vigil of the nativity of our Lord: whilst we deputed our cardinal legates, by special commission, to open the privileged gates of the other basilics; and when the revolving year brought round the same festivity, the holy gates were again closed by the solemn ministry of ourselves in person, or by that of the cardinal legates, invested with our prerogative; so that the termination has corresponded in the most signal manner with the very auspicious commencement.

We regret, however, that we have not had the consolation of being able to unite, as our predecessors did, to the three basilics of St. Peter, prince of the Apostles, St. John of Lateran, and St. Mary Major, that of St. Paul, on the Ostian way, that it too might be visited by the pious multitude, which pressed forward to profit of the indulgence of the Jubilee. But that distinguished ornament of Rome—that splendid monument of the piety and munificence of former ages, consecrated by the religion of centuries, had been, two years before, reduced to ashes by an unforeseen calamity, to the inexpressible grief of the Roman people, and of the whole Christian world. Whilst we have been employing all our efforts to restore the sacred edifice, we have also thought it prudent to provide for the safety and the piety of those, who would seek to profit of the indulgence of the Jubilee, and for that purpose we substituted for the ruined temple of the doctor of the gentiles, the ancient and venerable church of St. Mary, beyond the Tiber, that during this holy year it might enjoy the same privileges as were usually granted to the church of St. Paul. We followed in that respect the example of our predecessor, Pope Urban VIII., of happy memory, who finding that the faithful could not, at the time of the Jubilee proclaimed by him, frequent the basilic of St. Paul, without being exposed to the effects of a contagious atmosphere, substituted in its stead the same church of St. Mary, beyond the Tiber, in order to complete the number of four churches, required to be visited, for the purpose of obtaining the indulgence of the Jubilee.

Wherefore, that which our duty required, we have most anxiously discharged; we have opened to all, by the authority which we hold from above, the treasures of divine mercy; and, with paternal solicitude, we have invited all the faithful to "draw waters with joy out of the Saviour's fountains—vivifying waters—waters springing up unto life everlasting." But what would that have availed, if the piety of the faithful, and their sincere zeal for their own salvation had not fully corresponded with our solicitude? And here we find new motives to bless God, and the Father of our Lord Jesus Christ—the Father of mercies, and the God of all consolation, who has thus deigned to visit us this year with superabundant happiness, and has made the voice of Christ, the Supreme Pastor, be heard by his sheep, through the humble ministry of his unworthy vicar on earth.

Although we have not witnessed, on the occasion of the late Jubilee, those countless multitudes of every nation under heaven, which on former similar occasions filled the holy city, and whilst they exhibited a spectacle worthy of the admiration of the entire world, were a source of unutterable comfort and joy to our predecessors, yet we are far from attributing the diminished concourse at the holy shrine, to any decrease of faith, or languor of devotion, but to the present calamitous times. So great, indeed, was the apparent danger, that the holy pilgrimage appeared a perilous undertaking to many, though in all other respects everything succeeded most prosperously: God having, with his wonted mercy, protected us from every species of affliction during the holy year. That such has been the gift of a beneficent Providence, no man can doubt, who contemplates with due attention

those, who visited the holy city on the occasion of the Jubilee; the concourse of pilgrims was very considerable and uninterrupted during the entire year, yet neither in this city, nor in any other through which they journeyed, has there been the least disturbance: on the contrary, great and sincere joy, and Christian edification. As to our own capital, when has there been more profound peace, and more tranquil security? When has the splendour of religion, piety, faith, charity, and of all the virtues shone forth with brighter lustre? When has it appeared more worthy to be called the mother and head of the whole Christian world, not only from the authority of its spiritual supremacy, but also from the example of its faith?

How delightful to behold the emulation in holy fervour of the citizens and the strangers; a spectacle truly worthy of God, of men, and of angels. How often have we ourselves witnessed the congregated bands of Romans and foreigners advancing in pious emulation towards the hallowed temple, rivals in lowly humility and sincere contrition; there purifying their souls in the sacrament of reconciliation, that they might partake of the vivifying mysteries of Christian union; supplicating at the same time the divine clemency, the aid and protection of the glorious Virgin Mother, of the holy Precursor of the Apostles and saints; and pouring forth their united petitions for the peace and exaltation of the Cathólic Church, for the spiritual and temporal welfare of all the faithful, for the tranquillity and happiness of Christian princes, and, in fine, for the return of our strayed brethren, and the conversion of all sinners!

How often have we ourselves heard the public places, the hills, and the streets of Rome, re-echo the canticles of praise and pious orisons to the divinity, and what have been the emotions of our paternal bosom on beholding those immense congregations prostrate at our feet, venerating in the person of our lowliness, the delegated authority of Christ, and by their demonstrations of filial submission to us, testifying their obedience to the Prince of the Apostles, whose dignity descends even to his unworthy successor.

What shall we say of the multiplied works of Christian mercy towards the poor of every tribe and people; of the hospitality exercised towards the pilgrims and strangers! With what benevolence were they not welcomed on their arrival; with what kind assiduity were they not cherished and refreshed after the fatigues of their dreary journey! Need we say, that our venerable brothers, the cardinals of the holy Roman Church, and the other prelates of our court, as became them, surpassed all others in edifying example? What shall we say of the countless multitude of both sexes, and of every age and condition, many of whom, equally distinguished by their high nobility and their exalted piety, humbled themselves beneath their brethren of the lowest class, and became for all, true models of sincere Christian humility! In that number were conspicuous, princes of royal race and dominion, practising good works with all the ardour of youth; thus drawing forth the admiration of the Roman citizen and the stranger, and exciting both to praise and bless God, their common Father, who is in heaven.

Where, in fine, shall we find a befitting eulogy for the indefatigable zeal, the unremitted labours of our venerable priests, as well secular as regular, whose exertions facilitated to the innumerable crowd of penitents an easy access to the fountains of mercy, which in reality was the whole object of this salutary Jubilee! God will give unto all their just recompense. We only commemorate these things, in order to acknowledge our utter inability to express the inward joy of our heart, which, as often as it witnessed them, gave way to the fulness of its feeling in torrents of tears. This year, therefore, has truly been a year of salvation, not alone to the inhabitants of this city, but to the many foreigners who performed the pious pilgrimage, and who, on their return to their homes, can attest the truth of what we here record. They have more than once had to admire the wonderful efficacy of Christian charity, in exciting all to a lively faith, an ardent love of God, a sincere repentance, and an anxious desire of perfection; that true charity which is no where found but in the Catholic Church; and which by its fruits is so eminently distinguished from false virtue.—They will not only have to recount, on their return, how the weak and tottering were confirmed in virtue, the sick restored to health, and the strayed sinner reclaimed to justice; but they will also prove, that they themselves are renewed in the spirit of their mind, loving more than ever peace and concord, loyal to God and their rulers, and manifesting by their firm attachment to the great and immutable good, in faith, hope and charity, that they have abandoned the old leaven of iniquity, and profited of the abundant treasures of the Jubilee.

However fruitful those advantages are, they do not comprise the great object we had in view in promulgating the Jubilee.

The paternal charity which should actuate us must embrace the whole world, and whilst it provides for private, cannot neglect public welfare. We have therefore extended to all, the apostolic bounty, that all, concurring in holy union towards the general good, may move, by their unanimous supplications our most merciful God to increase in sanctity and extent the Catholic Church, and the dominion of his Son, to deliver the world from the influence of error, to lead all mankind to the recognition of truth and the way of eternal life; to consolidate among Christian princes that peace and concord which the world cannot give; to save, in fine, his people, bless his inheritance, and conduct his children to everlasting happiness.

Confiding, therefore, in the mercy of God, and in the authority of the holy Apostles St. Peter and St. Paul, and in virtue of the supreme power of loosing and binding, which God, notwithstanding our unworthiness, has imparted to us, we grant to all and every one of the faithful, of both sexes, in every country of the world, living in communion and obedience of the Apostolic See, even to those who have visited Rome last year, and there or elsewhere gained the indulgence of the Jubilee, who having, with true repentance, confessed their sins, and received the holy eucharist, shall, within the space of six months from the publication hereof, within their respective dioceses, devoutly visit the cathedral or principal church, and three other churches of the city or town, or their suburbs, as shall be designated by the ordinary, his vicars-general, or their delegates, once, at least, on every day for fifteen days, successive or otherwise, whether during the natural or the ecclesiastical day, that is, counting from the first vespers of one day to the evening of the subsequent day, and shall there pour forth their supplications to God, for the propagation of our holy religion, the enlightening of all who are in error, the concord of Catholic princes, and for the welfare and tranquillity of all Christians; to all faithfully complying with these conditions, we mercifully concede and grant in the Lord, that they, for once, obtain the plenary indulgence of the Jubilee, the pardon and remission of all their sins, in the same manner as they would have done, had they visited in person the four basilics or churches in Rome, and fulfilled the other requisite devotions.

With respect to those who may be travelling by land or by sea, if after the lapse of the prescribed period they return to their homes, or settle in any permanent residences, they can gain the same privileges of the Jubilee, by fulfilling the above-mentioned duties, and performing the requisite number of visits to the chief churches, cathedral or parochial, of their station or residence.

In like manner, we grant and allow, by these presents, to the respective ordinaries, the faculty of dispensing from the above stated visits alone, the religious, both male and female, who live under the obligation of enclosure, or in religious houses or pious communities: likewise, all anchorites and hermits, and all other persons, lay or ecclesiastical, secular or regular, who may be in prison or in captivity, or confined by any infirmity, or otherwise unable to make the above-named visits.

In regard to children also, who have not yet been admitted to first communion, the bishops can dispense therein; and in all and each of those cases, they may themselves, or by their regular prelates, superiors, or prudent confessors, substitute other works of piety, charity, and religion, in lieu of the aforesaid visits and sacramental communion; in like manner they may, in their prudent judgment, reduce the number of visits of such chapters, secular and regular congregations, confraternities, sodalities, universities, or colleges, as shall visit in procession the prescribed churches.

We also, for that effect, grant to the religious and their novices, the permission of choosing whatever confessor they please, amongst those approved of by the ordinary of the place where the monasteries are situate, and to all and every one of the faithful of both sexes, lay or ecclesiastical, secular or regular, of every order and institute, however to be specified; we give, for the same effect, the power and faculty of selecting whomsoever they please among the secular priests, or regulars of a different order or institute, as their confessor, provided such have the approbation of the ordinary of the respective diocess to receive the confessions of seculars, and such confessors shall have the privilege of absolving on this occasion only, and in the tribunal of confession, (*in foro conscientiæ*,) all who confess to them, with a sincere desire of availing themselves of the Jubilee, and who perform, with such an intention, the other works of piety, as prescribed, from all ecclesiastical judgments and censures, whether passed by law or authority, and for whatsoever cause, whether they have proceeded from the several ordinaries, from ourselves, or the Apostolic See, even in cases specifically reserved to the bishops, the pontiff, or the see, and not ordinarily included in other indults and permissions, as likewise from

all sins and transgressions, however enormous or aggravated, though they also should be reserved to the same ordinaries, to ourselves, or the Apostolic See, after, however, having imposed a salutary penance or other juridical injunction.

We grant in like manner to them, with all the amplitude of apostolic clemency, the power of commuting into other pious and salutary works, every description of vow, even those confirmed by oath, or reserved to the Apostolic See, except, however, the vows of chastity, of religion, and of obligation, made to and accepted by a third person, or involving the prejudice of a third person, as well as the vows called penal, though in fact but preservatives from sin, unless such commutation shall be esteemed an equal preservative to their prior obligation. Penitents in holy orders, even regulars, can be likewise relieved by such confessors from the occult irregularities contracted by the violation of censures, so as to be enabled to exercise the functions of their present, or to be promoted to superior orders.

We do not, however, intend by these presents to dispense from any other public or private irregularity, or from any other defect, infamy, or incapacity, however contracted; nor do we confer any power or faculty on others of granting such dispensations, or removing such disabilities; nor do we intend to derogate from the constitution duly published of our predecessor, Benedict XIV., of happy memory, beginning by the words, "Sacramentum Pœnitentiæ," and dated A. D. June, 1741, and the first of his pontificate; nor do we intend that those privileges should be available to any who have been nominally excommunicated, suspended, or interdicted by us, the Apostolic See, or by any other judge or prelate, or who have been declared and publicly denounced to have incurred judgments or censures, unless within the aforesaid period of six months they shall give due satisfaction, and as far as is necessary, come to an amicable agreement with the parties.

Moreover, if any, who, after having undertaken those works of piety, in the intention of gaining the Jubilee, should be surprised by death before the completion of the number of visits prescribed, we, anxious to favour their pious designs, grant them the full benefit of the indulgence, notwithstanding such deficiency, provided they shall have sincerely repented, confessed, and communicated. But if there should be found any who, after having availed themselves of these presents, to obtain the absolution of censures, the commutation of vows, or the other above-mentioned dispensations, and should then change their previous intention of gaining the Jubilee, and of fulfilling the other good works requisite for that purpose, though such a dereliction can scarcely be exempt from the guilt of sin, yet we decree and declare all such absolutions, commutations, and dispensations obtained in the previous disposition, to remain in full vigour.

We address this declaration of our will and intentions in an especial manner to all the patriarchs, primates, archbishops, bishops, and such other prelates, as legitimately exercise ordinary local jurisdiction in the absence of bishops and prelates, and enjoy the favour and communion of the Apostolic See, most earnestly conjuring them all, in the name of our Lord Jesus Christ, the prince of pastors, to look unto the rock whence they are hewn, and to glory in manifesting on this occasion, their union and communion with the Church of Rome. Let them publish and proclaim to the flocks committed to their trust this extraordinary advantage, and let them not forget to impress on them most sedulously the ineffable providence of God and his benign mercy towards us, in the institution and effects of this Jubilee. The sinner surely would be inexcusable, and utterly unworthy of ever obtaining pardon, who would neglect to profit of such abundant graces and such facilities of recovering God's friendship. It is therefore the bounden duty of every bishop to labour with all his zeal, that the faithful, reconciled by sincere repentance to God, the author of their salvation, may turn the graces of the Jubilee to the advantage of their souls; and that never can be accomplished, unless you, venerable brothers, come forward generously and courageously, and in union with us fulfil that part of the pastoral duty which is confided to you. If you would feed with success the flock of Christ, begin by leading them off the poisoned pastures which are so insidiously opened on all sides for their destruction; discover to them the hidden snares, and by wise and holy counsel fortify them against the pestilence of error, and the impious doctrines of depraved men. If unfortunately there should be any who "will not endure sound doctrine, who will turn away their hearing from the truth, and will be turned to fables," be not dejected in spirit, but keep in mind the sacred ministry with which you are invested, the holy cause entrusted to you, "reprove, entreat, rebuke with all patience and doctrine," nor cease till Christ both in you and through you shall reign everywhere, and shall be everywhere triumphant. Let not the number, the cun-

ning, nor the intemperance of your enemies affright you; for if the Lord has called you to a severe contest, it is that your victory might be ennobled, and that you might know that wisdom surpasseth all power; that divine wisdom which guides the steps, and directs the hands and hearts of Christian pastors, so that the gates of hell neither have prevailed, nor ever shall prevail against the church of Christ. Above all things, exert your vigilance and care to banish from your flocks those impious writings and depraved productions which the implacable enemy of the human race vomits forth with such profusion, and which now, more than ever, we must deplore in the prophet's language, *maledictum et furtum et mendacium inundaverunt super terram, et sangius sanguinem tetigit:* "Cursing, lying, and theft have overflowed the earth, and blood hath touched blood."

All good men must deplore the frightful ravages of those bad books, which not only corrupt the morality, but shake the very foundations of faith, and attempt to overturn the dogmas of our most holy religion.

Take up, venerable brothers, take up the shield of faith, "wherewith you may be able to extinguish the fiery darts of the most wicked one, gird on the sword of the spirit which is the word of God," and fight the good fight; if God be for us, who shall prevail against us? Doubt not, that all Catholic kings and princes, our dearest children in Christ, will favour you: many of them have already addressed to us their pious and humble supplications to extend to their dominions this Jubilee; indeed we had always determined, after the example of the Roman pontiffs, our predecessors, to extend it to the entire world; surely, it is not possible that they will not be delighted to witness, and anxious to assist by their authority, your zealous exertions amongst their subjects to effect everything necessary to attend the Jubilee. Their sincere and ardent love of justice would be more than sufficient, without our interference, to induce them to preserve from insult the church of Christ, as it is their proudest glory to be enrolled amongst her sons, whilst they must consider it as the first duty of their high station to protect their faithful subjects in whatever regards their faith and eternal salvation. They know that it is written, "There is no power but from God;" and again, "By me kings reign, and lawgivers decree just things. By me princes rule, and the mighty decree justice."

It is quite manifest to all, and the experience of latter times has proved it to the last degree of evidence, that the cause of religion and of kings is one and the same; for never can Cæsar have what is due to Cæsar, if to God be not first faithfully given what is due to God. Let the same love of religion, therefore, animate them and you, venerable brothers, and let your joint exertions be to promote the glory of God, the integrity of faith and morals, and the happiness of the people committed to you, so that both the kingdom of Christ and the thrones of princes may flourish and be exalted, by the publication and execution of this universal Jubilee in every country of the Catholic world.

You, in fine, children of the Catholic church, let us again and exhort all and each of you, that as we, following in the footsteps of our predecessors and seconding the pious solicitude of all the faithful, have extended to the whole world the plenary indulgence of the Jubilee; so you on your part should not receive in vain so great a gift from God. It is now more than ever necessary for you, beloved brethren, to enter into your own hearts, "to bring forth fruit worthy of penance, and to flee from the wrath to come." The heavy calamities which have already befallen us, and the still heavier afflictions which yet threaten, and if we do not repent and return to justice, may overwhelm us, for the hand of God is still extended; all invite us not to let pass this opportunity. Hear, therefore, all ye nations, and all who inhabit the earth attend; for we fulfil the mission of Christ in your regard, and we call upon you in his name. Make your peace with God, do penance, beware of false prophets, who come to you in sheep's clothing, but within are ravenous wolves; by their fruits ye shall know them. suffer not yourselves to be led astray by their false and deceitful doctrines. Antichrists and false prophets everywhere surround you, who, under the mask of piety, deny all its virtue, and pretending to attack only abuses and superstitions, seek to overturn all the foundations of religion; who, inviting you to shake off the yoke of authority, and to embrace liberty, would themselves impose on you, if you were the miserable dupes of their deceit, the most galling oppression—eternal and indissoluble chains.

"Hedge in thy ears with thorns, and hear not their wicked tongues." Cast from your hands those impure and impious books; they are indeed the 'golden cup of Babylon,' overflowing with abominations and deadly poison for the unwary drinker. Hesitate not to imitate the faith and example of the primitive Christians, who, when they had learned the Gospel truths, and the science of salvation, carried to the Apostles, to cast into the flames, all their pernicious books,

containing fallacious and lying doctrine. Amongst the children of the Catholic church, is there one so lost to faith and morals, as to refuse to sacrifice for God the abominations of Egypt, in order to obtain the grace of the Jubilee. Again and again we conjure you all not to "despise the riches of the bounty, or the patience, and of the longanimity of God;" do not by your real or affected ignorance of God's benignity, in calling you to repentance, heap up for yourselves wrath against the day of wrath. But let each of you meditate in the bitterness of his soul on all his past years—let him efface his sins by his tears—abjure his errors—detest and fly from the teachers of false doctrine—and finally return to God with his whole heart, that the Lord in his turn may look propitiously on his people, and instead of the punishments which our sins deserve, bestow upon them abundant blessings here, and superabundant happiness hereafter.

We ordain and decree, that these presents be valid and efficacious, and that they shall have their full effect in every place where they shall be duly published and executed by the ordinary, for the use and benefit of all the faithful living in the obedience and favour of the Apostolic See, whether resident in such places, or after they shall return from voyages or travels—notwithstanding the apostolic constitution prohibiting indulgences "*ad instar*," and other such apostolic constitutions or edicts, emanating from general councils or provincial synods, as well as all ordinances and reserves, whether general or particular, of absolutions, remissions and dispensations, and every other statute, law, usage, and custom, though confirmed by oath, apostolic constitution, or other authority, also all statutes of the mendicant or military orders, congregations, or institutes, as well as the privileges granted by indults, apostolic letters, particularly those where it is expressly prohibited to the professed of any order, congregation, or institute, to choose their confessor from a different order. From all and each of which, though for their due abrogation a specific mention should be made, or a particular form used, we, by these presents, holding such as if exactly observed, and herein inserted for this time, repeal to the full, and to the effect as aforesaid.

We decree also, that the same credit and faith be given to copies of these presents, in manuscript or print, having the sign manual of a notary, and the seal of an ecclesiastical dignitary affixed thereto, as shall be given to these same presents when seen and inspected. Let none dare infringe this our bull of extension, exhortation, commission, concession, derogation, decree, and will; and if any one be so rash, be it known that he shall incur the anger of the Omnipotent God, and his holy Apostles, Peter and Paul.

Given at Rome, at St. Peter's, 25th December, A. D. 1825, and 3d of our Pontificate,

(Signed) B. CARDINAL PRO. DAT.
For his Eminence Cardinal ALBANI.
F. CAPPACINI, Substitute.

The † Seal.

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Supplement from the Audience of the M. H. Father, given 8th of January, 1826.

Whereas in many countries where heresy and infidelity prevail, there are no churches, and in other places not so many as by the constitution of his holiness extending the Jubilee in the city to the whole Catholic world, it is required of the faithful to visit, in order to obtain the indulgence. And whereas, on many accounts, it might be impracticable to repeat the prescribed visits before the expiration of six months from the publication of this bull by the superiors, and impossible for the faithful to find sufficient missioners to administer to them the sacrament of penance and the holy eucharist, so that many would necessarily be deprived of the participation of the salutary treasure of the Jubilee, unless such deficiency be provided against by apostolic authority. The holy father Leo XII., by divine providence Pope, taking these things into consideration, confides in his benignity and wisdom, to the prudence of patriarchs, archbishops, bishops, vicars apostolic, prefects and superiors of missions, the faculty which they can subdelegate even to simple missioners of prolonging, where necessity may require it, the time of gaining the Jubilee even to two years; likewise the power of dispensing, under such circumstances, in the number of churches to be visited, and of visits to be performed therein. Moreover the permission even of changing altogether, the aforesaid duties into a fast, or the recital of some pious prayers: provided always, that the obligation of confession for the children not admitted to first communion, and of confession, and communion for adults, remain in full vigour, as also for all, the obligation of praying for the propagation of our holy religion, the conversion of those who are obstinately attached to error, the concord of Cathelic princes, and the welfare and tranquillity of all Christian people.

Given at Rome, at the College of the Sa-

cred Congregation *de Propaganda Fide*. Dated as above.

(Signed) PETER CAPRANO,
Archbishop of Iconium and Se-
[SEAL.] cretary of the S. Congregation
de Propaganda Fide.

A PRAYER,

RECOMMENDED BY THE ARCHBISHOP OF BALTIMORE, TO BE SAID IN THE STATION CHURCHES.

FULL of confidence in thy goodness, O God almighty! I humbly appear before the throne of thy mercy. Look favourably on me, O Lord! in these days of indulgence, when all the treasures of thy grace and tender mercy are unlocked to repenting sinners; cast not off from thy face a prodigal child, who, with an humble and contrite heart, lies prostrate at thy feet. I have sinned, O my God! and thou alone knowest both the multitude and the enormity of my transgressions. My whole life has hitherto been contaminated with all manner of iniquity; and from the first dawn of reason to this day, I have ever deviated from the way of thy commandments. But now, O Lord! my resolution is taken: I will be converted to thee—to thee alone will I live, thee alone will I serve. The hour is come, when thy grace shall triumph over my weakness; with its all-powerful assistance, I shall surmount all obstacles, overcome all difficulties.

Bless, O Lord! the resolution I now form, and the means which I am taking to accomplish it. In thy name, I will proceed with alacrity and an humble confidence in the penitential course, on which, through thy mercy, I have entered. Do thou, most gracious Father, considering the merits of thy son, supply whatever, through the frailty of nature, and the inconstancy of my will, is wanting to my feeble endeavours.

Teach me, O my God! what I am to do, in order to share in the *Indulgence*, which is tendered to me, and not to suffer this most precious grace unprofitably to pass by. Enkindle in my heart the ardours of thy divine love, deeply impress upon it the fear of thy judgments, diffidence in my own strength, confidence in thy benign assistance. Grant, O Lord! that I may bring forth that *fruit worthy of penance*, without which the indulgence which I hope to receive, would only increase my guilt, and turn to my utter condemnation.

Let this Jubilee, in which I am allowed to satisfy the demands of thy justice, from the grants of thy mercy, increase my gratitude, inflame my love.—Suffer me not to imitate the conduct of those who might think, that nothing more is required—that they are truly converted when they have performed the external acts of religion prescribed in this holy season, recited prayers, visited churches, attended public instructions, confessed their sins, and received the holy communion, though their heart is not reformed, and no real change has been effected in their conduct. *Amen.*

PUBLICATION OF THE JUBILEE

IN THE DIOCESS OF CHARLESTON.

JOHN ENGLAND, by the grace of God, and with the approbation of the Holy See, Bishop of Charleston.

To our beloved and faithful in Christ, the clergy and laity of the Diocess of Charleston, HEALTH AND BLESSING.

BELOVED BRETHREN:—Remote as is our situation from the centre of Christian unity, and humble as is our place amongst the pastors of the Universal Church, still we are not forgotten in the day of the glory and of the joy of our brethren. We are recognised by the successor of Peter, and to us has been conveyed that blessing of which the most ancient and venerable sees have been made partakers. Our lot, it is true, has been cast upon the verge of the wilderness, our place is amongst those to whom we have been strangers and to whom our church has been misrepresented; our flock is small, and our few churches are remote from each other; many of our children are scattered singly abroad amongst those who neither know their tenets or their practices; like Juda in captivity, they have been for many days without a priest, without an altar, without a sacrifice.—When the cry of their application to us for aid rings in our ears, we are in the midst of them, like a father to whom his children cry for bread, and he has not wherewith to satisfy their hunger. Our heart hath been oppressed, our eyes have been filled with tears, we have sighed for our forlorn situation. But a heavier affliction hath befallen us, and our soul hath been more grievously wounded. We have spread out the table, we have made the feast, we have given the invitations, and they whom we called have answered us, with vain excuses, that they could not come: like those mentioned in the Gospel; one said that he purchased oxen, another that he bought a farm, and others that they would not come: thus they from whom we were removed besought us

for the sacraments, and they amongst whom we dwelt, and to whom the bread of life was proffered, refused to receive this heavenly sustenance. Living in the open disregard of every great and important law of the church, they still boasted of their membership, and they tenaciously adhered to a religion whose first principles they habitually violated, whose ordinances they despised, and whose sacraments they slighted. This indeed has been to us a most humiliating affliction. With outstretched arms, we have besought their return, but we addressed ourselves to a people that took no concern for a world to come, to a people who heeded not, but who contradicted.—How often in imitation of him with whose commission, though unworthy, we are invested, have we desired to gather you under the wings of his divine protection, when we beheld temptation and ruin hovering above?—But you would not!—How often have we preached the word, in season, out of season, reproved, entreated, rebuked and exhorted?—But in vain!—How often have we addressed our unworthy supplications to him who holds in his hands the hearts of men, who from the very stones can raise up children to Abraham?—But we were not worthy, and our prayer was not granted. Indeed, we became weary, our knees were weak, and we were almost tempted to despair. But we have been roused from our despondency. The trumpet hath been blown in the holy city; its sound hath gone forth through every land, and its notes have been heard at the extremities of the earth; the people of God have been awakened, and they have begun to prepare for judgment. Not for that to which Michael shall rouse them, but for that to which they are exhorted to judge themselves now that they may not be judged with severity hereafter. From every quarter the glad tidings arrive that the proclamation of the Jubilee hath been the signal for exertion, the kingdom of heaven suffers violence, and the violent bear it away. The aspirations of the faithful are wafted on every breeze, the great truths of religion are everywhere announced, refreshing waters flow to a thirsting people from him who was struck for our iniquities and by whose bruises we are healed: the blood of the Lamb is sprinkled upon the congregated millions. They whose sins were as red as scarlet appear in robes of innocence whiter than snow: they have come with their burdens and have found relief, they have been under heavy labour, but they have found rest to their souls; they have risen from the midst of swine, they have rejected the husks, they have rushed into the arms of their weeping father, they have been clothed with his grace, they have feasted with his friends, they have been inebriated with his delights, they have received the ring which conveys the inheritance. They enjoy that peace which the world cannot give: which the world cannot take away. The breathing incense of the morning rises loaded with the prayer of their gratitude, the sun smiles upon their good deeds, the song of their praise gives hope, as the shadows of night thicken about them, and they repose under the guardianship of angels and the protection of their God. How hath our heart bounded at reading the simple yet glowing details of the conversion of sinners, the progress of the just; the fervour of penitents, the restitutions of the unjust, the reconcilement of enemies, the putting away of the occasions of sin, the dissolution of criminal engagements, the solemnization of matrimony, the applications for confession, the crowded pressure for communion, the disappearance of crime and the progress of virtue, in every place where the Jubilee hath been celebrated. But how speedily were we humbled and dejected when we looked around us at home? Beloved, let us hope for better things—to us also is the invitation given, and though we have been unworthy, perhaps the prayers of our brethren in the faith will be heard in conjunction with our own. When a united world prays, a merciful God will listen, and be compassionate and bountiful. But let us place no obstacle to his grace: let us not close our eyes to the light: let us not stop our ears against instruction: let us be earnest in prayer, and let us not wilfully harden our hearts, and we too shall rise resuscitated by the Saviour.

Beloved brethren: our holy father Pope Leo XII., whom may God long preserve, following the example of his pious and venerable predecessors, did, on the eve of the nativity of our Lord and Saviour Jesus Christ, in the year 1824, by the opening of the holy gate in the basilic of the church of St. Peter, commence the celebration of the holy year of Jubilee, and after the most beneficial results had accrued, did, on the festival of the nativity of our Lord in the year 1825, close the same gate, and thus after the lapse of a year, terminated the sacred and venerable solemnity: and on the eighth of the calends of January, 1825, (25th of December,) he issued apostolic letters, to the Catholic world, extending to all the faithful, wheresoever the ordinary prelates should publish the same, similar favours [to] those obtained at Rome during

the year of the Jubilee, upon the conditions which he specified therein, and during six months to be computed from the day of the publication of those letters in each diocese. On the feast of the circumcision of our Lord, (January 1st,) 1826, being the 14th year of the Roman Indiction, the aforesaid letters were duly published at the gates of the Lateran, and other basilics in the city of Rome, as also at the gates of the Apostolic Chancery, and other usual places, and duly authenticated copies thereof transmitted to all the prelates of the Catholic world: a copy thereof hath been received by us, and this day, hath been duly published in our cathedral.

And on the 8th day of January, 1826, his holiness Pope Leo XII. granted at an audience to the prelates of churches in those places where the Catholic religion was not fully and extensively established, power to dispense with the fulfilment of several of the conditions prescribed in those letters, and also power to extend the period of the Jubilee to any time not exceeding two years from the day of its publication, which grant of power hath been received by us as appears by the testimony of the document to that effect, transmitted to us by the Congregation of Cardinals, *de propaganda fide*, sealed with their seal, and signed by their secretary, the Most Reverend Peter Caprano, Archbishop of Iconium, and which copy hath also been published this day.

We have thus exhibited to you, beloved brethren, that we are clothed with the power of the Holy See in the premises. It therefore rests with us, to show you the existence, and the nature of this power: as also to exhibit the benefits which accrue from its exercise, to carry those powers into execution, and to entreat of you, dearly beloved, to profit by this most favourable opportunity.

The celebration of the Jubilee is then the extensive communication of a plenary indulgence. As members of the church, we believe, in the words of the Council of Trent, that "the power of granting indulgences was left by Christ in the church, and that the use of them is most wholesome to the Christian people." But since, unfortunately, gross abuses, and glaring superstitions have sometimes, through the wickedness of men, accompanied their publication, the enemies of religion have thence taken occasion to argue, from their abuse, against their excellence, their utility, and their existence as a portion of the divine institution. Far be it from us, brethren, to deny the existence of known truth, that we may thus endeavour to shield truth by using falsehoods. Our doctrine needs not such aid, if it did, it could not be the doctrine of God; for what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial?—We do not deny that abuses and superstitions have existed in the church, and may yet occasionally and even extensively exist, but we deny that the doctrine which the church has always held and does now hold is favourable to abuse or founded upon superstition. Several of our brethren, who are unfortunately separated from our church, with the best and kindest dispositions, view our doctrine upon this subject in such a light, as necessarily must lead every good and reasonable person who so views it, to its condemnation. It frequently happens that they hold a most correct principle, but are in error respecting the fact; and every one must acknowledge that a conclusion correctly drawn from premises, one of which is erroneous, must necessarily be itself an error: it matters not for this result whether the error of the premises existed in the principle, or in the fact. As therefore, beloved brethren, our intercourse with those who differ from us, upon this head of doctrine, is extensive, we have thought it right upon the present occasion to explain somewhat at length respecting the doctrine of indulgences, as well for confirming you in your faith, as, perhaps, removing some of the mistakes under which our fellow Christians, who are unfortunately separated from us, labour. Still we can, in this address, only exhibit to you a distinct outline: nor do we enter at any length upon the reasoning by which our propositions may be supported.

We shall begin by stating whence the name of indulgence hath been assumed, and considering its original object. In the lxi. chapter of Isaias is written: "The Spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up, to proclaim the acceptable year of the Lord." In the iv. chapter of the Gospel according to St. Luke, it is related that in the synagogue at Nazareth our blessed Saviour applied this passage to himself and to his office. The word which in those passages is translated by *release* or *remission* is that which at the time of the translation of the sacred volume, and in the earliest ages was used to signify what we call an indulgence. In the first epistle of St. Paul to the Corinthians, (chap. vii. v. 6,) we read, "But this I speak by indulgence not by commandment," here the phrase means *condescension*. In the

church language, both meanings are united, and an indulgence means "a remission of penalty granted through condescension to human weakness."

The passage of Isaias is a clear and finely alluding reference to that institution of the Mosaic law which is called the Jubilee; the great year of remission and release, (Levit. xxv. 10.) "And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of the land: for it is the year of Jubilee. Every man shall return to his possession, every one shall go back to his former family; 11. Because it is the Jubilee of the fiftieth year, you shall not sow, nor reap the things that grow in the field of their own accord, neither shall you gather the first fruits of the vines; 12. Because of the sanctification of the Jubilee; but as they grow you shall presently eat them; 13. In the year of the Jubilee, all shall return to their old possessions." Thus in the year of the Jubilee besides all returning to their old possessions, they lived upon the fruits of the former years; and they of the house of Israel who were in servitude were permitted to go free.

Bearing these things in mind we perceive the meaning of the expression more clearly. We may still further discover it from its use on other occasions in the early days of Christianity; thus when convicted criminals were suffering under the operation of the sentence of the law, on several occasions, the emperors in thanksgiving for some favour, or to commemorate some joyful event, or for other sufficient cause, granted a remission of the penalty, and ordered a release of the prisoners then under sentence. This was called an indulgence. Thus it is manifest, that in those days no person imagined that an indulgence was previous permission granted to commit crime: the meaning was clearly what we have already seen, that an indulgence was an act of clemency, or condescension to human weakness, by means whereof the entire or a portion of the penalty due to his crime was granted to a delinquent. And in ecclesiastical language it always meant, the remission by proper authority, to a penitent, of the whole, or of a part of the temporary penalty which remains due to sin after the removal of the guilt, by God's mercy, the merits of the Saviour, and the due repentance of the sinner. It never meant, nor could it be construed to mean that the church arrogated to herself power or authority to grant leave for future sin; to make lawful what God had forbidden, to create a traffic upon crime. Beloved, you know, and we call you to witness before God with us, that such an abominable and blasphemous doctrine hath never been taught amongst us. We detest, abjure, condemn, and anathematize such execrable propositions. Yet we have been represented to our fellow-citizens as holding, teaching, and maintaining this as the doctrine of our church; when we have denied that it was ours, we were told, that although we might conceal it here, yet that such was the doctrine of our church, in France, in Spain, in Italy, in Germany. Brethren, you are not only Americans, and natives of Ireland, of Scotland, and of England; but in this city, you are natives of Italy, of Germany, of France, of Spain, of Portugal, of the West Indies, of South America, and of various other parts of the civilized world. We appeal to you before that God who will judge us all, and call upon you to say, if in any one of those countries, or in any country in which you have been, our church taught that an indulgence was leave to commit sin, or that it was even remission of a sin, or of the penalty of a sin, without due antecedent repentance. If we assert a public falsehood, and you by your silence acquiesce therein, you will not escape condemnation at the tribunal of God's judgment.

No, brethren, an indulgence is not leave granted to commit sin, nor is it the forgiveness of sin committed. It is but the remission of the penalty which still remains due even to the penitent and forgiven sinner. We proceed to show that such penalty remains due, and that, by the institution of our Saviour, it may be remitted by means of an indulgence.

Our object not being to enter into proofs, but to allude to the foundations of our doctrine for your instruction, we shall on this first head be content with giving you a few facts with which you must be familiar. We distinguish between guilt and its penalty: guilt is the offence of God: penalty is the punishment which is inflicted upon the offender: all his punishments are not of the same exact measure; according to the degrees of guilt, so are the degrees of infliction made by this God of justice: mercy is frequently exhibited in the substitution for a more grievous punishment of one which is more light. That God hath frequently been merciful in this manner, the holy Scriptures bear ample and multiplied testimony. Thus in Exodus xxxii. we find that God sentenced the Israelites to destruction for their idolatry, and in v. 14, he extends mercy to them, upon the supplication of Moses; in v. 34, he declares his extension of mercy is a suspension or commutation of punishment. In chap. xxxiii. we read of

the repentance of the people for the same crime, and of a further concession of mercy upon the supplication of Moses; so that the first remission was not complete. In the book of Numbers (xiv.) we read again of their criminal conduct and the extension of mercy upon the intercession of their leader, but this extension is only a commutation of a greater into a less punishment, for in vv. 22 and 23, we find that they were saved from destruction, but sentenced to be excluded from the land of promise—and in vv. 29, and those subsequent, the fact is more clearly exhibited. In the xxiv. of the second book of Kings, otherwise, of Samuel, and in the xxi. of Paralipomenon or Chronicles, after David's repentance, and the removal of his guilt, through the merits of a future Redeemer, and the taking away the punishment of hell, which was the penalty of his crime, a temporary punishment is substituted for that which is eternal. In like manner, in the same book of Kings (chap. xii.), we find that God upon the repentance of David, took away his sin as to its guilt, and of course as to the effect of eternal punishment, but still he inflicted a temporary punishment, which the prophet immediately declares: here David upon repentance was forgiven, as was Adam upon his repentance, but the effects of this forgiveness through the merits of our Lord Jesus Christ in each case, because there is no other name in which we can be saved, were the removal of guilt, and the remission of the eternal punishment. Yet in each case we find a temporary punishment substituted; in the case of Adam, that in the sweat of his brow he should earn his bread, besides a variety of other calamities: in the case of David, the death of his child in one instance, and in another, a choice of heavy afflictions. In a vast number of places, the holy Scriptures of the old and of the new law testify to this merciful substitution of a temporary punishment inflicted upon the penitent sinner, instead of the eternal punishment which is remitted together with the guilt, through the merits of our Saviour, when the sinner repents. Thus the universal church hath received at its formation, and preserved to this day, the doctrine, that sin is forgiven, as to its guilt, only upon the repentance of the offender, through the merits of the Saviour: that the guilt being thus remitted, the eternal pains of hell are also remitted, but that generally, a temporary punishment hath been substituted therefor. Which of us, brethren, can dwell with everlasting burning? Oh! how light and trivial are the longest and most afflicting temporary pains when compared with the hopeless, endless affliction of the deliberate, unrepenting transgressor! Well, indeed, may we style those who, after the temporary punishment either in this world or in the next, are admitted to the eternal enjoyment of glory, a holy nation, a purchased people, a chosen generation, the living stones of a glorious, heavenly building! How sedulously have the saints laboured, even after they had good grounds for hope, that their iniquity had been taken away and their sins removed; that through prayers and supplications, through fasting and almsdeeds, through mortification and penance, they might, through the merits of the Saviour, be washed yet more from their sins, by the removal of even this effect of temporary punishment? Thus David besought the Lord for the child of which he was threatened to be deprived; and David kept a fast, and going in by himself he lay upon the ground, saying, who knoweth but the Lord may give him to me, and the child may live. So the great Apostle St. Paul testified to the Colossians that in his own flesh he filled up those things which are wanting in the sufferings of Christ, and called upon them to mortify their members which are upon the earth, being instant in prayer, watching in it with all thanksgiving. Those works have, by virtue of the Saviour's merits, not only merit before God, but, moreover, are satisfactory for the purpose of inducing him to remit the whole or a part of the temporary punishment which remains due to sin after the guilt and the eternal punishment are remitted. Thus the Prophet Daniel advises King Nebuchadonosor, (iv. 24,) "redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor:" because, as it is written in the Book of Tobias, iv. 11, "For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness." St. John Chrysostom, commenting upon the Acts of the Apostles, states that there is not a sin for the clearing away of which alms-deeds will not be efficacious; and St. Cyprian, in his sermon on alms-giving, says that by alms and good works the blaze of crimes is overcome; in allusion to that passage of the sacred volume, Eccles. iii. 33, "water quencheth a flaming fire: and alms resisteth sins." In all which and in many other places we discover that there is a quality of satisfaction to divine justice for our sins in those works, when done in the true spirit of religion, and united with the merits of the Saviour. Fasting hath plainly this quality, as may be gathered from a multitude of facts and passages: amongst which are those of David, who ate ashes as bread and min-

gled his drink with weeping; and the earlier facts of the conduct of the Israelites in the desert, when they sought to obtain remission of the penalties to which they were sentenced, the strong passages and ardent invitations of Joel, and its effects, as found in the book of Jonas. Thus by a cloud of witnesses we are led to the knowledge of the satisfactory nature of those works. That they are meritorious, or deserving of reward through the merits of the Saviour, is equally plain; for the Saviour, in the Gospel of St. Matthew, chap. xxv., promises the kingdom of Heaven as a reward to those who, with proper dispositions, bestow alms; so, too, in the sixth chapter of the same gospel, he declares worthy of reward, those who fast with proper dispositions, and those who pray as they ought.

The merit by which a claim to reward is created, is always in the person who performs the work, and cannot be communicated to another; but the value of the satisfaction by which penalty might be removed is, by the common principle of reason, and by the special institutions of religion communicable to others. Thus he who hath claims may, upon their value, do benefit to another. We cannot make him who is without merit, have claim to reward; but if we, even through mercy, have claims upon the ground of satisfaction, the value of this claim might by us be relinquished in favour of another, to obtain mercy for him, not to obtain reward. Thus when Moses prays to the Lord for the pardon of Israel, he in one place beseeches him to remember Abraham, and Isaac, and Israel his servants, (Exod. xxxii. 13;) and in another place (xxxiii. 13), he intreats of God favour for the people on his own account: "If I have found favour in thy sight." In another place Moses informs us, (Deut. ix. 27,) that he besought for the people, by drawing the notice of the Most High to Abraham, and Isaac, and Jacob; and in the book of the Prophet Jeremiah, xv. 1, the Lord himself declares that "if Moses and Samuel should stand before him, his soul is not towards that people." This communion of satisfactory works hath, from the earliest ages of the church, been one of her tenets, and the principle upon which it is founded, is the great principle of redemption, because we are redeemed, not by our own satisfaction, but by being made partakers of the satisfaction made by him by whose bruises we are healed, Christ Jesus, who was made the propitiation for our sins. He hath satisfied, and he only hath fully satisfied, but we are all made partakers of the satisfaction.

As the beloved Apostle says, (2 Ep. John ii. 1, 2,) "If any man sin, we have an advocate with the Father, Christ Jesus the Just: and he is the propitiation for our sins; and not for ours only, but also for those of the whole world." Thus he purchased his church with his blood, as is stated in another place (Acts xx. 28), by another Apostle: and, as St. Peter says, in his first epistle, iii. 18, "Christ died once for our sins, the just for the unjust, that he might offer us to God;" and in another place, (2 Cor. v. 15,) "Christ died for all." His propitiation, his satisfaction had infinite value, and though all should have profited thereof, still would it be superabundant. But leaving this view of speculation let us confine ourselves to the fact, that all do not partake of his merits, for "many are called but few are chosen," (Matt. xx. 16;) "for wide is the gate and broad is the way that leadeth to destruction, and many there are who enter by it," (Matt. vii. 13.) Thus there remains superabundant satisfaction from the propitiation of our Saviour, for he is "holy, innocent, undefiled, separated from sinners, and made higher than the heavens, who needeth not, daily, as *other* priests, to offer up sacrifices first for his own sins," (Heb. vii. 26;) for he "did no sin, neither was there guile found in his mouth." (1 Peter ii. 22.) Thus in the merits of the Saviour there exists not only the satisfaction necessary for the removal of guilt and the remission of eternal punishment to the repentant sinner, but also a superabundance which may be applicable to the removal of the temporary punishment sometimes due to sins after they are removed.

Another doctrine of our church, upon which it would be here unnecessary for us to treat, but that we would not omit it, lest it might appear to be either an abandonment, or an undervaluing thereof, is that besides the superabundant satisfaction of the Saviour thus applicable to the remission of such temporary punishment, there exists a superabundance of the satisfactory works of the saints, similarly but limitedly applicable. As we do not here enter upon a field of debate or controversy, we shall merely explain, but not argue in support of this proposition. We acknowledge that whatever those saints have received, they have received from God, and, therefore, upon that ground there exists a wide difference between their merits and those of Christ. We also assert that without redemption by Christ, and the application of his grace, their works would not have merit worthy of eternal life, nor would their satisfactory works be available. Thus we do not set them above Christ, we do not place them on a level with him, but

we believe them to be, not only under him, but dependent upon him, and indebted to him for what they possess; hence, when we extol their merits or works, so far are we from detracting from those of the Saviour, that we exhibit their greater value in the excellence of their fruits, which are the merits of the saints, and the value of their works.

Let us now examine what is meant by their superabundance. We speak not of the superabundance of merit, but of works of satisfaction or of expiation; and we speak not of eternal, but of temporary punishment. Many of those saints or holy persons, like Magdalen, had perfect love of God, and not only was their guilt and the eternal punishment remitted, but, through the value of Christ's satisfaction, all punishment was remitted. Thus nothing of satisfaction or expiation was claimed by heaven, for it had remitted or inflicted the entire by mercy and justice. Yet still they continued their works of satisfaction, offering not only for themselves, but interceding and praying for their fellow-members. Some, as St. John the Baptist and the Blessed Virgin, were free, by a special grace and favour of God, from any or from grievous sins, yet they continued during years to perform works of satisfaction. Whosoever considers the lives and sufferings of the Apostles, and martyrs, and other great saints, will perceive what we mean by their superabundant satisfaction. Thus, though we distinguish their works from the redemption of the Saviour, still all are ultimately merged in the original value of redemption. Thus we say that the superabundant satisfaction of Christ and of the saints forms, in the church, a treasure applicable to the purpose of indulgences. The redemption from the guilt of sin and from eternal death is effected in all the saints, solely by the merits of the expiatory offering of the Saviour: but having by his merits been thus redeemed, their satisfactory acts, enriched by his merits, may, and frequently do, exceed the specific sum of the temporary punishment which according to the scale of his justice is affixed to be substituted for the eternal punishment, which is remitted, together with the guilt: and it now remains for us to show that Christ left in his church the power of indulgences, that is the power of applying, upon reasonable grounds, the benefit of this superabundant satisfaction to sinners who are truly penitent.

We here have no question respecting those sinners who do not leave iniquity, and repent of their sin; for them we have no hope: neither prayer, nor sacrifice, nor sacrament, nor indulgence can produce in them reconciliation to Heaven, during their affection and attachment to sin. We need not stop to refute the imputation of the blasphemy, that an indulgence is leave to commit sin, neither need we now argue to show that it does not remit sin; because it is only a remission of the temporary punishment which is due to sin *after* the remission of the guilt and of the eternal punishment by God, through the repentance of the sinner and by the merits of the Saviour; and this remission of temporary punishment is like the Jubilee of the Israelites, as it were living upon the fruits which have been already gathered in the previous years by the satisfactory works of the Saviour and the saints. It is a condescension to human weakness, by applying through the communion of saints, by the power of the church, those superabundant satisfactions to aid our tepidity, and to encourage our exertion. Thus, being members of the same body, as the Apostle says in his Epistle to the Romans, chapter xii., we aid one another, as he also exhibits in his first Epistle to the Corinthians, chapter xii., and in divers other places, where he mentions his own works communicated to them. In the Gospel of St. John, we read of the power of remission of sins given by the communication of the Holy Ghost, through our Saviour to the Apostles, (xx. 22, 23.) This not only includes the authority for the remission of guilt and its immediate consequence, by the power of the Holy Ghost, and through the merits of Christ to the truly penitent, but also, as the universal testimony of the church hath ever exhibited, the application of the superabundant merits for the remission of the temporary punishment; and the more unlimited expressions in St. Matthew, vi. 19, make it, if possible, still more clear: and in chapter xviii. 17, 18, &c., of the same gospel, it is made yet more strongly evident; that it was practised in every age, we have the most ample testimonies. We begin with the act of St. Paul, as related in his second Epistle to the Corinthians, chapter ii. 10, where, by the authority of Christ, he released from grievous penance a repentant sinner. If this were a release from penance only, it would be no favour or condescension, for the temporary punishment would still remain due; nor would the authority of Christ be necessary, for the mere discharge from the observance of a human regulation; but the authority of Christ would be necessary for the act of condescension, by which the superabundant merits were applied to a release from penance and from penalty, so that God was satisfied, and man was liberated. The monuments and docu-

ments, by which evidence exists of the practice having been thus perpetuated by divine authority in the church, abound in every subsequent age. We would lay them before you, but you need them not, and we have been already too prolix. We shall therefore now sum up our explanation. An indulgence is an authoritative application made by the church, by the power delegated to her by Jesus Christ, of the superabundant satisfaction of the Redeemer and of the saints, through condescension to the weakness of her children, by which she either totally or partially, for good cause, remits to sinners who have been duly reconciled to God by repentance and the sacraments, the whole or a part of the temporary punishment which still sometimes remains due to sin, even when through the satisfaction and merits of the Saviour the guilt is taken away, and the eternal punishment is remitted.

We need not dwell here at any length to express our astonishment, that persons who ought to be well informed, should persevere in still charging us, against all evidence, with making indulgences a traffic in sin. We have indeed been shocked and afflicted at finding, in this land of freedom, where men so eagerly seek after truth, publications recently set forth, charging us with holding that leave might be given by the pastors of the church to commit certain crimes, at stipulated rates. No such abominable principle was ever taught in any portion of our church: it is a principle not only in direct violation of religious truth and purity, but subversive of the very constitution of society. Did any one hold such a principle, he should not be tolerated in any country; because, if a person thought that by paying a certain price, and that a very moderate one too, he could obtain from heaven permission to commit a crime, or pardon for one committed, no one could be safe from his hatred, his malice, or his self-interest. May God forgive those who, for their own purposes, thus misrepresent us to our fellow-citizens, mislead those who search after knowledge of the way of life, and not only bear false witness against us, but also against the truth of God to the perpetuation of error, and the continuance of enmity! Those misrepresentations have not had their origin here, but they have been here most widely extended.

The plenary indulgence of the Jubilee has been given by the Popes at different periods, to encourage and to admonish the faithful to exertion, so that they may enter into possession of that inheritance which was made theirs at baptism, but which they unfortunately cast away for a trifling gratification of criminal indulgence: to engage them to seek release from that spiritual bondage in which they have been led by their passions, and now to walk abroad in the liberty of children of God, and to return to their kindred and family, and to enjoy the citizenship of the saints. Thus several of the Popes granted indulgences to those who, with proper dispositions, visited at stated times the ancient and venerable churches of the capital of the Christian world, those repositories of the sacred relics of the earliest times, and splendid memorials of our fathers in the faith. How must the heart be affected at kneeling where Peter prayed, and how must the soul melt with devotion at the spot where Paul was beheaded? It is doubtless true that the God of Peter and of Paul fills the world with his presence, and will listen to the supplication of the contrite and humble heart which is borne upon the rude gale, from the drenched mariner, with equal mercy as he will to that which is raised in the midst of incense, and accompanied by the swelling notes which enrich the ceremonial of the father of the faithful. But man is aided by circumstance, and the solid lessons of religion are better taught and more deeply impressed, and we are more excited to worship in spirit and in truth, by the aid of external worship, and the very circumstance of time and place. The patriot will feel the truth of the remark upon those spots which have been consecrated to the welfare of his country, and the recollections of victory: the Christian will feel it at the tombs of the martyrs, and the conviction will rush upon him with a tide of irresistible evidence when he treads upon the plains of Judea, and when he enters the sacred temple of the eternal city. Pope Clement VI. regulated that this great indulgence should be given on every fiftieth year, and thereupon gave it the name of the year of Jubilee. It has latterly been usual to celebrate it every twenty-fifth year; and after one year's celebration in the holy city, to extend it to the several diocesses of the universal church, as is done on the present occasion.

We therefore announce, that it is this day extended to this diocess. But, as we are as yet scarcely organized, and in great want of clergymen, and our few churches under very dissimilar circumstances, we cannot make the special conditions the same in all. We shall, therefore, regulate the specialty for each according to its circumstances.

The true repentance for sin, a sincere con-

version of the heart to God, a firm resolution of leading a truly Christian life according to the maxims of the Gospel; and for those who have the opportunity, the receiving of the sacraments of penance and the Eucharist, as well as repeating with devotion the prayers for the grace of light to the ignorant, conversion to the knowledge and profession of truth to those who err, and of a change of heart and disposition to sinners, are indispensably necessary to obtain its benefits.

The principal, indeed, the only object of the Jubilee, is the conversion of sinners to God. You are yourselves invited, in the first instance to desert iniquity, that it may not be your ruin. Your sanctification is then the first object, and the extraordinary aid now held out is merely to excite you to be reconciled to Heaven; for you have too often, yielding to frivolous excuses, deferred your return to your God. You cannot without being sanctified, obtain any benefit of the indulgence; you cannot be sanctified whilst you remain attached to sin: whilst yours hearts are not filled with true sorrow for your sins; you cannot have this true sorrow without a fixed resolution to avoid future transgression, and a perfect renunciation of all affection to sin. For sanctity cannot exist with crime, God with Baal. Thus to participate in the bountiful dispensation of the treasures of the church, you must necessarily exercise yourselves in acts of penance, which chiefly consists in a change of heart, a turning off from sin, and in a fixed determination to serve God with an inviolable fidelity.

Wherefore, dearly beloved, "We helping do exhort you, that you receive not the grace of God in vain. For he said: in an acceptable time I have received thee: and in the day of salvation I have helped thee. Behold now is the acceptable time: behold now is the day of salvation," (2 Cor. iv. 1, 2.) "Wherefore, as the Holy Ghost saith, to-day, if you hear his voice, harden not your hearts, as in the day of the provocation," (Heb. iii. 7, 8.) "Having a high priest who hath penetrated the heavens, Jesus the Son of God; let us hold fast to our confession. For we have not a high priest who cannot have compassion on our infirmities; but one tempted in all things like as we are, yet without sin. Let us go, therefore, with confidence to the throne of grace; that we may obtain mercy and find grace in seasonable aid," (Heb. iv. 14, 15, 16.) Do, brethren, although you have permitted years to pass away, in neglect: although you have conformed to this sinful world, preferring its principles to the maxims of the Gospel, although you have "left your first charity; be mindful from whence you are fallen: and do penance; and do the first works," (Apoc. ii. 5.) "Rise, you that sleep, and arise from the sinful dead, and Christ will enlighten you. Become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury: but be ye filled with the Holy Spirit," (Ephes. v. 14.) Do, brethren, walk worthy of your vocation as sons of the most high God; here below you are but passengers of a day; but your true land of inheritance is heaven. You have neglected to meditate upon this, you have persuaded yourselves that your lives were to continue, you have had no thought for the latter times: you have kept from the view of eternity. Yet, alas! mark your folly, because here you have no lasting habitation. Where are your fathers! Have they not descended to the grave? Is not their bed rottenness, and the worm their brother; are not their very bones consumed? Go and meditate upon their tombs: ask them concerning life: and ask them concerning eternity. The hollow voice of the mighty dead will pour its solemn sound into your ears, and some of them will be heard declaring how they were misled through life, and thus they seemed to reason. "The time of our life is short and tedious; and in the end of a man there is no remedy; and no man hath been known to have returned from hell: for we are born of nothing; and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart, which being put out, our body shall be ashes; and our spirit shall be poured abroad as soft air; and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof: and our name in time shall be forgotten: and no man shall have any remembrance of our works. For our time is as the passing of a shadow; and there is no going back of our end: for it is fast sealed, and no man returneth. Come, therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth. Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us. Let us crown ourselves with roses, before they be withered: let no meadow escape our riot. Let none of us go without his part in luxury: let us everywhere leave tokens of joy: for this is our portion, and this our lot. Let us oppress the poor just man, and not spare the widow, nor honour the ancient gray hairs of the aged. But let our strength be the law of justice: for that which is feeble is found to be nothing worth. Let us,

therefore, lie in wait for the just; because he is not for our turn; and he is contrary to our doings, and upbraideth us with the transgressions of the law, and divulgeth against us the sins of our way of life. He boasteth that he hath the knowledge of God, and calleth himself the son of God. He is become a censurer of our thoughts. He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different. We are esteemed by him as triflers; and he abstaineth from our ways as from filthiness; and he preferreth the latter end of the just, and glorieth that he hath God for his father." (Wisdom, ii. 1—16.)

But the day of judgment arrived and we beheld the just approach to the throne with great constancy—and groaning in anguish of spirit we said, "These are they, whom we had sometime in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold, how they are numbered among the children of God, and their lot is among the saints. Therefore we have erred from the way of truth: and the light of justice hath not shined unto us; and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways: but the way of the Lord we have not known. What hath pride profited us; or what advantage hath the boasting of riches brought us? All those things are passed away like a post that runneth on." (Wisdom, v. 3—9.) "But the souls of the just are in the hand of God; and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery: and their going away from us, for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in a few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. As gold in the furnace he hath proved them; and as a victim of a holocaust, he hath received them; and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people; and their Lord shall reign for ever. They that trust in him, shall understand the truth: and they that are faithful in love shall rest in him: for grace and peace is to his elect. But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord. For he that rejected wisdom and discipline, is unhappy: and their hope is vain, and their labours without fruit: and their works unprofitable." (Wisdom, iii. 5—11.)

Will you, brethren, be deaf to those solemn admonitions of revelation? Bring to your mind the fruitless lamentations of the rich glutton in hell. Believe us, dearly beloved brethren, when we open the sacred page and assure you that the wages of sin are eternal death. And oh! why will you die with the means of relief before you?—You are still under the dominion of your passions. Let us ask you in the words of the apostle, what fruit have you now of those things for which you are ashamed? The God whom we serve hath frequently borne our neglect with patience. But he hath also at times sent his angel to fly through the midst of the heavens, like the eagle in the Apocalypse, denouncing multiplied wo to a sinful generation;—and this angel with his right foot on the sea and his left upon the land, having dominion over both, lifted his hand to heaven and swore by him who liveth for ever and ever, who created heaven, and the things which are therein: and the earth, and the things that are therein: and the sea, and the things that are therein. That to a perverse generation, the time of repentance so often proffered and so often rejected, should be given no more. Then came forth the ministers of vengeance, raging war upon his fiery steed: cruel famine upon his black horse, and death with the pestilence of hell. The just and the unjust were alike trodden down in their merciless career,—but they who had the bloody seal of the Lamb upon their foreheads were protected from the fury of the eternal destroyer: and though their bodies were undistinguishable upon earth, the prison of the unjust was separated by a mighty chaos from the paradise of Heaven. Oh! my brethren, let us reflect, that although the iniquities of a people thus frequently provoke the early exhibition of vengeance; and that the scourging of nations, has been exhibited to our view, still the secret judgments of God are more to be dreaded. We have sinned. Yes, O Lord, we have sinned, convert us to thee: and we shall be converted! Do, my brethren, let us flee from the wrath which is to come—"At their presence the earth hath trembled, the heavens are moved: the sun and moon are darkened: and the stars have withdrawn their shining. And the Lord hath uttered his voice before the face of his army: for his armies are exceeding great, for they are strong, and execute his word: for the day of the Lord is great and very terrible: and who can stand

it? Now therefore saith the Lord: be converted to me with all your heart, in fasting, in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion; sanctify a fast; call a solemn assembly, gather together the people; sanctify the church; assemble the ancients; gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests the Lord's ministers shall weep, and shall say: Spare O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is thy God? The Lord hath been zealous for his land, and hath spared his people." (Joel, chap. ii., v. 10 to v. 18.)

He hath spared us hitherto, although we have been ungrateful. Let us now profit by the mercy which he extends. Let us have recourse to the sacraments, and perform the holy exercises of the Jubilee. We shall conclude, unworthy as we are, in the words of the Apostle: "For the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things. The things which you have both learned and received, and heard and seen in me, these do ye: and the God of peace shall be with you. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus." (Philippians, chap. iv., vv. 8, 9, and 7.)

Given at Charleston, on the 5th day of November, 1826, being the Sunday within the octave of All Saints.

† JOHN, *Bishop of Charleston.*

By the Bishop,

J. F. O'NEIL, *Secretary.*

CONDITIONS TO BE FULFILLED,

In order to obtain the benefit of the Indulgence of the Jubilee, at present, in the city of Charleston.

1. To make a good confession and communion.

2. To visit at least four times within the space of one week, at any time of the day which may be most convenient, each of the following three altars, viz., that of the church of Hassell Street, the large altar at the cathedral, and the small altar at the cathedral, repeating at each of them, at least, the Lord's prayer and the Hail Mary, each five times, and the creed once, at each visit, to beseech God for the conversion of all those who are in error of faith, or in habits of immorality, and that he would vouchsafe to enlighten the understandings of men to see truth, and incline their hearts to its belief, and to reduce its principles to practice.

3. To attend during the said week at least at three masses and three instructions, in Hassell Street church; or if there is a serious obstacle to prevent attendance at the Mass, either the five decades of the Rosary, or the Litany of Saints may be substituted therefor.

4. In any special case in which, through sickness or infirmity or other reasonable cause, it will not be in the power of the person desirous of obtaining the benefit of the Indulgence to comply with either of the conditions No. 2, or No. 3, the confessor is empowered to substitute some other condition which may be performed.

ORDER OF PROCEEDING DAILY.

Meditation read after morning prayer, which prayer shall commence at six o'clock:—Mass at seven o'clock.

Ten o'clock, Mass and exhortation.

Half-past six o'clock, P. M., short prayer, short instruction, longer prayer and sermon, after which will be a hymn and music.

These exercises to continue during this week.

† JOHN, *Bishop of Charleston.*

November 5, 1826.

PASTORAL LETTER ON THE DEATH OF POPE LEO XII.

JOHN ENGLAND, by the grace of God and with the approbation of the Holy and Apostolic See, Bishop of Charleston.

To our beloved, the clergy and laity of our flock, in the diocess of Charleston, health and blessing.

It is with feelings of sincere grief that we announce to you the death of our late holy father, Pope Leo XII., who departed from this world of trials and probation, at Rome, on the tenth day of last February, to receive, we humbly trust, through the merits of our blessed Saviour, the recompense of his virtues and labours. Of this event, you must have been long since informed, through other channels, whilst we, occupied in the duties of our visitation, were unable to make the necessary arrangements for performing those sacred offices which justice, charity, and religion demanded we should have celebrated for one holding his sacred station and discharging its awful and important duties with so much humility, firmness, and zeal, as did our late venerable Pontiff.

Amongst the earliest, most extended, and best preserved customs of those who, in the first days of the world followed the traditions of the patriarchs, originally derived from God to them, was that which exhibited men supplicating the mercy of the eternal Judge on behalf of their departed brethren. From the land of Armenia it has been transmitted to almost every region of the globe. When the God of Sinai superadded the Levitical rites to the ancient doctrines, the sacrifices of the law were offered for the deceased children of Abraham, and it was acknowledged to be a holy and wholesome thought to pray for the dead, that they might be loosed from sins. When the desired of nations appeared amongst the children of men, he came not to destroy, but to fulfil; he came to substitute the substance for the shadow, to remove the type and to leave in its place the reality; he came not to contradict the ancient doctrines but to strengthen their evidence, and to make their application manifest. The Apostles imbibed his lessons, received his commission, were confirmed and proclaimed by the Holy Ghost, and, with the evidence of miracles, they promulgated the revelations of Heaven. They went forth in the might of the Lord conquering and to conquer, wielding, with irresistible effect, the sword of the Spirit, which is the word of God, and planting the standard of the cross upon the ruins of idolatry, whilst the beauty of holiness shed its pure rays upon those who sat in darkness and in the shadow of death. The commission with which they were invested was to endure all days, even to the consummation of the world. Thus, they and their successors were to be the witnesses of the doctrines of the Lord Jesus to all nations, from the river Jordan to the end of the earth. From them have we received the testimony which we preserve and the practices to which we adhere.

Led by affection and by religion, following the voice of nature and of God, we kneel before our altars, we offer the holy sacrifice, and we pour forth our private supplications before our Father who seeth and heareth in secret, that He would accept our intereession, and yet more fully apply the merits of Him by whose bruises we are healed, to those whose day of labour has closed, but against whom, though saved from eternal ruin, still, because of human imperfection or unsatisfied temporal punishment, something may remain to be purged away. How do the tenets of religion nourish whilst they purify and restrain and guide to a proper course the best affections of the heart? Beloved brethren! what a source of pure and ecstatic consolation to the living is this fountain which bears refreshment and healing to the dead! Well may we exclaim, "Blessed are the dead who die in the Lord!" Thus, piety suggested that the remains of our brethren should be laid up around the churches in which we worship, that the very monuments which attachment might raise to their memory, or those mounds to which the eye is irresistibly drawn, should bring back to our view those to whom we were bound by the ties of nature or of religion, and excite our charity to supplicate for them in those moments when the soul, elevated above the transitory things of earth, communes with the God of Heaven.

If they who are placed on high are to be judged more severely; if from those to whose care much is committed, much will be required, how great is the accountability of the visible head of Christ's church on earth, the pastor of pastors, the successor of Peter, to whom was entrusted the charge not only of the lambs, but of the very sheep from which those lambs derive their sustenance? If angels have not been found pure and perfect before the eye of the Eternal, how much less the children of men, who dwell in habitations of clay? If St. Paul charges the flock to repay the care of the prelates who watch, as being to render an account of their souls, shall we not, in the spirit of his injunction, make supplication on behalf of our departed father, whilst we cherish and honour his memory? Yes, that memory which is deservedly in benediction amongst us?

For this purpose we have regulated, first —That on Friday, the 22d day of this present month of May, a solemn office, High Mass and obsequies be performed for the repose of the soul of our late Pope Leo

XII. in our cathedral, the office to commence at ten o'clock, A. M.

Secondly—That in each other church of this diocess, the pastor or other officiating priest shall, as soon as convenient, offer up a public Mass for the same intention.

Thirdly—That such of the faithful as can make it convenient do attend on these occasions, habited as befits the solemn occasion.

Fourthly—We request the faithful, in their private prayers, to make supplication to God to the same intention.

What a picture is presented to the mind in contemplating the history of our church? The ascent to the seat of Peter was, during nearly three centuries, the approach to the crown of martyrdom; the mysterious keys were seldom placed in the hands of one who was not already ripe for heaven; and the mistaken persecutor bestowed the palm of victory upon the venerable pontiff, whom he imagined he had overcome. The force and wiles of heresy next assailed this constancy of their faith. The fairest regions of the apostolic churches were filled with desolation. Barbarian infidels subsequently swept Christendom with a besom of destruction. Civil tumult succeeded to those wars in which was wielded the scourge of God, and things sacred and profane were mingled and equally disregarded in the horrid fray. Despots afterwards endeavoured to wrest the crozier from the hands of those illustrious Popes who refused to become the sycophants of the unprincipled, and the instruments of the ambitious. At length corruption seized upon the very citadel of the church, and abashed religion wept and hung her head, whilst the very profligate disgraced the chair of sanctity, and, with polluted lips, proclaimed the praises of the pure God: but she told her children that, although the scribes and pharisees had sat in the chair of Moses, the Saviour had commanded respect for their authority, whilst he warned against their mischievous example; and she was speedily cheered by the divine assurance that she should not be put to shame. In a moment of indignation her spouse had hidden his face, but he had sworn not to be angry with her; his mercy should not depart from her, and the covenant of his peace should not be moved; though she had suffered, she heard his soothing, "Poor little one, tossed with tempest and without all comfort, behold I will lay thy stones in order, and will lay thy foundations with sapphires." The days of crime and of schism have passed away, the Lord hath raised up high priests who have emulated the virtues and the information of their most illustrious predecessors: and under their fostering care upwards of one hundred and fifty millions of his Christian people, of all tribes and nations, and tongues have long continued to be one fold under one shepherd.

Eighteen hundred revolving years have exhibited the vicissitudes of human institutions; empires have risen and crumbled to ruin, kingdoms have been created and destroyed, republics have flourished and decayed, warriors have depopulated regions that have become again fruitful; arts have been lost and restored, literature has decayed and revived; but the old establishments and institutions have been consigned to oblivion, all the substitutes are new; forests and lakes occupy the sites of ancient cities, whilst the marsh and the mountain solitude have heard the tumult of the busy dwellings of men. All those things are new. The institution of the Saviour alone is ancient; the rock placed by the eternal hand remains unmoved, in the midst of the ocean of human affairs: lashed by every wave which succeeding tempests hurry along to be dissipated against its side, it is cleansed and polished, but not worn by the succession of billows. The Lord declared to Peter that the power of the adversary should never prevail. The heavens and the earth may pass away, but his word will never fail.

Thus, brethren, we know that, however the church might be, for a time, afflicted by an unworthy pastor, still she will be upheld by that power which ordained that she should continue. But to us it would be an additional consolation, and a substantial blessing that the successor of Leo XII. should inherit his virtue as well as his authority. Let us then fervently pray for this blessing, and may we obtain that and all others which we need, from our heavenly Father, through the merits of our blessed Saviour Jesus Christ.

Given at Charleston, this 12th day of May, in the year of our Lord 1829.

† JOHN, *Bishop of Charleston.*

By order of the Bishop.

JOHN BARRY, *Secretary.*

PASTORAL LETTER ON THE ELECTION OF POPE PIUS VIII.

JOHN ENGLAND, by the grace of God, and with the approbation of the Holy and Apostolic See, Bishop of Charleston.

To our beloved brethren, the clergy and laity of our flock, health and blessing—grace be to you, and peace from God the Father and our Lord Jesus Christ, and the Holy Ghost.

We have not long since called upon you to weep over the tomb of our departed father the late venerable Pope Leo XII., and to offer your suffrages to heaven on his behalf: and you have responded to our call. We then also pointed to the chair of Peter which was vacant, and besought you to ask from the Father of mercies and the God of all consolation, that he would raise up for his people a good shepherd under whose guidance they might walk in the paths of truth, of justice, and of salvation. We now communicate to you with joyful heart the glad tidings that a father hath risen up amongst us, and the body of the faithful on earth recognises in Pius VIII. the commission originally granted to Peter, and derived through his successors to the present visible head of our church.

On the 2d of April, the votes of the sacred College of Cardinals, representing the three hierarchical bodies of the church, have elected to this awful and dignified and holy office Cardinal Castiglione, long known as a man of solid piety, extensive knowledge, deep erudition and well-regulated judgment: approved in the discharge of many and important duties under preceding pontiffs; by the two latter of whom he was held in special esteem.

Whilst we then recognise his jurisdiction, let us give thanks to our God for all his mercies; but especially for this, that so important an election has been wrought by his goodness, in so much peace and harmony, to so desirable a result.—For this purpose, therefore, we direct. 1st. That a solemn hymn and prayer of thanks be offered in our cathedral on Sunday the 28th inst., immediately after the high Mass—and at the other church in this city immediately after the evening service of the same day. 2d. That the name of our holy father PIUS VIII. be forthwith inserted and used in the proper place in the canon of the Mass and the other public offices within this diocess. 3dly, That a proper thanksgiving be made in each other church in the diocess upon the first convenient day to be named by the respective pastors, after they shall have read this letter. 4thly, That the faithful do offer their prayers to God, to obtain his grace and aid to our new chief pastor in the discharge of his high and important duties.

May the grace and blessing of God remain with you, and preserve you.

Given at Charleston, in South Carolina, on the 17th day of June, in the year of our Lord, 1829.

†JOHN, *Bishop of Charleston.*

By order of the Bishop,

JOHN BARRY, *Secretary.*

PASTORAL LETTER ON THE ELECTION OF POPE GREGORY XVI.

JOHN ENGLAND, by the grace of God, and with the approbation of the Holy Apostolic See, Bishop of Charleston.

To our beloved brethren, the clergy, and our beloved children in Christ, the Roman Catholic laity of the diocess of Charleston, health and blessing.

REVEREND BRETHREN AND BELOVED CHILDREN:—It is with peculiar feelings of gratification that we announce to you the result of the conclave which followed the decease of our late holy father Pius VIII. of respected memory. On the first day of February, Cardinal Mauro Cappellari, was duly elected, and assumed the name of Gregory XVI.

The distinguished virtue, the enlightened zeal, the consummate prudence, the unim-

peachable integrity of the sacred and venerable body of electors, gave to us, from the beginning, perfect security that we should behold raised to the dignity of vicar of Jesus Christ, one worthy of the long line of sages and of saints who, with remarkably few exceptions, have filled the papal chair. When we cast our eyes upon those men from amongst whom the selection was probably to be made, we could not discern even one, against whom calumny itself had dared to whisper an insinuation of crime. Thus though, upon a few occasions, the inscrutable providence of God permitted, for his own wise purposes, that contamination should reach the very shrine of the sanctuary, we could perceive no danger at the present period that Christendom should be scandalized, even though by that very scandal it should be proved, that the profligacy of the pontiff could not destroy the institution of Heaven; and that the vices of the man should not make void the promises of Christ.—No! beloved—it has been indeed our privilege to live in that day when we can, with confidence, marshal the eminent and venerable chieftains of the holy city in the presence of an observing and a scrutinizing world, and in their name repeat, with humility, the words of their divine Saviour, "which of you can convict me of sin?" Not that they can claim any inherent natural sanctity, as of themselves or from themselves; for what they are, that they are, not by their natural strength, but by the grace of our Lord Jesus Christ; nor would we insinuate that they are exempt from those imperfections and frailties which are the inheritance of our common nature, and by which we all transgress; but that they exhibit in their aggregate as bright and as perfect a constellation of the Christian virtues as may be found in the same number of individuals of the human family, collected together in any time or place.

This has been to us indeed a most consoling and cheering reflection, and besides the special promise of the Saviour to his spouse, that he would uphold and protect her: we had also great reliance upon those circumstances themselves in those days of trial and difficulty, when kings and nations, when infidelity and error appear to have banded themselves together, for the destruction of the church. These indeed are days of strange revolutions, of vast and sudden changes, of usurpations of rights and struggles for their protection, of awful preparation, and of rumours of wars. The extraordinary aspect of such times rendered the choice of a successor for St. Peter a subject of more than usual importance; because not only was the Holy See already deeply involved in the concerns of some potentates and states which had endeavoured to usurp her rights, but there was every prospect of increased and more extended difficulties. To us, therefore, it could be no matter of surprise that the election was preceded by very mature deliberation. There was question of selecting a proper head for superintending the spiritual and ecclesiastical concerns of a body of one hundred and eighty millions of people, of all tongues and tribes and nations, formed into one fold of which this chief was to be the shepherd,—besides his having a tender and affectionate concern for those who had been yeaned in the desert into which their parents had unfortunately strayed. To him also it belongs to use his best efforts to cause the tidings of salvation to be conveyed to the gentile world; and to bring the remnant of the children of Israel to be subject to the spiritual rule of that Prince of peace who came to them in his meekness seated upon the colt of the ass that bore the yoke. How great the dignity! How awful the responsibility! And so far as we can observe, the selection has been indeed most prudent and fortunate.

Cardinal Cappellari had for some time filled the office of prefect of the Congregation of Cardinals, for the propagation of the faith. This is one of those stations which requires the union of several most rare and useful qualities, and it was from this he was elevated to the apostolic chair. The peculiar nature of his former office brought him into frequent and extensive correspondence with the church of the United States, and renders him intimately acquainted with all our concerns. He has uniformly taken a deep interest in our welfare: and therefore whilst we rejoice in observing the benefit which is likely to accrue to the universal church from his elevation, we find it peculiarly acceptable to ourselves.

Let us, then, give thanks to our Lord for all his mercies, and let us specially render to him our gratitude for the blessing vouchsafed in the results of the last conclave, and for the happy union that exists in the household of the faith. Let us assiduously pray for the continuance of that good of which we are made partakers; let us humbly intreat that he who called our venerable father to his awful station, would preserve him in his grace, would enlighten him with the spirit of wisdom, would fill him with discreet zeal, would sustain him in calm fortitude, would animate him with courage to lead the hosts of the Lord to the discomfiture of vice, and the overthrow of the prince of darkness, so that under his gui-

dance the ark of our faith may be borne in safety whilst the surrounding multitude, decorated with virtue, advance to the true land of their inheritance, following that cloud of holy witnesses that has preceded, where the angel of the Lord marks the way.

Critical, indeed, is the situation of him who, in the midst of the present difficulties of times and circumstances, undertakes the government of the church; and unless he be sustained by the power of God, he must experience disappointment. Do, then, I again intreat you, be constant in your prayers on his behalf, for he watches as being to render an account of our souls.

How wonderful and how singular is the spectacle which presents itself to us, when contemplating the continuance of the Holy See! It is that rock placed by an almighty hand in the midst of the ocean of time, that it might sustain the edifice of his church. The fragments of human institutions are scattered around: kingdoms, empires, republics, and nations have arisen, grown old, been scattered, decayed and are forgotten; and yet this rock with its edifice remains. The monuments of the mighty are sought after in vain, whilst the seat upon which Jesus Christ placed the poor Galilean fisherman continues unmoved and conspicuous; so that you might as soon pluck the sun from the firmament, as this see from the earth. During eighteen centuries how many billows have swelled and threatened to overwhelm it? Howling, they rose and seemed to overtop it, they were broken upon its front; they swept the impurities from its sides, the divided mass of waters foamed round its base, murmured as it passed along and was soon unnoticeable in the distance. The Arian, the Nestorian, the Eutychian, the Montanist, the Novatian, the Donatist, the Iconoclast, and hundreds of others, have shared this fate; but others have succeeded, and when they too shall have run their course, others will follow; whilst the inmates of the edifice, may look abroad, like the favoured few from the ark, and feel conscious of security in the midst of the mighty deluge, because the word of heaven is the pledge of their safety.

To this have all the great saints and doctors of the early ages adhered; from this have the great apostles of the world gone forth; in this have the several families, and tribes, and tongues, and nations of Christendom been united; in this have the seeds and germs of civilization and literature been preserved, when ruthless barbarians devastated the fairest provinces of the church. Here has piety relumed her torch, and carried thence the sacred flame to rekindle holy fervour. Venerable for its antiquity, sacred for its religion, majestic in its literature, calumniated for its unchanging fidelity to the institutions of the Saviour, let us adhere to it with tenacious devotion, "for there the Apostles poured out their whole doctrine with their blood," and there Peter yet speaks with the voice of Gregory, and in adhering to Peter we obey Jesus Christ.

We, therefore, direct 1st, That, from the receipt of these presents, the name of Gregory XVI. be introduced in the public prayers and in the canon of the Mass, in its proper place as Pope, throughout the diocess of Charleston.

2. That this our letter be published, read by each priest of this diocess for his congregation, on the first Sunday after he shall have received the same and met the congregation.

3. That in every church of the diocess a suitable form of thanksgiving and prayer for the Pope be used, according to the convenience of that church, on as early a day as may be.

We pray that God would bestow upon you every blessing, and preserve you in his holy service; pray also for us, reverend brethren and beloved children in Christ.

Given, upon our visitation, at Augusta, in Georgia, on this nineteenth day of April, in the year of our Lord, 1831.

† JOHN, *Bishop of Charleston.*

By order of the bishop,

PETER WHELAN, *Secretary.*

LETTER FROM THE RIGHT REV. DR. ENGLAND, TO THE ROMAN CATHOLIC CITIZENS OF CHARLESTON.

BELOVED FRIENDS AND BRETHREN:—After much anxious reflection, I have thought it my duty, to address to you my advice and exhortation, upon what I consider and trust you will feel to be a very momentous subject: one in which the highest and the holiest duties of private and public morality are deeply involved, and consequently, one

in which religion has a peculiar and essential concern. I had more than once determined to address you, in church, upon the topics of this letter; but I was dissuaded, by the recollection of the way in which on more than one occasion, I was represented as having used my ministry for political purposes when I was perfectly conscious that, whatever might have been the impression upon the minds of others, such was by no means the fact. I therefore feared that should I, under the present circumstances, preach upon this subject, a variety of inconveniences might follow, which will, I trust, be obviated by my addressing to you a printed admonition, which may be thoroughly and repeatedly examined by any person who pleases.

My object is to address you upon your duties as civic or political electors; and if any expression shall escape me, which may appear to interfere with your unquestionable right of due investigation, free choice, uncontrolled action, as well in fairly influencing those who may differ from you, as in honestly promoting the just views of the party, you may upon principle espouse, I intreat of you to believe me, that it has escaped without my observation; and I beg of you to consider it as retracted. I neither possess, nor do I claim, nor ought you to concede to me, either as your pastor, or as your fellow-citizen, any greater power in this respect, than what I derive from the constitutions and laws of this state and of the United States, for I could not derive such power from any other source: and from that I derive no more than is possessed by my humblest fellow-citizen. I am aware that in the great and too general ignorance which prevails regarding our tenets, and our practices, very strange and unfounded notions on this head, exist in the minds of large masses of our fellow-citizens. You, however, know your own rights in this regard; I trust that I always have respected them, and that I shall continue that respect.

But though I have neither right nor inclination to interfere in the direction of your mere civic or political concerns, beyond what I have here stated, yet the obligation lies heavily upon me of taking a decided part, and exercising the authority with which, however unworthy, I am invested, in those things which concern your religious or your moral duties; and it is under a deep sense of that obligation that I now come forward. But though I had no such obligation; were there no question of what God demanded of you; upon such an occasion, I would be induced by the interest, deep and affectionate and tender, which I must naturally feel in all that involves your peace, your credit, your respectability, your honour, either as a body or as individuals. I trust, therefore, that this address will not by you be considered as uncalled for, officious, or intermeddling. Others may, for their own purposes, soothe you with more sweet and honeyed words, they may flatter your spirit of independence, they may steal upon your affections, by expressing deep sympathy for your wrongs and devotion to your interest; they may inspire your energies, by touching chords to which your enthusiasm would instinctively vibrate a response. But I ask you with confidence; Do they love you better? Have they for you made so many, I will not call them, sacrifices? Are they equally prepared and devoted, as is he who addresses you, to labour for your advantage, to promote your welfare, to study how your interests may be furthered, to stand by you in the day of trial, to console you on the bed of sickness, to adhere to you with a "desperate fidelity," "through good and through evil report," and to be equally exposed in your front, whether you are held forth to derision, or marked out for assault?

Allow me then to address you, in the spirit of affection, upon a subject in which your credit and mine, your honour and mine, for whatever affects you must affect me, upon a subject in which the credit of our church, the interest of your souls, the honour and glory of the eternal God are concerned.

A period of election approaches; the excitement is absorbing: whatever may be the isolated value of the candidates, the deepest interest is felt in the result. I need not inform you that preparations have been long made by each of the two large parties into which we are unfortunately divided, to use these and all such occasions, as means to strengthen itself, and to weaken its opponent. It is not a mere struggle for place, but it is a contest for principle; a contest in which the most splendid minds, the most eloquent tongues, the most practised statesmen, and I believe conscientiously, the purest patriots are, I fear, irreconcilably opposed. If I view it correctly, it is upon a question of fearful magnitude, involving mighty and extensive consequences; and one which has during upwards of forty years employed the attention, and elicited the discussions of the finest and most erudite minds that our states have produced, but which has now taken such an appearance as calls for a determination. This is a question you will acknowledge, the infallibly correct decision of which it would be rash-

ness for the greater number of our citizens individually to assume. Each of us, however, is not only entitled, but indeed obliged to give to it his deep reflection, and to seek for the best means of forming a correct opinion, by which he should be guided in giving his vote: and though each citizen might not be fully able to grasp the whole subject, and though several might form very erroneous notions, and vote accordingly, I would say that if the individuals acted honestly, according to their impressions, those votes were fairly and properly given, and they also who gave them acted morally and religiously. In like manner would I say, that each person who had formed an opinion for himself, was fully justified in using all the powers of argument to convert others to his views, and even those of pure solicitation, to influence persons who wavered or hesitated. Were the efforts of party confined within these limits, I should not have thus addressed you.

What has been at all times the state of a free society convulsed by party spirit, is exactly at present ours. I need not describe what you behold! They who have enlisted under the banners of one division, lose all charity for those who are ranged under the standard of the other: when argument has been exhausted, ridicule and reproach are resorted to; the worst motives are imputed; suspicions are incautiously admitted: the mind brooding over these, fancies they receive support from indifferent circumstances, which at other times would excite the smile of reason, or the indignation of friendship; what was first only a surmise, is now considered to be a certainty: the gravest charges are made upon the slightest grounds; the denial given by conscious integrity is construed into an offence; and whilst the demons of pride, of envy, of revenge, and hundreds of such imps excite the mind of citizen against citizen, of brother against brother, we, vaunting of our prowess, and hurling accusations, threats, and defiance at each other, all our kindliest intercourse destroyed, the very bonds of our society snapped asunder, our industry impeded, our energies wasted or perverted, are impoverished at home, we are ridiculed abroad: and whilst good men weep, and pitying angels would mediate our reconciliation, hell triumphs in its own success, and adds to its efforts to increase our dissensions.

It is at such a moment as this, when every moral restraint is cast away, when every bond of religion is disregarded: when party spirit assumes the semblance of patriotism, when ambition, defeated and mortified, but not subdued, goes forth in the guise of disinterested independence, accompanied by bland intrigue, and ready to attain his object at any price: it is at such a moment as this, that it becomes the duty of the minister of religion, of the guardian of morality, by how many imperfections soever he may himself be covered, to come forward and to interfere; and it is therefore that I address you.

I caution you not to apply to either party exclusively, nor to any individuals of either what I have written; it is designed by me as a general description of the unfortunate consequences of our state of excitement, and not as specifically characteristic of a party; nor can I admit that any expression of it should be taken as alluding to any individual. Neither let it be said that I have cast obloquy upon Charleston, or disparaged South Carolina. Such has not been my intention, nor have I been so guilty. Yet, if I did think that either the city or the state deserved to be held forth as fallen from their proper places, and that my duty required the exhibition, I trust I would fearlessly make it; though with a weeping eye, a downcast head, and an afflicted heart.

I charge nothing upon my fellow-citizens but the common frailties of our common nature; and from these they neither have received, nor do they plead an exemption. There is no nation under heaven, there is no city on earth, in which the same result would not flow from the same causes that exist among us. We are peculiarly circumstanced, and the temptations against which I would caution you arise from that peculiarity. So far from being disposed to disparage this state, I would be ungrateful if it had not my affections, and unjust if it had not my esteem, and should I cast obloquy on our city, it would be not only ungrateful and unjust to our fellow-citizens, but it would be insulting to you, and injurious as regards myself.

When I have, therefore, endeavoured faintly to describe what are everywhere the consequences of party spirit under great excitement; and asserted the obligation of the pastors of the church to guard against their results; I only desired to justify myself for what might otherwise appear to be an impertinent intrusion. And if I address myself solely to you, and not to the citizens generally; it is not because I look upon you as more exposed to the temptations or more liable to yield to their influence, but because I am *your pastor*, and hold thus towards you, a relation in which I do not stand towards them. Let it not, therefore, be supposed

that because you are the particular objects of my solicitude, I regard you as less worthy citizens, or more exposed to be corrupted or misled. They cannot be better citizens or members of society than I would desire; but I am bound to use my best efforts to make you better: you have expressed not only your consent but your request to that effect, by adhering to me as your bishop. They disavow any such relation between us. It would on my part, be an unwarrantable assumption therefore, thus to address them; and were I so arrogant, I must expect their rebuke. But you are identified with me and I with you; I advise you then, to guard against the temptations by which you are surrounded, not because I think you stand in more need of the admonition, but because my duty demands it, and my affection acquiesces in the demand.

There is nothing in the present contest which directly or indirectly affects, either our faith, our discipline, or our religious freedom; and therefore, nothing which could warrant me, even by implication, in its present shape, to enlist your religious feelings on either one side or the other. By your religious obligation as Christians, you are bound to adhere to, and to uphold your regularly constituted government, whatever might be its form, in the full exercise of all its legitimate powers, and by your resistance to its legitimate exercise of authority, you would, in the violation of the first principles of society, violate one of the fundamental maxims of morality, and by resisting the ordinance of God, you would, as the Apostle St. Paul says, purchase damnation for yourself. This contest at present wears the aspect of a discussion to ascertain whether our general government has acted unconstitutionally; and if so, whether either our state government or the state itself, has power to use a certain process to restrain the usurpation; and to this is added another question, in which morality and religion are also deeply concerned, which is, whether supposing the usurpation of power by the general government, and the want of such a restraining power in our state or its government, the period has arrived when allegiance is no longer due to the usurping power; and that we are in the sight of heaven and before God, in conscience, fully absolved from the obligation of that allegiance which has been imposed upon us by our birth or by our adoption, and sanctioned by our solemn oaths. These are serious and important questions, which require solemn deliberation, and whose solution may involve terrific consequences. I put it to you, my friends and fellow-citizens, and beloved children in Christ,—Do you think you can safely answer to God and to your consciences, and to your country, to your children, and to future generations, if upon such questions as these you act from a spirit of rash pride or human affection? These questions perplex the minds of the wisest statesmen, they are to be decided not by the clamour of popular assemblies, not in the midst of carousals and excitement, not by mere physical force or brute violence. No—this is not the spirit of civilized nations, of organized societies; above all—surely, we will not admit that it is the American mode of prudently disposing of the deepest, the most delicate question that can arise regarding the nature of our own institutions. There must be some constitutional mode for their decision, or else our system is singularly and fatally defective, and ought to be amended. These are not ecclesiastical or religious questions; but if the constitutional authority to expound them were clearly ascertained, religion would repeat the divine precept, that all should submit to its power, and uphold its authority. The individual who addresses you has formed, for his own direction, an opinion upon this subject, to which he means to adhere, until he shall see very powerful reason to depart from it; he cannot be infallibly certain of its correctness; he admits, to every one of his fellow-citizens the same right to form and to act upon his own opinion; but he would entreat and beseech them and in the name of God, and by his authority, he admonishes them, not to dispute acrimoniously with their brethren who form opinions different from theirs, not to attribute to them improper motives, not to charge them with entertaining designs which they disavow; and above all, not to use unkind, reproachful or contumelious expressions. If they feel themselves excited or if they perceive their brethren becoming warm or irritated, though the conversation had given no sufficient cause for it, in their opinion, let them change the topic of discourse or be silent; for even information is too dearly purchased at the price of charity. He would be therefore understood as above all things inculcating moderation and charity: and they are perfectly compatible with the most decided and vigorous assertion of public and private rights.

It too frequently happens that in the collision of parties, the obligation of the citizen is overlooked or forgotten, and the worst passion usurps the place of patriotic zeal. It is therefore well to revert to those obligations. I shall not refer specially to the approved authors and admitted authori-

ties by whom I am sustained in the condensed view that I lay before you. Independently of their authority, the reason of the positions themselves will, I trust, be manifest.

In entering into society every man parts with a large portion of his natural rights, as the price for social happiness and protection; it would be then equally absurd and unjust on his part, to build up claims for himself upon what he has thus given away for an equivalent. In the social state every individual, impliedly, yet unquestionably, has made two contracts; the first with each of the other individuals of whom that society is composed, and from which there arises a reciprocal obligation upon all the members, to abstain from what would be injurious, to do that which would be beneficial: and to reduce this to practice, that each will in their common concerns be guided by the general will; sacrificing thereto their individual opinions. To express this general will, they agree upon a form of government, and regulate the extent of its powers: this agreement may be considered their constitutional decree. This government must be carried on by individuals acting by the authority and in the name of the whole body, and using the powers with which it has been invested, for the object of its creation, that is, for the good of the body at large. Each individual then makes a new contract with the power thus created, that he will sustain it in the due exercise of its powers, and submit to its lawful regulations, even though, as must frequently happen, his individual and private interests or happiness should be seriously encroached upon, to promote the good of the community. This contract extends even farther, and will always require that in public concerns the individual shall honestly prefer the public good to his private emolument. It is upon this ground that he may be required to present himself to almost certain death for the protection of his country. The ready, cheerful, and conscientious discharge of his duty in fulfilling this part of the contract, is called patriotism, and it is a moral virtue which society honours, and a religious obligation, the fidelity to which, God rewards; but the neglect of which must always be criminal in the sight of heaven. He who has not patriotism is guilty of a violation of his bargain with society; he offends that God who is the author of the social compact, the upholder of order, the remote source of the governmental authority, the witness of the mutual obligations of contracting parties, and the avenger of their violation. He who would claim the benefits of the social compact, but would seek to withdraw himself from its burdens, is guilty of meanness and injustice. He may amongst some, obtain credit for his adroitness, his talent for intrigue, his keenness of observation, and the tact by which he manages and moulds others to his purposes. A man may possess all those and higher qualities, but if he uses them to attain for himself or his friends a monopoly, or an undue share of the benefits, or to exempt himself or them from their proper portion of the inconveniences of the social or civil compact, he is no more a patriot than is any similar knave; his appropriate appellation would be a political swindler; and society should treat him as such. In nothing is the divine maxim more obligatory than in observing the social compact. And when the Saviour charged us to do to all men, as we would they should do unto us, clearly he did not exempt from its operation that first and most sacred covenant between the citizens and the government. Patriotism is thus a duty of Christian obligation, and its absence is a crime in the estimation of our church.

I acknowledge that the quality is exceedingly rare; like all other Christian virtues, there are, I fear, more hypocrites who cloak themselves in its semblance, than there are sincere lovers of their country who feel its influence. You can test yourselves upon the subject, by calmly examining your conscience, in making the inquiry; whether in the discharge of your public duties you are led by motives of your own private gain, your own private affection, your own private hatred, your attachment to a party, or the love of your country's welfare, prosperity, and honour. Believe me, my dear children in Christ, you will have to account for your conduct upon this head, before the tribunal of God. Your own calm, deliberate, dispassionate view of what, in the presence of Heaven, you think best for the public weal, is to be the rule of your action. You are upon this head, independent of me, independent of the church; but you are accountable to your country, and amenable to your God. You are bound to seek the promotion of the interests of the community at large to which you belong, according to the principles of that constitution under which you live. If you do not, you sin; and though you may escape the responsibility to a human tribunal, which cannot search into the recesses of your heart, yet you will not escape the vengeance of the living God, from whom nothing can be concealed. Do then, beloved, I entreat, I exhort, I command you, by the affection which you bear

to Jesus Christ, who gave his blood for your redemption—lay aside every mean, selfish feeling, divest yourselves of the acrimony of party spirit, recollect the obligations which you have contracted with your fellow-citizens, and with your country—the oaths which you have sworn in the face of Heaven, the account which you shall render to your Creator; and laying aside all bitterness, envy, and strife, calmly and deliberately seek for the prosperity and permanence of our excellent constitutions, and the general benefit of the whole community, not only on the present but on every other occasion which requires your exercise of your civic rights.

I will not stoop to argue upon the observation which I know might truly be made, that you are but a few in the midst of a large community, and that if the great body act differently from that mode which I have pointed out, your taking up those principles would be useless to the country, and injurious to yourselves. Why should you be called upon to forego the private advantages which some must reap, and which others would attain to your exclusion?

I lament that to a certain extent there is much foundation for what has been observed. But, my friends, when I undertook to address you, my object was not to assume the place of the public reformer of the morals of the community, but to discharge the duty which I owed to my own flock. Though you should stand alone, and be singular in your strict fulfilment of your duty, that singularity would be honourable, and though you should reap no temporal benefit, you would save your souls. Look to the miserable and transient advantages which are procured on such occasions, even by the most successful of those who prostitute their principles and traffic for their consciences. See by what a precarious tenure they are held—with what envy and hatred they are accompanied—what a spirit of dissipation follows their acquirement—how they paralyse creditable and industrious habits of exertion. Add to this, the humiliating feeling of dependence in the possessor, and the torturing recollection of the mode by which they have been obtained—and perhaps you will not consider it strange, that to me, who love your welfare, it has generally been rather a source of consolation than of pain, that you have usually been overlooked in those distributions of places, which are at the same time necessary to our government but dangerous to its purity. But I cannot consent to the admission that the great bulk of our community is corrupt. No, thank God, we have amongst us a large body of pure and honourable patriots, of conscientious and sensible citizens, and men of incorruptible integrity—men who would not be tempted for any consideration, to swerve from the pursuit of the general good, and who are ready to make great sacrifices for its attainment. Take such men for your models; when you stand upon the same level with them, I am ready to declare that you have done your duty as citizens. By acting upon this principle, men whose souls would sicken at the notion of corruption, will be chosen to fill public stations, and the venal and the sycophant will find that their debasement and prostitution will only purchase disgrace and disappointment.

I am free to acknowledge that it gives me deep pain and some fear, that there has been commenced some years since in our city, a system which I shall not describe, but whose effects, whatever might have been its sources, have indeed been to a certain extent, contaminating and disastrous, and which if persevered in, would destroy every semblance of liberty in a vortex of corruption; but I should hope that they who are suspected as its authors, have the misfortune of innocently bearing the imputation of the nefarious and disgraceful conduct of criminals, who sought to cover the practices which would be most destructive to freedom, with the sanction of the names of those who aspire to lead in its achievement. It is one of the serious inconveniences to which prominent public characters are exposed, that as the price of their station they are too often obliged to submit to public slander, without finding a remedy for the evil.

Whilst therefore I deny that there exists a general corruption in our city, and cherish the hope that the portion which does exist, has no connexion with our prominent and leading fellow-citizens, I would inculcate upon you the obligation of keeping altogether aloof from the intrigues, the cabals, the allurements, the promises, the expectations, and the other corrupting inducements which undoubtedly to a limited extent exist at present among us. You cannot be in any way connected with such sources of evil without being criminal.

On the part of the government there are special obligations, exceedingly onerous and of the utmost importance, and the violation of which involves the guilty in deep moral responsibility. One of the most serious of this description is the distributive justice, by which places of honour, of trust, or of emolument are disposed of. This justice regards as well the public for whose benefit

the places are created, as the individuals who claim to fill them. It is a grievous mistake to imagine that they may be disposed of, merely according to the caprice, or for the emolument of the bestower. The power of making such appointments is one of the highest trusts that can be reposed in an individual or a body: the two ends to which public justice demands attention are, first, the efficient discharge of the prescribed duty, and secondly, the due regard to the merits and qualifications of the candidates. The abuse of this power would be not only a violation of the contract with the people, that every effort should be made to attain these ends, but moreover, a high offence to that God by whom society is sanctioned, and government upheld: it is farther criminal in the injustice done to the injured individuals, the depravity of the bad example, the discontent which it creates, the contempt into which it brings the ruling power, and the tendency which it has to destroy society, by driving the people to the sad alternative of a submission to tyranny, or having recourse to the evils of revolution, as less than those of a tame and spiritless acquiescence in the misgovernment. When, in a monarchy, places are thus improperly bestowed, it is called favouritism; when bribes are taken for the appointments, it is called corruption; and nothing can be more odious, more criminal, or more calculated to destroy public and private morality, and to tear away the foundations upon which the social edifice rests, than such nefarious conduct. I would ask you, my friends, whether the crime is diminished, or the danger to society is removed, by the corrupt influence being found in a body instead of an individual. Suppose in a senate, instead of a monarch? I would say that the latter is the more dangerous, for in the first case there is a sole responsibility, there is an exposure of singleness, which makes the individual feel, that in case of public excitement, he alone is the marked victim of public indignation, and prudence, or cowardice will restrain a depraved but a designated individual; whilst in the body, each particular member becomes lost in the multitude, and calculates upon the impunity of his corruption, in the indistinctness of his exhibition. The most speculating trafficker in that assembly, might be the loudest in denouncing corruption, and in declaiming against the gross delinquency of the body, whilst he affects to lament the impossibility of detecting the depraved individuals.

But if the distribution of offices be, for greater caution, kept for the primary choice of the people—the principle of distributive justice is not altered; and though it is not now in the power of an individual or of a few, to make the appointment, yet it is made by the concurrence of individuals; and each has reposed in him a trust, similar to that of the monarch; thus, each individual elector is subject to all the obligations which we found to exist in the king, or in the senator; and his partial or corrupt use of this power, is clearly a crime in morality and in religion, and produces, as far as that individual is concerned, all the bad consequences which are found in the corruption, the disorganization, and the destruction of the state. It is no excuse for one, to know that others are corrupt; he who to secure to himself a share of the booty joined a gang of highwaymen, whom he knew he could not prevent from committing murder and robbery, might with equal propriety allege their previous power and determination, to excuse his depravity.

Of all the spectacles which are humiliating to the just pride of an honest republican, I know of no one so galling, as to behold his fellow-citizens debased by a paltry bribe to procure the ruin of that distributive justice which alone is the great conservative principle of our free institutions: I know of no being so degraded in the vilest slavery, as the miserable wretch who, wearing the semblance of a freeman, sells the invaluable inheritance of the community entrusted to his guardianship, for such a paltry bribe as forms the wages of such prostitution in our city. Let no one speak to me of the existence of one principle of religion in such a traitor! He has no love of God. It is an ennobling quality, which, decorating the soul, assimilates the inhabitant of earth to the bright and ardent seraph that glows in affection before the eternal throne of the Creator: this love of God is the spirit of religion: it lifts man above the earth, brings him nearer to heaven, and inspires him with the holy ambition of being perfect as his heavenly Father is perfect.—No. Speak not to me of the existence of religion in that fallen and pitiable being, who for such despicable compensation, betrays his conscience, if he have any, to remorse, his country to the ambition of the criminal who purchased him, and his soul to the power of the ministers of divine vengeance.

And can it be possible, that men of high minds, of honourable feelings, of republican principles, of splendid talents, of extensive information, men who would preserve liberty, could stoop to such an abominable traffic as this? I am reluctant to believe it.

It is not only grossly criminal, but it involves, necessarily involves the rapid destruction of our liberties. It is not for me to refer to the dreadful catalogue of calamities which history exhibits as the inevitable consequences of such treason. I am told that each party pleads the necessity of doing what it abhors, upon the principle of self-defence. And is it come to this! Are we now made familiar with the open organization of what every one would consider as the grossest insult to charge him with personally procuring? Are our citizens so fallen from their self-respect as to feel no sense of shame in partaking of treats, and of drinks, and of the profits of furnishing them with a most liberal and exorbitant advantage, not to mention the expectations of offices, the prices for proselytes, and the prices for votes, and the seductive and debauching allurements to which the partisans are said to have recourse? Cannot men be pointed out in our city well clad, well mounted, and amply furnished with money, who are known to be, notoriously, men of no personal property, but are merely the crimps of either one party or the other? And does any person flatter himself that public or private virtue can be preserved under such circumstances as these? Is not the industrious parent induced to leave his daily occupations, and to forego the social circle of his little family in the evening, leaving his wife deserted, and his children neglected, and his employers disappointed: and is he not brought into the society of the dissipated, the dissolute, the brawlers, and the idle and discontented? Do we not find our city, hitherto, and as yet, thank God, one of the most peaceable and orderly in the universe, beginning to exhibit symptoms of an opposite character? Are we not now, sometimes disturbed by the party yell —and by the exclamation of the excited, returning at a late hour from their places of meeting? And is all this calculated to uphold the purity of our republican institutions, and the deep and reverential sense of religion? Is this to be the bulwark of our public virtue? My dear brethren, these symptoms present to me anything but the evidence of a love of liberty and an attachment to virtue. And it is therefore, that in my solicitude for your welfare, I have thrust myself forward, careless of the consequences to me personally, to arrest your progress, to entreat of you to reflect, to beseech of you to go aside for a little from the crowd, to place yourselves in the presence of your God, and to ask your conscience—Has your conduct been that of good Catholics, of good republicans?

My object then is to excite you to patriotism, to inculcate charity, to caution you against permitting yourselves to be made the mere passive instruments of any factious or ambitious men, to entreat of you not to be the mere appendages to any party, to induce you to seek for the information by which you should be guided in your civic conduct; not in cabals, or night meetings, but from your own reading and reflection, and the advice of sensible, dispassionate, and prudent men, in whom you think you may place confidence, and from whom you may obtain information. After having thus sought for light, act upon your own honest convictions. This is the independence which I would recommend. Do not mistake ill-manners, obstinacy, turbulence, threats, violence, party spirit, nor any of them, for this noble quality, which is generally accompanied by courtesy, the love of information, meekness, forbearance, and a pacific disposition. The braggart and the bully are generally devoid of moral courage. God forbid that you should bring disgrace upon yourselves, obloquy upon your church, and pain to your friends by thus exhibiting yourselves. Avoid intemperance; it is the bane of every virtue, it is the degradation of the likeness of God below the level of the brute. It not only exposes all your follies, but it makes yourself the herald to publish all your evil propensities; it subjects you to the mockery of children, and to the scoffs of slaves; it destroys your health, it robs you of your respectability, it leaves you worthless to society, a burden to yourself, an affliction to your friends, and makes you an enemy of God, and an outcast from his grace, thus depriving you of heaven. The men who would demoralize you with bribes, would also degrade you by intoxication, and—must I write it?—they, or their minions have recourse to more disgusting profligates, that they may enslave you to your vilest passions, and thus debauch you into their service! And shall it be tolerated that these things shall be done in the name of liberty? You see wretched beings reeking from such preparation as this, brought up to commit perjury at the polls; thus, after having cast off the last relic of virtue upon earth, driven to abandon the last expectation of mercy from heaven! And this is to be the foundation upon which our liberties are to rest! We thought that even in the midst of such a wreck of morality, we had one protection in the legal punishment of the miserable delinquent; but when an effort was made to sustain ourselves upon it, that also gave way. And whilst the mockery of religion and of public justice inflicted upon

the consciences of those who possessed them, the penalty of a solemn oath, before they would be permitted the use of their undoubted right at the polls; they were compelled to witness the profanation of God's holy book, and the blasphemy of his more holy name, by the unfortunate men, who, equally bereft of shame and of conscience, and of virtue, and of franchise, violated the rights of the citizens, and the constitution of the state, and the law of the eternal God, by the procuration of the minions of parties. And when the judge decided that there was no law to punish such flagrant delinquency; is it presumptuous, is it arrogant in a citizen, to entreat of his representatives to inform their constituents, for what cause did they permit this shocking source of crime and insecurity to continue? God forbid that I should insinuate that there existed in any quarter, a disposition to facilitate party support, by permitting such extraordinary impunity. If I am rightly informed, the remedy is in the hands of our city delegation; and no equal number of my individual fellow-citizens possess my more sincere respect; yet they owe us an explanation. You will ask me, my beloved flock, whether I implicate you in these charges. I make the charges upon no individuals—I only put forward what I fear are facts too notorious to be called in question. And I warn you, I exhort you, I entreat, I command you in the name of God, to keep aloof from the contamination. Be not partakers of these things. Can you not determine individually and act individually, without exposing yourselves to such evil communication? Your self-respect as men —your patriotism as citizens—your religion as Catholics—all, all plead strongly against such practices. The end which you propose, you will tell me, is good—you say that you avoid these crimes yourselves, and that you cannot be accountable for the misconduct of your associates. Suppose I allow the end to be the best possible. What are the means? Need I repeat that which has been inculcated upon your minds from your childhood. That virtue consists in seeking to attain a good end by good means—that it is criminal to use good means for a bad purpose, to use bad means for a good purpose, or to use evil means for an evil end. Have you not always been informed that the morality which we are taught by our divine Redeemer, goes to the extent of forbidding as criminal the least evil, for instance the most trivial lie, even if it were possible thereby to attain the greatest good, even the releasing from hell of every unfortunate being which it contains. Are you not accountable if those abominations are aided by your subscription, by your agency, by your encouragement of the subscribers, or agents, or by the countenance which your presence affords? Extensive and appalling as the evil is, I am convinced that the vast, the overwhelming portion of our constituency, is not only patriotic and pure, but that it holds these practices in the utmost detestation, and would gladly and zealously exert itself to extirpate them. But they have been introduced in an evil day for a party purpose, and they have insensibly grown upon us; even perhaps to the loathing, and the cost, and the bitter mortification of their authors. Shall they be permitted to acquire strength and permanency? God forbid. Do you—not as a body, not ostentatiously, not as more pure or more perfect than your fellow-citizens of other religious denominations; but each individually, conscientiously, but firmly and decidedly, perform your duty, and though not one amongst you should prove recreant, I am convinced you will quickly find yourselves a palpable minority in the midst of your virtuous fellow-citizens. But let me, as the most rich and delicious favour you can confer upon me, feel the consoling assurance that, whichever side may receive his vote, at all events, no one of my flock will have acted corruptly, or will have encouraged corruption. If I have laboured assiduously amongst you, if I have devoted all my energies, such as they may be, to repel your enemies, to protect your fame, to promote your happiness, to extend your opportunities of information, to sustain your credit on earth, and to urge you to walk in the way to heaven; do not deny me one reward, which will enrich me, and fill me with consolation, and will clothe yourselves with honour and fill your consciences with peace. Exhibit yourselves worthy of the name of American Catholic republicans, pure, dignified, patriotic. If you differ, preserving charity in your differences; if you vote opposed tickets, yet showing courtesy to each other; leaving the record of your differences in the ballot-box, for the purpose of ascertaining the public will, but bringing away that harmony of affection, which, springing from the love of your common Father, will outlive the vanities of time in the beatitude of heaven! If I lay a few of the principles of our ecclesiastical law before you, for the model which I would entreat you to study, let not our fellow-citizens imagine that I do not believe them capable of attaining that station to which I would impel you. No: I desire to urge your obligations, not only by the general topics which apply equally to them and to you,

but also by those which are special to ourselves.

Our church has uniformly held the right of election, where it existed, as imposing the most serious obligations upon the voter: she considered every elector who preferred his private emolument or affection to the public good, to be a criminal. Such was the doctrine that she uniformly inculcated upon the citizens of those republics which existed in her bosom, before the unfortunate religious differences which separate our brethren from us, had their origin. She considered the proper use of the right of suffrage, a religious duty, and therefore, frequently, she procured that it should take place upon the Lord's Day, after the electors had attended at a Mass of the Holy Ghost, and gone to the holy communion: then, on their leaving the church, frequently in its very sanctuary, they deposited their suffrages, not under the suggestions, and the influences of unprincipled corruptionists, and where some had to force their way through the compact throng of factious opponents; but in a box placed at a distance from a crowd, at the foot of the altar, where the electors felt their responsibility to God, and their freedom from human interference. He who would directly or indirectly impede an elector or use any undue influence over him, was excommunicated by the church, and punished by the state. Gradually these formalities were neglected or abolished; they were only outworks, it is true, but when they were given up, the citadel was more easily invested, and has long since been destroyed. And little St. Marengo, under the papal protection, continued yet a sacred relic of the ancient Catholic secular democracies. The rest have been buried under the ruins which resulted from party strife, overwhelmned by the force and ambition of despots; or been dissolved in the rottenness of their corruption. My page is blotted by the tears which their fate produces—O! pray with me—that our beloved state may profit by the lesson!

In our ecclesiastical institutions this spirit was more diffusely spread and better guarded! Our fellow-citizens may, perhaps, regard this assertion with an air of incredulity! This is not the place to disabuse them of their mistake. Written constitutions, closely construed laws restrained within the exact boundaries of those constitutions, responsibility of officers, checks upon their power, rotations in office, and the absence of any privileged order, form the grand characteristics of all our monastic and religious communities; and in all these, the votes of the community formed the bulwark of their freedom, and insured the permanence and the vigour of the institute. Our canon-law guarded this freedom with the most jealous care and by the wisest provisions. Besides the regulations which I enumerated before, generally, in these latter cases, the following were common-law maxims. Any elector who was convicted of having voted for one whom he did not consider the best qualified, was disfranchised for the next election, and incurred three years suspension from his ecclesiastical offices, and was mulcted of their entire income. Any candidate who, by himself or by another, directly or indirectly influenced a voter, was disqualified for the office. All promises of support given by electors, even if with the sanction of an oath, were declared null and void, and the promises and oaths were considered highly sinful, because there existed a prior and a higher pledge which no promise, no oath could interfere with; the obligation to the community, that the vote should be given for the public good, and not for private advantage; it was then a sacred trust in respect of which no bargain or promise could be honestly or validly made. The trustee should retain his freedom, and be able to exercise his judgment, without pledge or bias even to the last moment. No voter could then bind himself, for such a bond might destroy the very object for which the trust was created. Any superior who directly or indirectly influenced the vote of his subject; any person who, having discovered how another voted, and did him an injury because of his vote; any person using threats or violence to procure or to prevent, or to influence a vote, and any person who, by fraud or force kept a voter from the exercise of his or her right of suffrage, were all excommunicated, and subject to other severe punishments. The managers or scrutineers, who examined the tickets, were bound to solemn and perpetual secrecy respecting the special votes of individuals, should they recognise the writing; the tickets were all burned, as soon as the result was ascertained and published; and the individual who voted. went alone to the ballot-box, from which all others but the scrutineers were kept at a considerable distance. It is by such provisions and regulations as these that the purity and permanence of these institutions have been secured. I do not urge the adoption of these nor of any such provisions by our state authorities. But I exhort you to enter fully into their spirit, from the conviction that it is that best calculated to support and to preserve our republics.

Surely, the persons who countenance such

a system as that which has been gradually fastening itself upon us, cannot have reflected, that even though its encouragement were not criminal, it must be destructive to liberty; for its necessary consequence is to give a preponderating influence in every election, to wealth and corruption, by placing under their joint control a numerous band of unprincipled, organized, and mercenary voters. This evil becomes more formidable as we proceed. The sustenance of to-day, but excites the cravings of to-morrow; the infection of one spreads the contagion to another, until our whole atmosphere becomes tainted, and we shall be abhorred as a plague spot in our country. When a community becomes thus vile and venal, it is a ready instrument in the hands of either a domestic or a foreign foe. To adopt as facts the assertions of our parties, what is to prevent the northern manufacturer, whose mighty resources are so fearfully magnified, from outbidding our impoverished planters? How are our taxed and ruined agriculturists to compete with the Colonization Society, aided by the profuse bounties of Congress? What security shall we have that if *our freemen's* voices be this year purchased for British manufacturers, in opposition to the tariff, that they will not be next year purchased by the British government, in opposition to independent domestic legislation? Shall we even be able to raise the means of outbidding an organized, dependent, domestic faction, who would unite their power, and lavish their fortunes, in a desperate effort to place over us one of their body as a monarch, who would repay, with enormous profit, out of the public spoil, the contributions and the services of his adherents? Thus, were there neither crime nor disgrace in this system, it involves the ruin of the republic. And is it possible that the abettors of the system are blind to this? No! The misfortune in such cases is, that men, proud, ardent, and ambitious, committed publicly, upon a great political question, if they do not become reckless of all consequences, provided they can defeat their opponents, flatter themselves that, after their success, they can heal the evils, which they would not, for any consideration, perpetuate. But the history of the world, and our own experience, exhibit their delusion. The wounds inflicted upon the virtue of the state, if not mortal, are deep and dangerous; and certainly not to be healed by men of this description. Will our fellow-citizens, then, permit our liberties to be thus endangered, by allowing the public virtue to be debauched by men who either are honestly deluded or regardless of the consequences? No state in the Union—no country in the universe contains, in the ratio of its white population, a greater aggregate of men who condemn, despise, and spurn at such profligacy, than does South Carolina; but they should not dally with the mischief. Proverbially sensitive to everything which affects their honour, they will not permit this degradation. Catholics! if you act on the present occasion, you will, I repeat it, be but a speck in the multitude of your virtuous fellow-citizens. Yet, though your place be not conspicuous, let your station be on the side of virtue, of patriotism, of religion, of morality, of republican integrity, and the honour of Carolina. Let shame and disgrace, and contempt amongst his fellowmen, be added to the displeasure with which heaven frowns on the unhappy being, who would give or take a bribe, or betray his conscience, or block the passages to the ballot-boxes, or create disturbances, or in any way impede the freedom of his fellow-citizen, in the exercise of his most sacred right—that of voting according to the dictates of his conscience, for what he conceives the good of his country.

I have been exceedingly prolix, but you must excuse me; for my mind is absorbed in the subject, and I have left far more topics untouched, than those which I have dwelt upon. Yet, allow me to glance at one other, and I shall have done.—A large portion of you are adopted citizens, and of these, the majority have been born in the land that gave me birth. Not one amongst you, has loved that island with a more ardent affection; not one of you more dearly cherishes its remembrance; not one of you has been more deeply engaged in the contest for its rights, nor more richly earned the execration of its enemies. I am no renegade to Ireland; but *I am now an American.* Are Americans permitted to vote at Irish elections? You are qualified to deposit your ticket in the ballot-box, upon this distinct unequivocal condition, implied in your solemn oath; that you do renounce and disregard all other considerations in the discharge of your civic and political duties, save that tie which binds you to America. You vote then solely as a Carolinian: as an American. When, upon your approach to the polls, any person addresses you as an Irishman, or a Frenchman, or an Italian, or by any other appellation but *Carolinian & American*, his language is dishonest and offensive. He is either ignorant, or supposes you to be so, or he has some sinister view. There is a bribery of the affections. There is a bribery in adulation. There is a bribery in taking you by the arm on the day

of election, and forgetting who you are, in a few days after. There is a bribery in reminding you of the bravery, and the patriotism, and the generosity of the Irish. And all this is the more insulting as the object of the adulation, or of the familiarity, is too plain to be mistaken. Of all things, I would caution you against pride or rudeness. But there is a degree of respect which every freeman should have for himself, which should lead him to refuse his arm to a man who only offers it to him for the purpose of leading him like a prisoner to the ballot-box, and thus showing the public, and especially to his own party, how extensive is his influence; what votes he can command. You want no guide to lead you; you want no person to select your ticket. I hope you will not consider that I go too far, when I advise you to reject politely, the officiousness of those persons who thus obtrude upon men equally intelligent as themselves. I am anxious for your proper independence, I am studious of your respectability. But I warn you of your solemn, sworn obligation, that in giving your vote you recollect, that YOU ARE AN AMERICAN! A CAROLINIAN! Would it not be well that after you had done your duty by depositing your ticket, you quietly withdrew? I am aware of the natural anxiety which every one feels to observe the progress, and to calculate and witness the result.—The only suggestions I would make, are, that its indulgence interferes with your industry, and exposes you to be drawn into any brawls or quarrels that might arise. At all events, if any such should occur, I would beseech you to retire.

I have done.—But I would beg of you to remark, 1. That I have neither expressed nor insinuated an opinion calculated to induce you to vote for one party, rather than for another. 2. That I neither directly, nor indirectly, impute to one party rather than the other, the evils which I lament. 3. That I do not directly, nor indirectly, allege any charge against any individual. 4. That although I have a distinct opinion as to what I conceive to be the correct doctrine in the present crisis, I have not expressed what that opinion is. 5. That whatever that opinion might be, it should have no influence upon your freedom, even were I to express it. 6. That although I have written freely and openly of the corruption which exists amongst us, yet I firmly believe, that notwithstanding the contamination of several, and the efforts of others, there does not exist anywhere a population that loves political purity more, or that will more nobly vindicate it, than the citizens of Charleston. 7. That whether judiciously or otherwise, I have come forward to address my flock from a deep sense of duty, and by no means to lecture my fellow-citizens of other denominations. And 8. That I have not been influenced by any one, nor have I received a suggestion, nor have I consulted with any person upon the present occasion.

And now, beloved friends, let me in conclusion, entreat of you not only to ponder seriously, upon what my sense of duty and my affection have urged me to write: but that you would also unite your prayers with mine, to the God of purity, and peace, and order, to preserve in those who are free from contagion, the virtue which he loves; to open the eyes of the guilty to the contemplation of their misdeeds, to fill them with a salutary horror of the abominations of which we complain, and to bestow upon them the blessings of remorse and repentance. May he convert them to the ways of justice and patriotism! And in the difficulties by which we are surrounded, may he open to us a path of salvation and of peace; that guided by his Spirit, we may be led through our pilgrimage, bearing in safety the ark of our liberties! May the voice of his own wisdom proceed from that cloud which now rests upon it, so that the splendour of knowledge may issue from between the guardian cherubim, and an enlightened people released from all their perplexities, may in the well-ordered harmony of their states, go forth in a holy and indissoluble union, to triumph over every obstacle, and to subdue every enemy, till each individual shall under his own vine, and his own fig tree, enjoy his abundance in the security of peace, and rejoicing in prosperity.

Such is the prayer of, beloved friends,

Your affectionate father in Christ,

† JOHN, *Bishop of Charleston.*

Charleston, August 24, 1831.

ADDRESS IN BEHALF OF THE METROPOLITAN CHURCH OF BALTIMORE,

TO THE CLERGY AND FAITHFUL OF THE ROMAN CATHOLIC CHURCH OF THE DIOCESS OF CHARLESTON.

JOHN ENGLAND, by the Grace of God and of the Holy Apostolic See, Bishop of Charleston, &c.

To our beloved brethren, the Clergy and Laity of our said Diocess, health and blessing:

HAVING learned that our venerable archbishop has formed an association for the purpose of making exertions to liquidate the debt of forty thousand dollars now due, for the erection of the Metropolitan Church of the see of Baltimore, and also for preventing the decay of what has been erected, and endeavouring to complete the edifice; and that the Catholics of the province of Baltimore, as well as of the exempt diocesses of the United States, have been invited to become members of this association, by paying yearly, for the accomplishment of these desirable objects, the moderate sum of one dollar each,—

We feel it to be our duty, whatever our own necessities may be, to exhort you strenuously, to enrol yourselves as members of the said association, and to aid otherwise, as far as your means and your particular obligations will permit, in speedily extinguishing the debt, and perfecting the buildings and decorations of the said Metropolitan Church. Nor is this to be considered a mere work of free charity, for it is in some measure a duty, and has always been considered from the earliest period of the church, in the light of an incidental obligation.

The Metropolitan Church holds nearly the same relation to the other cathedrals of the province, as each of these cathedrals does to the other churches of their respective diocesses: and in this point of view, it may be regarded as belonging to the whole province, at the head of which it stands.

The unity of our church is exhibited in the relation and dependence of its several portions. Its visible head is the successor of St. Peter, the chief of the Apostolic College, who fixed in the city of Rome the primatial see of the Catholic world; previously to which he and his associates had, from Antioch and Jerusalem, spread abroad the glad tidings of redemption, and distributed the episcopal authority, by the creation of other sees. Alexandria was subsequently made the centre of a new field of missions; and each new see that arose within the patriarchate, regarded with peculiar veneration and deep interest that see from which it originally derived its existence, in like manner as these patriarchal churches acknowledged the primacy of honour and of jurisdiction in the See of Peter. In each patriarchate, when sees were multiplied, provinces were formed: and that church which, by reason of its antiquity, its importance, or its convenient location was found best suited for the purpose, was made the metropolis, and had precedence and a certain superintendence over the other sees of the province. Thus several archbishops were found in each patriarchate, and several suffragan-bishops in each province: and all formed but the one body of the church of the living God, in perfect organization of its visible head over its visible members.

In the year 1790, Baltimore was created an episcopal see, for the then territory of the United States. It was subsequently raised to the dignity of an archiepiscopal see; and as new diocesses were formed by parcelling out its ancient territory, they were made suffragan to their mother church, and bound to regard it with due veneration. This diocess was a portion of its ancient territory, and twenty years have not elapsed since our see was erected, and our territory separated from the ordinary jurisdiction of the archbishop; still he has in our regard a superintending concern, and we look to his cathedral as our metropolis. From that see the good, the venerable Carroll, sent forth his voice to many of you, and to our predecessors in the faith. It is dear to us also on this account.

This church also belongs to the province, upon another account. Three of our provincial councils have already been celebrated therein, and others will necessarily follow. It is the prerogative of the archbishop to select the church for the celebration of this assembly; and although this right is left unrestrained by the letter of the

law, yet a variety of decisions have manifested, that when not greatly inconvenient, the Metropolitan Church should by all means be preferred, though it should not be selected to the great inconvenience of the suffragans. It is therefore probable that it will continue henceforth, as it has been heretofore, the place for deliberation on the important concerns of our province. Our venerable archbishop has exercised with moderation the right which the discipline of ages, and the sanction of a variety of canonical enactments have thus given to him, of sending by his own authority, and in virtue of his office, through the entire province, collectors of your alms and bounty, to aid in the erection and preservation of this edifice. He has appealed to you for a moderate contribution, and thrown himself rather upon your charity, than upon his claims as of justice. It behooves us, therefore, to meet his appeal in the spirit of affection, of liberality, and of religion.

We therefore again earnestly beseech and exhort you to answer in a becoming manner to this appeal: remembering that, in our day of distress, we have been generously aided by our brethren of Baltimore, and that God will bestow his blessings upon those who are zealous for the glory of his house.

We therefore request each priest of this diocese: 1st. To procure that in his district associates be enrolled for this good work; 2dly. To appoint some one or more collectors, who shall receive the names and the money; and, 3dly. To have the same transmitted to us at the earliest opportunity, so that we may forward them to the proper officer in Baltimore.

Given under our hand, in Charleston, this 15th day of August, (festival of the Assumption,) in the year of our Lord 1839.

† JOHN, *Bishop of Charleston.*

By the Bishop.

R. S. BAKER, *Secretary.*

ADDRESSES TO CONVENTIONS HELD WITHIN THE DIOCESS OF CHARLESTON.

[The records of the Conventions whose proceedings are not given, have not been preserved.]

PROCEEDINGS OF THE

SECOND ANNUAL CONVENTION OF THE ROMAN CATHOLIC CHURCH OF SOUTH CAROLINA;

HELD AT THE CATHEDRAL CHURCH OF ST. FINBAR, IN THE CITY OF CHARLESTON, ON THE 14TH, 15TH, AND 16TH DAYS OF NOVEMBER, 1824.

THE lay-delegates who appeared, were, from Charleston district, Antonio della Torre, Alexander England, Thomas Cormick, Peter B. Boutan, *four;* from the district of St. Michael the Archangel, comprising Georgetown, Williamsburg, Marion and Horry, Myles Dempsey, *one;* and the town and vicinity of Beaufort, Dr. James C. W. M'Donald, *one;* from the vicinity of Coosawhatchie, P. O'Connor, *one;* and from Colleton, Dr. Edward Linah, *one;* total, *eight.* Dr. James C. W. M'Donald, was chosen president, and John M. Murray, secretary to the house of lay-delegates. They, together with the Bishop's secretary, and the other members of the lay-delegation, took their seats in an enclosure outside of the sanctuary.

The priests who attended were the Rev. John M'Encroe, *vicar* for the purposes of the constitution; Rev. Edward Swiney, pastor of Augusta, in Georgia, and missionary in the district of Edgefield, S. C.; Rev. Francis O'Donoghue, missionary in North Carolina and in the northeastern part of South Carolina; Rev. John Bermingham, missionary in Charleston, &c.; and Rev. Patrick O'Sullivan, pastor of the church of the B. V. M. Locust Grove, Georgia, and missionary in Abbeville, S. C.: total, *five.* Rev. T. M'Carthy, of Charleston, was absent through indisposition.

The Right Rev. John England, Bishop of Charleston, celebrated mass in pontificals, and conferred the orders of porter and reader upon two candidates for holy orders, and the holy order of sub-deaconship upon Mr. John Magennis.

After Mass, but before the blessing, the

Bishop being seated in front of the altar, had the vicar called upon to make and subscribe the following declaration, which the constitution requires to be subscribed by all persons entering upon any office in the church, with the necessary changes regarding the office.

DECLARATION

To be made by persons entering into office.

I do hereby promise and declare that I will in all things, to the best of my knowledge and ability, observe and maintain the doctrine and discipline of the holy Catholic and Apostolic Roman Church, and especially the discipline and statutes of the Diocess of Charleston, and the constitution, laws, rules, and correct usages of the Roman Catholic Church of South Carolina.

Also, that I will to the best of my knowledge and ability, discharge the duties of (*here name the office*), for the benefit of religion, the welfare of the church and the promotion of virtue, that I will diligently consult how those great objects may be furthered, and that in all my expressions of official opinion and votes, I will endeavour to further the same.

And also, that I will honestly and conscientiously concur for the promotion of religion in all appointments to places and offices under the church, and in the collection and expenditure of money, and in the examinations of accounts, and generally, that I will discharge the duties of the said office truly, honestly, and diligently, to the best of my ability and knowledge, for the welfare and credit of the church, and the honour and glory of Almighty God.

After subscribing which, the Bishop charged him to allow no priest to sit in the house until after he had qualified by subscribing the declaration.

The president of the lay-delegates then came into the sanctuary and qualified and received a similar charge respecting the members of his house.

The Bishop then read the following address.

ADDRESS

To the Second Annual Convention of the Roman Catholic Church of South Carolina, by the Right Rev. Dr. England, Bishop of Charleston.

Beloved Brethren,—The Almighty God has been pleased to bring us again together, after a period of chastisement. The city has been swept by pestilence and the country afflicted by an unpropitious season. Let us in this place lift the eye of faith to behold the hand of him who loves his children in the very moment when he appears to punish, "For whom the Lord loveth he chastiseth: and he scourgeth every son whom he receiveth. Now no chastisement for the present seemeth to bring with it joy, but sorrow; but afterwards it will yield to them who are exercised thereby, the most peaceable fruit of justice." (Heb. xii.) Our first object should be to draw from the exhibition of his providence that conclusion which religion teaches, and which reason sanctions. "See that you refuse not him who speaketh. For if they escaped not that refused him that spoke upon earth, much more shall not we, who turn away from him who speaketh to us from heaven." That voice in which he addresses us, admonishes us of our neglect, informs us that we are inordinately attached to this earth and to its transitory goods, that we too implicitly rely upon its maxims and have preferred time to eternity; it tells us that we do not seek first the kingdom of God and his justice, but that we are over solicitous, saying, What shall we eat, and what shall we drink, and wherewith shall we be clothed? That voice reminds us, that we endeavour to lay up for ourselves treasures on earth, where the rust and the moth consume, and where thieves dig through and steal, and that we do not lay up for ourselves treasures in Heaven. That voice then instructs us that our good Father, who is in heaven, blasts our hopes to teach us that "Unless the Lord will build the house, he who attempts to raise it, labours in vain"—that our worldly prudence is like that of those who consulted together how they might build a tower whose top would reach the heavens, so that they might be able to defy the God of the deluge—but the Lord smiled in derision of their wisdom, and the babbling builders, and the presumptuous projectors, were scattered over the surface of the globe to learn humility from their disappointment; to do penance for their contumacy, and to seek reconciliation with their God, when they should be convinced of their weakness, and dependence. Thus may we from the disappointments of our hopes be made wise unto salvation, and the cutting off from amongst us of so many of our brethren, is well calculated to teach us the uncertainty of life, and to excite us to a preparation for eternity. Indeed, brethren, many amongst us well needed the lesson. God grant, it may be turned to profitable account.

You need not be informed that our church in this state, is as yet but in its infancy, scarcely moulded into form, and far from being perfectly organized, totally destitute of worldly means, favoured equally as any other it is true, by our excellent state constitution, but though having experienced the kindness of the Legislature, and polite attention of many of our estimable brethren of other denominations, yet we labour with-

out either our fault, or that of our fellow-citizens, under the appalling inconvenience of not being known to be what we really are—doctrines are imputed to us, which have not only been disavowed by our body, but even condemned by our church; principles are attributed to us, as the foundation of our morality, which principles we abjure as irreligious and reject as absurd; and doubts have been raised as to the perfect compatibility of the system of our church government with the spirit of the glorious republics which it is an object of our ambition to preserve in purity and vigour, and to be identified with which, is a source of our gratification. But we must leave to time, to our own good conduct, to the impartial inquiry of an intelligent people, laudably desirous of information, and to the great influence of the divine Spirit of truth, to exhibit to the world facts instead of the fictions of prejudice, and to convince our brethren that although we lament the divisions of the Christian world, and believe that we have preserved, unadulterated, the deposit of faith, still we love those who differ from us; and though we cannot assert what we do not believe, that in religion, truth and falsehood are matters of perfect indifference, we desire to be in the strictest bonds of charity with our fellow-citizens. And how can we hate our friends when our divine Master commands us to love our enemies, to do good to those who hate us, and to pray for those who calumniate and persecute us, if we desire to be his children? And our whole aim is to be ranked amongst the children of God.

Still since our former meeting some progress has been made. The Legislature of South Carolina has granted incorporation to the vestry and members of the Cathedral Church of St. Finbar, to the vestry and members of the Church of St. Peter's in Columbia, to the Roman Catholics of Georgetown, who have been since organized and have purchased a good lot of ground for a church; and to the general trustees of the Roman Catholic Church of South Carolina. It is but right, however, to inform you, that owing to the misinformation received by some members, and the misconceptions of other members of the legislative bodies, many difficulties arose which it required several explanations to remove. However, we must bear ample testimony to the honour, candour, intelligence and integrity of several of those gentlemen, and to the zeal of others, and the liberal disposition and good will of the bodies at large towards us: as soon as they clearly saw our object to be constitutional, all difficulty was removed. The zealous exertions of the respectable attorney-general of the state to set our case in its true light ought not to be forgotten.

In Columbia a lot of ground for a church has been purchased, in an eligible situation. A plan of an intended church has been exhibited, but not yet finally approved, and we have reason to fear that owing to not consulting and receiving the necessary constitutional sanction for some of their acts, the vestry of this church have unintentionally fallen into mistakes which, however, are likely to be easily adjusted.

There are several other parts of the state in which churches are wanted, and could be supported, either totally or partially, but the want of clergymen is so great, that at the present moment it would be prematurely occupying your attention upon what could not be of any practical benefit, to lay before you statements which would only produce in you unavailing regret at the destitute condition of hundreds of our brethren in the faith. Some of those places we have visited, others we have frequently been invited to, and intended to visit, but have had neither the leisure nor means which would be necessary.

At your former meeting, an order was passed for printing a number of copies of the constitution: the execution of this order was committed to a special committee. It has not yet been executed, but this delay is not attributed to them. It is right that the cause of the delay should be known. We have understood that certain amendments which we have declared to be fully admissible by the canon-law and the usages of the church, are likely to be submitted to your consideration. We have also sent an abstract of the constitution, in the Latin language, to Rome, for inspection, and to be informed whether it was in any part in opposition to the general discipline of the church, and we thought it right to delay the execution of the order, until your decision and the judgment of Rome should be known.

We have communicated to Mr. O'Connell the resolutions of thanks passed by the houses of the clergy and laity at the former convention for the zeal which he manifested in regard to this church: as yet we have had no answer to the communication, but we have been gratified at observing that in the report of the Committee of the Irish Catholic Association, the subject has been favourably noticed, and we do indulge the hope that if their means will allow, we shall not be forgotten. Other churches in these states may feel themselves sufficiently rich to dispense with their bounty; we must

confess that to our poverty it would be equally acceptable as it is necessary. Probably a statement which has been studiously put forward in certain public papers of this country, in a manner calculated to create particular impressions, might have attracted your notice. It purported that our holy father Pope Leo XII. had granted considerable pecuniary aid to our missions. We can only state, that we have never received any, nor are we aware of any having been granted, though we have had communications from his holiness and from the cardinal transacting the business of the Congregation of Cardinals *de propaganda fide*, of a date by many months subsequent to this alleged appropriation. We have thought it right to make this statement for the purpose of correcting any mistake to which the publication of such paragraphs may give rise, and you will thus perceive that for the purposes of religion we have had no means but such as you have contributed.

One of the great objects of our solicitude is and always has been, the creation of a seminary, in which candidates for holy orders might receive that instruction which is absolutely necessary to qualify them for the proper discharge of their arduous duties. We need not inform you of the deep erudition which should be united with that solid piety absolutely required for qualifying a priest to instruct, to teach, to exhort, to reprove, to withstand the gainsayers, and to preserve with fidelity the deposit of our faith, as well as to be made the pattern of his flock and the dispenser of the sacraments, which are the mysteries of God. You know our want of means, and the comparatively small number of candidates which our diocess requires. It has often been suggested to us that it would be better to have them educated elsewhere. We have judged otherwise, and shall give you an abstract of the grounds of our judgment. Our desire is that they should lay deep and broadly the solid foundations of classical and philosophical literature, and to be satisfied of their competency and acquirements, not so much from the reports of others as from our own close and frequent examinations. Again, we desired that under our own inspection they should grow up in the service of the altar, proceeding from order to order as they became qualified, in conformity with the salutary discipline of the best days of the Church, and in compliance with the recommendations of our councils, especially that of Trent. Then, although throughout the world our faith and our principles of morality and of general discipline are the same, yet the application of those general principles to special practice, requires the knowledge of the habits, the dispositions, and the other circumstances of the people, and the special discipline of the particular church, in which the clergyman is to be employed, and even in these United States, our extent of territory is so vast, and some of our circumstances is so very different, that principles regarding the state of society, which may be innocently and laudably imbibed and taught in some of our states, would be extremely mischievous in their practical results amongst us. The peculiarity of our climate too, requires an adaptation of the bodily system. In addition to all those considerations is another of the utmost importance. Although no state religion is recognised, and we trust never will [be] in this Union, and the minister of religion is vested with no public or influential character beyond what the voluntary recognition of his own flock allows, or the politeness of his fellow-citizens concedes, still unquestionably the clergyman has some sway over the minds of many: and it is the policy which every state has followed, and perhaps ought to follow, to be vigilant that this sway be not exercised for injurious purposes. And that which is the duty of the body at large, is in some degree the duty of each individual. Hence it is no arrogance of temporal authority in us to have determined that, as the clerical jurisdiction must be derived from us, we shall be careful that it shall not be exercised by any person except one who is acquainted with the nature of our republican form of government, and attached to its institutions. And we have thought that all the ends which we thus seek will be best attained by the creation of a seminary in this diocess.

In its creation we have had to encounter many difficulties. One of the chief was the want of funds to remunerate the teachers. This difficulty has been in a great measure obviated by extending the school, so as to afford an opportunity of receiving other pupils, upon the distinct pledge that their religious tenets should not, in any manner, be interfered with. And thus whilst those pupils receive, we trust, at least equal literary benefit as they would in any other institution, and the religious feelings of their parents are honourably respected, the school is at all times open to the inspection of those parents, and the whole burden of the support of the teachers does not fall solely upon us. Another difficulty was to find means of support for some of the candidates who might be rather straitened in their circumstances. A selection was then made by a council of studies whom you saw sworn into their office at the former conven-

tion, and a few of the candidates whom they, upon their oaths, testified, after examination, to be fully competent, were employed as assistants in the lower classes, and received a small compensation for their services. Thus, after the experience of three years, we are enabled to state, as the result, that we shall be able to have in this school an opportunity of giving the best classical education to our candidates, and to those pupils that may be entrusted to the care of the teachers under our inspection; but we have no expectation of any other advantage arising therefrom, as its funds, should there be any saving, will be devoted to procuring philosophical apparatus and a library for the use of its own members. Hitherto this establishment, so far as we have been connected therewith, has been far from being a source of emolument. Henceforward we shall expect from it only the benefit of education for such of our candidates as may be improved in its classes.

You must, therefore, perceive the necessity of considerable exertion on your part to aid us, by placing in the hands of the general trustees some funds, which our next convention may be able to apply as they may see proper to aid useful candidates for holy orders. Well-disposed individuals, who would place aid for the same object in the hands of the treasurer of the seminary, or the treasurer of the general fund, or any of the local treasurers, to be by him transmitted, would do a useful, an acceptable, and a meritorious work, and would have a well-founded claim upon the prayers of the church, and we trust upon the merits of our blessed Redeemer. Nor should their scantiness of means or the smallness of the donation which they could afford, prevent those who can contribute but little from giving that, small as it may be; several mites of widows united in a common fund, would produce a considerable sum, and each would have great merit, and rejoice in beholding the consequence to be a source of great benefit.

It is not, brethren, by seeking for large contributions that we can meet the wants of our church; our congregation is not rich, some of our flock are the descendants of men who, for the preservation of their faith, have by the British laws been stripped of their possessions, others have lost their possessions in the West Indies, and all are here endeavouring by industrious pursuits to maintain their families; they cannot make large donations for the purposes of religion, but their regular contributions, though small, will provide for its exigencies. You will, in examining the accounts of the treasurer of the general fund, observe how very small is the sum which has been placed in his hands; you will determine, as the constitution provides, as to the manner in which it is to be disposed of, and you will consider how the collectors for this fund may be excited to more activity, and the members at large to more punctual payments.

Brethren, we trust that each year will exhibit to us our scattered flock and neglected brethren, more extensively organized, more closely united. What the separate attempts of disjoined congregations could not attempt, can be easily effected by a united body, acting with energy in simultaneous efforts, and zealously endeavouring to conform to those great principles which, during eighteen centuries, have, in the midst of persecution and prosperity, through all the vicissitudes of a changing world, kept our several nations united. Empires have arisen and decayed, thrones have been raised and have crumbled, people have formed compacts which have been dissolved. Millions have separated from us, and boasted that they would survive our ruin. The rock of our church has been deluged with the blood of our martyrs. Our clergy have been butchered by the dupes of confederated infidels, who called darkness light, and light darkness. The successor of St. Peter, has, in the recesses of his prison, watered the bread of bitterness with the tears of affliction for the calamities of his flock. In the midst of the dark cloud which overshadowed the church, the eye of faith still discerned one spot of light which emitted the beam of hope from that sun of justice who cheers us with his assurance, that, though the heavens and the earth should pass away, his word shall not fail. To his Apostles (John xiv.) he promised that he would send his Spirit of truth, who would teach them all truth, and bring all things to their mind whatsoever he said to them. He afterwards sent them to teach all nations, (Matt. xxviii.,) to observe all things whatsoever he commanded them, assuring them that he would be with them all days, even to the consummation of the world. He had previously promised them (Matt. xvi.), that upon a rock, which he pointed out, he would build his church, and that the gates of hell should not prevail against it: he had also promised them, (John xiv.,) that he would ask the Father that he would give them another Paraclete, that he might abide with them for ever; the Spirit of truth whom the world could not receive, because it seeth him not, nor knoweth him; but with them he would abide and they should know him, and he would be in them. And he did pray to the

Father, (John xvii.,) amongst other things, that he would sanctify them in truth. (Mark xvi.) Relying upon those promises, they went forth preaching everywhere: the Lord co-operating with them and confirming the word with the signs that followed. (Acts xiv.) And when they had ordained assistants and successors, they commended them to the Lord; they (Tit. i. 5) also gave in charge to those persons to extend and to perpetuate this ministry of Christ, and they recognised and testified (Acts xv. 28), the fulfilment, by the Saviour, of that promise of the superintendence of the Spirit of truth over them in the discharge of the great duty which he committed to them. And we, brethren, unworthy as we are, can exhibit the unbroken chain; link connected with link, which, passing through the intervening centuries, fastens us to them to whom the first promises were made, the first commissions were given, and we this day teach as they did, and adhere to the principles which they established. Our trust, then, is not in our own wisdom, but in the promises of God; and we, by adhering to this law, may confidently expect his blessing upon our exertions. Our scattered brethren will perhaps assemble round the standard which has been set up, and in a land where peace is proclaimed to all men, and protection equally afforded to all who love peace, God may (Isaias xiv.) give you rest from your labour and from your vexation.

† JOHN, *Bishop of Charleston.*

Charleston, Nov. 14, 1824.

After which Mr. Monk, Secretary to the General Trustees, gave in his report of the last year, stating that the Board met from time to time, but no special business having been assigned to it by the last Convention, it had only to mention that in July last it had forwarded to the Irish Catholic Association, a statement of the destitution of religious means under which many Irish Catholics laboured in this state, and requested some aid to procure for them a ministry of which they would be glad to avail themselves.

The members of both houses qualified and adjourned to next day at four o'clock, when they met and proceeded to business. The following is the substance of their proceedings as finally amended and confirmed.

Resolutions were passed to submit to the vestries, and if approved of by two-thirds of them to the next Convention, to be finally disposed of, certain amendments of the constitution, so as to simplify the clauses respecting membership, and relieving churchwardens from the obligation of reporting delinquents to the clergyman, which amendments were, by the bishop, previously declared to be regular and proper, and which being adopted, would perfectly assimilate the constitution of the church of this state to those of North Carolina and Georgia.

The following is the account of the General Treasurer:

Treasurer, John M. Murray, in account with the General Trustees of the P. C. C. of South Carolina.

DR.

1823.		$ cts.
Nov.	To cash received from Charleston,	19 00
1824.		
Nov.	To do. from Colleton,	6 50
Jan.	To do. from Camden,	24 50
Feb.	To do. from Columbia,	11 50
June,	To do. from do.	12 00
"	To do. from Camden,	2 00
Nov.	To do. from Charleston,	13 50
		$89 00

CR.

1823.		$ cts.
Decem.	By cash paid Miss Pellesier, amount bill,	4 12½
1824.		
March.	By cash paid postage of letter from Columbia,	37½
April.	By cash paid for an account book,	2 00
June.	By cash paid postage of letter from Columbia,	37½
Nov.	By cash paid for a minute book,	1 75
" 15,	By balance in hands,	80 37½
		$89 00

To balance in Treasurer's hands, November 15th, 1825, $80 37½.

The following is the return of ecclesiastical students in the diocess, as furnished by the bishop:

Two priests,
One deacon,
One reader,
Two laymen,
} Deriving their support from their own means.

One sub-deacon,
One acolyth,
Two readers,
} Receiving partial aid.

One layman, receiving support from the bishop.

Of these there are in Georgia, one priest and one reader; in Charleston, one priest, one deacon, one sub-deacon, one acolyth, two readers, one layman; in Beaufort, one layman; near Coosawhatchie, one layman. Total, *eleven*. Two students died of yellow fever during the last summer.

ORDERED.

No. 1. That the treasurer do pay to the bishop, from the general fund, the sum of fifty dollars, towards aiding meritorious students for the ministry.

No. 2. That two hundred and fifty copies of the bishop's address, together with such

other acts or proceedings of this Convention, as the General Trustees may deem it necessary to publish, be printed and distributed by them through the diocess.

No. 3. That the treasurer be warranted and required to pay from the general fund, the amount of their order for the expense of executing the same.

APPOINTMENTS.

General Trustees until the next Convention.

The Right Rev. Dr. England, *ex officio President;* Rev. John McEncroe, *ex officio Vice-President.* Elected by the clergy, Rev. Edward Swiney, Rev. John Bermingham, Rev. Patrick O'Sullivan. Elected by the lay-delegates, Dr. Edward Lynah, Dr. J. C. W. McDonald, Antonio Della Torre, Alexander England, Bartholomew Clark, Peter B. Boutan. Appointed by the Board of Trustees, *Secretary*, Stephen P. Monk.

Elected by joint-ballot of clergy and laity, *Treasurer of the General Fund*, John M. Murray, No. 1 King Street, Charleston.

N. B. The vestry of each district appoints the collector of this fund, within the same; his duty is once in three months to transmit the money which he may hold, to the treasurer, and this treasurer holds the same under the guardianship of the General Trustees, to be paid as ordered by the Convention.

RESOLUTIONS.

The clergy regret that there appears to have been a general neglect of contribution to the general fund. They find that the sum of eighty dollars and thirty-seven cents only, is in the hands of the Treasurer. *Sent to the lay-delegates together with the order No.* 1.

The house of lay-delegates feel equal regret with the reverend the house of the clergy, at the neglect of the contribution to the general fund, and unanimously confirm the order No. 1, with which the resolution of the reverend the clergy was accompanied. Concurred in by both houses.

That the Treasurer be instructed to write to the collectors for the general fund, requesting their transmission to him of such sums as may be in their hands, and also to use every exertion in their several districts.

That the several vestries be requested to urge the collectors for the general fund, to assiduity in making their collections, and in transmitting the amount thereof to the Treasurer; and that such collectors as may require the same, be allowed a discount of five per cent. by the Treasurer, on all moneys transmitted by them to him.

That any member who may prefer making the required contribution towards the general fund, in one payment, or in any number of payments, shall be at liberty to do so, as may best suit his own and the collector's convenience, provided the said contribution shall, within the year, amount to the sum of two dollars at least.

MESSAGE TO THE BISHOP.

The house of lay-delegates, beg leave to express to the Right Reverend, the Bishop, the satisfaction which they feel on perusal of his communication, and trust, with the blessing of the Almighty, the church of South Carolina will continue to flourish under his paternal care. *The house of the clergy concurred in the message.*

Each house held two sessions on the 16th, and having informed the bishop that they had no further business before them, he met them both at the cathedral, and having heard the proceedings read, he confirmed them by his assent, and after a short address, in which he thanked those who attended, for their zealous and diligent attention to the concerns of the church, he gave the pontifical blessing and dissolved the Convention.

The Board of General Trustees immediately assembled, and after appointing their secretary, and also a committee for special business, they adjourned to meet at six P.M., on the first Monday in December, at the vestry-room of the cathedral.

† JOHN, *Bishop of Charleston.*

JOHN MCENCROE,
President of the House of the Clergy.

J. C. W. MCDONALD,
President of the House of Lay-Delegates.

The general fund, which is applicable to the benefit of the church, throughout the state, according to the judgment and discretion of the Convention, is derived from the contributions of individual members, throughout the state, under the following part of the constitution:

TITLE III., SECTION IV.

1. The property for the general purposes of the church, whether real or of other kind, shall be vested in a board, to be called "The General Trustees of the Roman Catholic Church of South Carolina," and which shall consist of the bishop, as President (ex officio), the vicar, as Vice-President (ex officio), three other clergymen to be chosen by the clergy at the annual convention, and six laymen to be chosen by the house of lay delegates, at the annual convention. Of this board, two clergymen and three laymen shall form a quorum for business. But no meeting shall be held by this board, except at stated periods, or upon special adjournment, or upon notice of one week, at least, given by the President or Vice-President, by public advertisement, or by special summons.

2. The Treasurer of the general fund shall be appointed every year, at the convention, by the joint ballot of both houses voting together, and approved by the bishop.

3. Should the convention require it, the Treasurer, before entering upon his office, shall execute, together with sufficient securities, a bond to the General Trustees, to such amount as they

may require for the proper discharge of the duties of his office, and the safety of the funds.

4. The Vestries of the several districts shall appoint local collectors for the general fund, within their districts, who shall enter into bonds and give securities in like manner as the Treasurer of the general fund, to the General Trustees, if the Vestry of the district shall so see proper.

5. Every member of this church shall pay to the collector of the district in which he resides, for the general fund, the sum of fifty cents quarterly; that is, on the first days of February, of May, of August, and of November, in every year; and they whom God hath blessed with means, are exhorted to give more abundantly.

6. The district collectors of the general fund shall once in every quarter of a year, that is, on or before the 15th days of February, of May, of August, and of November, in every year, transmit to the Treasurer of the general fund, all sums payable to him which may be in their hands.

7. The Treasurer-General shall, upon receipt of any sum of money from a collector, immediately send to him a receipt for the same, which receipt shall as soon as may be produced to the Vestry of the district, together with a list of the contributors to the fund, and the sums which they shall have respectively paid, and the Vestry shall cause the same to be published in the congregation.

8. The General Treasurer shall hold all money received by him, at the disposal of the Board of General Trustees, which board shall have power to examine his accounts, as often as they may think fit, and to cause him to lodge any balances which he may hold, in any bank or place of safekeeping, they may think fit.

9. The Board of General Trustees shall not have power to expend any part of the general fund, except in conformity to an order or act of the annual convention of the church; unless where some unusual and unforeseen occurrence would clearly render the expenditure of a small sum prudent and beneficial to the church; and to authorize such an expenditure, the assent of the President or Vice-President, together with that of two other clerical, and three lay Trustees shall be necessary.

10. The purposes to which the general fund is applicable, at the discretion of the convention of the church of this state, are—

1. The erection or improvement of the cathedral, as being the great church of the whole diocess.

2. The aid of students in theology, especially by the erection and support of a seminary, as being absolutely necessary to insure to the diocess a supply and succession of good clergymen.

3. Giving aid to missionaries, to preach the Gospel, and to administer the sacraments in remote, poor, and neglected parts of the diocess.

4. Giving aid to such religious communities, associations, or establishments, as are calculated to promote the interests of religion, by public edification and instruction.

5. Giving aid to such schools as should be established, not merely to teach the human sciences, but also the knowledge of the true faith, and the way to eternal life.

6. Giving aid to small or poor congregations or parishes, in the erection of churches, or other works of religion, but this should rather be by loan than by donation.

7. The solace and aid of well-conducted, destitute widows, or aged and infirm members of the church.

8. The protection, education, and aid of orphans or destitute children of the church.

9. Any other purpose that the principles exhibited in the above enumeration may justly embrace.

As those objects and purposes are all-important in religion—as they are well calculated for the prosperity of the church—as they are productive of great individual benefit—as they form the abstract of the spiritual and corporal works of mercy, and as care is taken, and every precaution is used, to guard against the misapplication of the fund, and to make it as extensively useful as possible, it is strongly recommended to those whom the Lord has blessed with means, to contribute largely thereto, by donations or bequests, to "the General Trustees of the Roman Catholic Church of South Carolina."

ADDRESS TO THE FOURTH CONVENTION OF SOUTH CAROLINA,

HELD NOVEMBER, 1826.

CONVENTION, ORDINATION, AND JUBILEE.

Last Sunday having been the day appointed for holding the convention of the church of this state, although the bishop, and several of the clergy and lay-delegates had been considerably indisposed during the previous week, still the session was opened. Doctor J. C. W. McDonald who had been elected president of the house of the laity not having been able to come to the church, Alexander England was elected president, *pro tem.* Eight priests were in the city, seven of whom were able to be present: owing to the continued warmth of the atmosphere, every one of the clergy who came from the upper part of the country was more or less affected.

PUBLICATION OF THE JUBILEE.

At the usual hour of Mass, at the cathedral, the Rev. Patrick O'Sullivan, having received from the bishop the Latin copy of

the apostolic letters extending the indulgence of the Jubilee, and the translation thereof into English, proceeded to the pulpit, where having read the principal paragraphs of the Latin copy, he read the entire translation, and it was announced that the exercises would commence on that evening at the church of Hassell Street.

ORDINATION.

The bishop then commenced a Pontifical Mass, having the Rev. J. McEncroe in a white cope as archdeacon, and Rev. Robt. Woodley as subdeacon. The sanctuary presented a very imposing appearance from the number of priests in their vestments, together with the deacons and those of lesser orders, all in their proper costume. At the proper time, the bishop initiated, by the Tonsure, three candidates for orders, viz.: Messrs. Curtin and Clancy, natives of Ireland, and Mr. Wm. Blain, a native of Fairfield district, in South Carolina. This gentleman is, we believe, the first South Carolinian who has presented himself to receive orders in the Roman Catholic Church. Afterwards, the Rev. Michael D. O'Reily and the Rev. Jeremiah F. O'Neil, deacons, were ordained priests; the ceremony of the imposition of hands by the bishop and the priests present, produced a very sensible effect of solemnity throughout the congregation, which was much larger than usual.

THE CONVENTION.

When the bishop had concluded the last admonition to the newly ordained, at the close of the Mass, he addressed the convention: alluding to the continued heavy sickness of the president of the laity, and his own state of weakness, he said he would only give a written copy of his communication to the Rev. J. McEncroe as the president of the clergy, and as soon as it should have been read in their house, it would be transmitted to the house of the laity. After which the proceedings of the morning were terminated.

The following is the copy of the communication:

BRETHREN:—We are assembled according to the principle adopted in our constitution: that of the expediency and utility of consultation, to promote the welfare of our church. Owing to our very limited numbers, and the sameness which must characterize, our proceedings, we can have little of novelty or of variety to occupy our attention. Yet our least proceeding is in itself important, for it is in the cause of religion, and may in its results be deeply interesting to the spiritual and ecclesiastical welfare of millions who will succeed to us; because to us is entrusted the deep responsibility of laying the solid and substantial foundations of that spiritual edifice which your children will continue to erect. Hence, though our duties appear to be few and trivial, they are to us and to our successors greatly important.

Since your last meeting, our Constitution has been printed; and it is hoped that the members, being thus in possession of its details, they will be more than ever attached to those great principles of unity by which our strength is consolidated, our efforts are made useful, our harmony is established, our body made respectable, and our charitable affections for each other enlarged and confirmed. The Catholic who peruses it will discover the ample, certain, easy, and efficacious mode in which provision has been made for the prevention of evils, or the remedy of such as may arise, as well as for the combination of our several efforts to produce whatever benefit we may desire. Our brethren of other denominations who may peruse it, will probably find that they have too often attributed to us tenets and principles which are not ours; and looked upon us as inimical to what we loved, and hostile to them upon account of principles which are common to us both, and to maintain which our ancestors and theirs stood in firm union, before that unfortunate separation by which we have been estranged from each other.

Another effect of this Constitution being generally in the hands of our members, will be, their seeing the object of several of our appointments and institutions, and the mode in which that object may be best attained. Several persons elected to offices have frequently been at a loss to know what was the exact duty of the office, and how it was to be discharged—and several members were frequently at a loss to know the exact purpose to which some of the contributions for payment of which they were called upon, was to be applied. By a perusal of this document those difficulties will be removed.

Owing probably to the cause adverted to, very little has been during the last year collected, in this state, for the general fund. Hence you will find that the treasurer has not been able to discharge even the very moderate orders of the last convention.

Since we last met, the missions in this state have been greatly extended, especially in some of the higher districts, and in them it has been found, as in the other states of this diocess, that there is a far larger num-

ber of members of our church, than we had suspected. I do not hesitate to say, that the number of Roman Catholics who are unprovided with a ministry in this state, and those of North Carolina and Georgia, exceeds thrice the number at which we used to estimate them. In several places they have desired to be organized, and to receive the consolations of religion. But, alas! my brethren, I had not the means of acceding to their request. I had not clergymen duly qualified for the purpose. I have not been therefore over anxious for their organization, or incorporation, in those places which were not likely to be soon supplied.

The town commissioners of Cheraw have conveyed to the general trustees two lots of ground for the purposes of our church, and these lots are now held by them for the purpose of being so disposed of.

But the object to which I would most particularly draw your attention is that of providing for an extension of our present ministry, and for a regular succession of good clergymen.

This subject has been to me one of deep and anxious solicitude, and is one upon which I can now address you with the advantage of some experience. Our brethren in the distant parts of the diocess feel their own state of destitution, and have frequently addressed me upon the subject, in such a manner, as proved to me, that they were by no means aware of the mighty difficulties which stood between me and the gratification of their wishes; they described to me the qualifications which characterize the most learned, pious, experienced, and highly-gifted clergymen, and requested that I might provide them with persons of this description. Alas! Did they but know the time which is consumed, the labour which is undergone, the difficulties to be surmounted, the disappointments to be submitted to, the hopes which are blasted, and the losses which are sustained, before a clergyman duly qualified for the ministerial office in our church can be entrusted with the care of souls, they would be more moderate in their expectations, and more forward to aid in creating a ministry to serve themselves and their children? I do not complain of their anxiety, I do not reprove their earnestness, I do not discourage their applications: but I beg to inform you and them, that I have been laboriously active, and that my clergymen have most efficiently aided me, and that generally the candidates for orders themselves have been patient, industrious, and indefatigable; but we have received scarcely any aid from the laity towards creating, and perpetuating a ministry. This subject is of vital importance and demands your most particular attention.

I leave to your own prudence and zeal to deliberate upon this and such other topics as may come before you, and to devise the means of carrying into execution the great principles upon which we shall agree for the promotion of the common interests of our church in this state.

May the Spirit of wisdom guide us, and may the blessing of the Almighty God, Father, Son, and Holy Ghost, be with us to lead us in the way of life, truth, justice, and prudence.

With sincere affection,

† JOHN, *Bishop of Charleston.*

ADDRESS TO THE FIFTH CONVENTION OF SOUTH CAROLINA,

HELD NOVEMBER, 1827.

CONVENTION.

ON Sunday last, the 11th instant, the fifth Annual Convention of the Roman Catholic Church of South Carolina, was opened in the Cathedral by the bishop at the high mass, which he celebrated in pontificals, and during which also he conferred orders.

The number of priests that attended in their vestments was seven, besides the one who was ordained, and three in minor orders or tonsure—which together with the bishop made twelve in the sanctuary—two priests were absent, viz.: Rev. Edward Swiney and the Rev. John Barry.

The Rev. John M'Encroe, was president of the meeting of the clergy, and the Rev. R. Woodley, secretary—the Rev. J. F. O'Neill, was secretary to the bishop, and the Rev. Joseph Stokes, the Rev. John Birmingham, the Rev. John Magennis, and the Rev. M. D. O'Reily, were the other priests: the

Rev. A. Byrne, a deacon, received the order of priesthood on that occasion.

The house of lay delegates was organized by the election of Doctor J. C. W. M'Donald, as president, and Laurence Ryan, as secretary; the other members were besides the president, from Charleston district, Alexander England, Peter B. Boutan, and Timothy M'Cormick; from Columbia, Charles Brennan, and Felix Ingoldsby; from Beaufort, Bartholomew Carroll; from Georgetown, Myles Dempsey; from Camden, Thomas Martin, in place of John B. Meugy; and from Lancaster, Edmond M. Phelon; Doctor Edward Lynah, from Colleton, was not present, making ten lay delegates.

After Mass, and just before the blessing, the presidents of the clergy and of the lay delegates presented themselves before the bishop to subscribe the proper declaration, after which the bishop read for both houses the following

ADDRESS.

We have been permitted, by the kind providence of God to meet again, for the purposes of religion. Another year has passed away, and some of our former associates have been called to the bar of judgment; we still remain, knowing that the period of our departure must also speedily arrive, and we may now ask ourselves, what have we done within the last year for the great end of our creation. I speak not of that examination, which, as private individuals, each of us should make not only every year, but every month, every week, every day, and every hour; but of that which we should make as holding public places in the administration, or aiding the administration of that church of God, which is the society of the saints. Little opportunity is indeed given, and very scanty means are to be found in this state available for this important object, still we shall not be blameless unless we use those opportunities and turn those means to account.

The great objects to be sought after are providing for present exigencies, and preparing for future wants. Upon this first head each church or congregation is supposed to be interested in its own particular concerns, but as in the natural, so in the mystical body, the affliction, or suffering of one member affects the whole, and the others should be active in their aid; when the head consults and directs their action, and there is no distraction or opposition, all is harmony and co-operation, and prosperity, for it is clear that the general welfare consists in the health of each separate portion. This convention is as it were the head for consultation, and the several congregations are the members. It is for us to discover and to point out what are the remedies for the various evils, what are the means for promoting the general welfare, and it will be for our congregations in their aggregate, and in their individual capacities to execute with alacrity what we shall have determined. I have to complain upon this head that the members of our churches have been greatly deficient; they expect effects without aiding to produce them, and when the mode of proceeding has been constitutionally pointed out, they too often are negligent of adhering to that mode. Individuals even who are well disposed, find that much is not required from them, and each persuades himself that his omission of that little will not be any serious injury, whereas it is plain that all our exertion is but the combination of the acts of individuals, and all our means the sum of their small and separate contributions; and if each yields to this too generally prevailing delusion, we shall be left without efficient officers, or any funds. How then can we carry on our administration? In comparing the receipts of the general treasurer during each of the last three years, you will perceive the evidence of what I remark. You will find that owing to the neglect in some instances of the officers, and in others of the individuals, the votes of the last convention as to the appropriation of funds, were but empty resolutions. The consequence has been very injurious. I shall exhibit to you but one of several instances.

Our brethren in Columbia, in the mode of proceeding to erect a church, fell into a series of mistakes from the very beginning, some of which were of such a description as at one time to leave little prospect of their being held in our communion; but from their subsequent acts and exertions it was plain that they had such dispositions as deserved our aid, and called for our best support. They were greatly disappointed in their calculations, and after having raised a very handsome structure, have now the mortifying prospect of being deprived of its possession. It was in the contemplation of the proper authority to obtain, upon the credit of individuals, to whom the general fund should be a guarantee, such a sum as would release this church from its difficulties; the sum to be repaid at the convenience of the congregation: but it was found that the fund, owing to the neglect of collectors and contributors, was in such a state as by no means to warrant such a proposal; and even Columbia itself had not made a single remittance during such a period, as

not only left it without a claim to aid from the fund, but even endangered its right to be represented in the convention.

I introduce this merely to show the results of this neglect to which I have adverted. I recommend to you to take the case of that church into your consideration, for the purpose of seeing how it may, if possible, be aided.

The great want under which we at present labour in this state is that which affects the whole diocess; the want of a sufficient and efficient clergy. Each year more plainly exhibits to us how many of our brethren in the faith, are to be found in those places where we knew not of their existence, and who are most anxious for at least the occasional services of a priest, and who do indeed, when the opportunity presents itself, press towards him for the sacraments! What a contrast exists between the zeal and the piety of those bereaved individuals, and that of those men who, surrounded by opportunities, are careless of their own souls, and obstacles to the welfare of others. How often have I been afflicted, how often have I wept at the insensibility of those persons who would domineer over our discipline, whilst they deserted the sacraments!! It is, beloved brethren, our duty to provide as far as in our power, for the wants of those scattered members of our flocks. Another circumstance also shows the absolute necessity of having a more numerous clergy; the removal of members of our church to that range of towns which is rising up with such rapidity in the interior of the state. Hamburg, Columbia, Camden, and Cheraw, call upon this ground for particular attention; and it is due to the citizens of other denominations in those towns, to state that they have uniformly manifested kind and friendly dispositions towards any of the clergy that have either been resident or visiting in their vicinity.

Our present efforts can be directed only to one point, the providing such a clergy as will be useful for the service of those missions,—men of sound faith, of tried virtue, of sufficient knowledge, attached to our republican institutions, citizens, and, if possible, natives of these southern states, who may be found assimilated to the climate, and feel that they are, as it were, a part of the country itself; whose object will be the service of God, and the salvation of souls, and whose labours will be disinterested. This cannot be easily nor speedily attained, but we shall sooner approach to its attainment by keeping it steadily in view.

We must be prepared for many disappointments, but we may, with God's blessing, feel certain of success by perseverance. If we were to abandon these efforts, there would remain but little hope for making any permanent foundation for our church; had those efforts been made at an earlier period, what would be its present situation in this state? I desire not to claim for ourselves any merit over those who have preceded us, but I merely repeat what I have often heard. I will add that the excuse of our predecessors is to be found in the imperfect organization of our early institutions, and the unsettled state of our early population. Our plan of organization is now perfect, and we are a people of fixed and settled abode; we, therefore, are called upon to make those exertions which our duty requires, and which our power permits.

I need not now, after the experience which we have had, and the knowledge of facts which you possess, inform you of the reasons upon which I have fully determined never to admit to the ministry in this state any clergyman against whom there was a founded complaint in the place of his previous residence. The destitute situation in which I found this diocess compelled me to incur hazards which I would now be criminal in repeating. Hence our whole reliance must be upon educating in our diocess our own clergy.

Hitherto much has been done, but with scarcely any aid from the laity; the chief resources were found in the industrious exertions of the candidates for orders, and the serious and extensive sacrifices of time, of labour, of property, and of comforts, by some of the clergy. In every country, and at every time, in our church, the education of the ministry has been looked upon as a portion of the public duty of that church. We have not called upon you for any serious contributions. The constitution which you adopted, regulated a very moderate aid to a fund for this and other purposes; the last convention showed its sense of the propriety and necessity of giving that aid by its grant of such a sum from the general fund, as would be highly beneficial if obtained; but the vote was inefficacious, owing to the neglect of collection and contribution. Let me, however, here express my thanks to the two collectors who, in the Charleston district, since their late appointment by the vestry, did collect all that you will find upon the books of the treasurer.

I would therefore, in the present state of our affairs, prefer calling your attention more to secure what has been already done, than to extending our efforts in attempting what is desirable, but perhaps not

immediately attainable. I would say it is the duty of the laity to contribute to the establishment and security of a diocesan seminary, as well to supply our immediate wants, as to provide for future exigencies; and as this is an object of paramount importance, I recommend that you give it your early and your earnest attention—as well by using such means as will make the vote of the last convention productive, as by exciting our body to an extraordinary effort for this extraordinary purpose. As individuals you are perfectly convinced of the reasonableness and necessity of my observations; but it is also fit that, as a body, you should make your conviction operative, by extending it to others, and by consulting how you can lead them to aid you and me in carrying our wishes into effect.

The accounts of the general treasurer consist of but a few items; they have been examined by the general trustees and found correct; they shall of course be laid before you. Should you desire a statement of the accounts of the seminary, it shall be furnished. You will find its debt considerable,—but it has been greater than it is at present.

There are several other topics to which I might draw your attention, but they would rather make an appearance of business, than form its foundation. Should you feel that other objects besides what I have pointed out claim your attention, I shall be ready to furnish you with any information which I possess, and to give to you my opinions upon your requisition.

It has pleased the Almighty to deprive us, by the yellow fever, of the Rev. Godfrey Sheehan: he was a virtuous young man, and had made considerable progress in his studies; he has, I trust, through the merits of our Redeemer, claims to eternal happiness; but we owe to him the charity of our prayers and sacrifice. I have fixed upon to-morrow as the day for his month's remembrance, at which I trust you will attend.

May the Almighty grant to us to serve him with fidelity, and through the merits of our only Saviour Jesus Christ, and by the intercession of his good angels and saints in heaven and on earth, give to us, after the discharge of our duties, to see and enjoy him in heaven, is the blessing for which my humble prayer is offered.

†JOHN, *Bishop of Charleston.*

J. F. O'NEILL, *Secretary.*

ADDRESS TO THE SIXTH CONVENTION OF THE ROMAN CATHOLIC CHURCH OF SOUTH CAROLINA,

HELD AT THE CATHEDRAL IN CHARLESTON, ON SUNDAY, NOVEMBER 16, 1828.

MY BRETHREN:—It has pleased the Lord to permit our assembling here again, at this time, for the purposes regulated in that constitution which we have adopted for the better and more orderly proceeding, by common counsel and by combined exertion to provide for those wants which retard our progress, and striving to perfect the symmetry of our infant institutions.

Neither our numbers, nor the circumstances, afford room for much variety, nor furnish new topics for our consideration. Our existence as an organized church is but as of yesterday, our numbers are small, our brethren in the faith generally, with the exception of those residing in this city, are widely and thinly scattered over the surface of the state, and almost estranged from their altars, their sacraments, and their usages: they dwell amongst neighbours who, with the best intentions, and the kindest dispositions, are under the most erroneous impressions regarding the nature and the practices of our religion, having been educated in the belief that it is a tissue of unmeaning superstition, uncongenial to the principles of reason and the institutions of our republics. We may regret such a state of things, but we must be prepared for its results.

I shall lay before you what has already been done, and what remains, as I believe, within our power to perform; you will consider whether the means can be found, and if so, how they might be most effectually applied, and should I omit any topic which you might feel proper to bring under consideration, you will, of course, have it brought forward and examined.

But previously to my so doing I shall advert to an occurrence which, though without our diocess, still immediately concerns us.

Since the convention of this state last assembled, the Lord has called to his account, and we may hope to his reward, the Most Rev. Ambrose Mareschal, Archbishop of Baltimore, the late metropolitan of our province, a prelate advantageously known for his great erudition and his eminent private virtue: his responsibility was great, and his station calculated to produce an intimate connexion between him and us; whatever our hopes, then, may be, let him not be forgotten by us in our suffrages. His place has been filled by a prelate well known and greatly respected during several years in the archdiocess; the Most Rev. Dr. James Whitfield was consecrated in his metropolitical church on the first of last May, by the venerable and Right Rev. Bishop Flaget, of Bardstown, our senior suffragan, aided by the bishops of Philadelphia and New York. The zealous manner in which our archbishop has commenced his laborious and apostolical career, leads to the hope that he will speedily find the means of gratifying the just expectations of several of our prelates by assembling our provincial synod, so that by our joint counsel and united labours we might find light, consolation, encouragement, and strength to persevere with better prospects of success in our several stations, for building up the house of the living God with those materials which now lie disjointed and scattered over the surface of our states.

What we have done during the last year has, indeed, been much less than we anticipated, and greatly short of what, at one time, the opportunities appeared to promise.

We stand greatly in need of a ministry fitted to our circumstances: and as those are widely different from the state of the ancient churches in Europe, we have found, by experience, that the employment of a clergy accustomed to the discipline and usages of long-settled and comparatively small parishes, produces mutual disappointment to us and to them; whilst persons educated and trained amongst ourselves, are at once fitted for that state of things by which they have been for some time surrounded, and in contemplating which they have, as it were, grown into the ministry. The want of such a clergy for our missions is also a great cause of our debility and imperfection. From how many places have they called upon us for the bread of life, and we had no one whom we could send to break it to the hungry!

As far as the means of the diocess permitted, our churches have been supplied, and our destitute brethren in several places visited, and encouraged to persevere in the hope that, before long, they would have more frequent opportunities of attending at the holy sacrifice and partaking of the sacraments. I have far more cause for congratulation than for regret or complaint, when I review the zealous exertions of the young clergymen whom we have sent upon missions from our seminary. Imperfect as it necessarily must yet be, and altogether destitute, I may say, of the usual resources by which similar establishments are upheld, to it we owe, altogether, the existence of an efficient though small body of priests; and to it we ought to look for the prospect of a sufficient succession to supply our wants and those of the persons who are to succeed us. May we find it resemble the grain of mustard seed in its results, as it has in its origin! It has had to contend with no ordinary difficulties, which, could they be anticipated, might have perhaps deterred us, but having been now overcome form a solid assurance of success. Still it is encumbered with a very heavy debt which would have been considerably reduced if your former votes had been carried into effect: but owing to the omission of the collectors for the general fund, those votes have remained, as you will perceive upon inspecting the accounts, little more than a record of your good will. From the same cause, too, it has happened that no means were placed at my disposal to aid the missions through the state; and what has been effected in that way has been done altogether at the expense of the clergy, whose means are far from being abundant.

I brought to the view of the last convention the perilous state of the church of Columbia, which, through the imprudence of the trustees, had been so deeply involved in debt as to jeopardize its possession. Nothing effectual was done in this case; the treasurer of the general fund had no means, and even if he had, the congregation of Columbia had forfeited their claim to aid, because they neglected to make the constitutional contribution. The legislature had kindly authorized the drawing of a lottery; the attempt to raise funds by its means has hitherto failed. A committee of the general trustees being duly authorized, made various unsuccessful efforts to negotiate the sale of this lottery—but the period for the sale of the church, under a decree of the court of equity, was at hand; and by the accommodation of friends I was enabled to purchase the claims of the plaintiff, those claims being their security for repayment. Thus you will perceive that the difficulty is only postponed, but not removed; and exertions

must be made to redeem this church from the effects of accumulated mismanagement: whatever may be procured to give present relief must be ultimately repaid by the district for whose use the building is thus preserved.

The cathedral is very differently circumstanced, although chiefly useful to the district in which it is erected; it is a church of the whole diocess, and to which the whole diocess ought to contribute; and it is upon this ground that the constitution regulates that its erection and preservation is a legitimate object, to which the general fund is applicable. However, as yet the expenditures have been met, I believe, altogether by the district in which it is located. Its debts are diminishing, it is true, but the diminution is slow and trifling; and the charge of discount upon the renewals of the notes by which the debt is represented, is a serious deduction from the contributions made towards its liquidation.

I would then seriously press upon your consideration the absolute necessity of using every exertion to collect and to augment the general fund for all the above purposes, as well as to examine whether other modes of relief might not be devised with some prospect of success.

An association friendly to the cathedral has been formed shortly after your last convention, and under its sanction; how far it has been productive of good, you will perceive by the report of its officers and the inspection of its accounts, which I presume will, according to its constitution, be laid before you.

But the subject which I would principally urge upon your consideration is that of the seminary: for without a pious and well-informed body of clergy, we shall in vain have churches and stations. The altar is for sacrifice, the priest is to offer it: the pulpit is for instruction, the priest is to occupy it: the sacraments are the means of grace by divine institution, the priest is to administer them. The candidates for orders must have the means and the opportunity of a suitable education; and that one of considerable extent and of varied acquirements; the priest of our chuich should be duly furnished with the heavenly armour, as well to protect those placed under his care, as to guard himself; his meditation should be upon the Scriptures of the two Testaments, his conversation with the sages of the world, in the languages in which they speak the testimonies of faith and the exhortations to virtue; he should be acquainted with the customs of nations, the history of ages, and the discipline of the church, that he may know how to walk in the footsteps of those who, before our days, led from the various regions of the earth, the cohorts of the God of hosts to the gate of the heavenly Jerusalem. To be useful to you he must have the opportunity of becoming vigorous himself; he must have been trained up in that rigid discipline, which, under God, makes saints who may be fitted to diffuse sanctity around. The ministers of the living God are the salt by which the mass of the world is to be preserved from putrefaction: raised in dignity, they should be elevated in virtue, so that the radiance of their example may awake the sleeping, rouse the lethargic, terrify those who do the deeds of darkness, and cheer those who love the glory of the Lord; their public virtues should be in reality what the decoration of their ministerial vesture exhibits in its emblematic show. But to effect this according to the usual order of grace, much probation and spiritual exercise are necessary. It is, therefore, of the utmost importance to secure the means of affording to those who are to be employed in our ministry, such an education as will make them wise unto salvation, powerful to teach, prudent in their administration, and efficient by their combined zeal and information.

In those regions where an established religion exists, the state makes ample provision for this purpose. In places where our church receives no aid from the state, but where during a series of ages it has existed, accumulated donations, bequests, and subscriptions form an ample fund. In our republics we have no state religion, and owing to the peculiar construction of the law before the Declaration of Independence, our church is amongst the least extended and worst provided for in the Union. In this diocess, especially, in point of numbers and of means, our station is perhaps the last even amongst those of our own province. We are only beginning, we have no stock from our predecessors, we must rely altogether upon our own means. We must, then, seek amongst ourselves the resources upon which we are to draw.

At the last convention of the church in Georgia, a resolution was entered into, to which I would draw your attention. It was resolved to make an effort to raise a sum sufficient for the education of one or more candidates within a given time, the person who was to enjoy the benefit of this to be named by the general trustees, and with the approbation of the bishop, to be educated and ordained for the mission of their state. Any information which you may desire upon this or upon any other subjects

within my reach, I shall willingly afford upon your application.

Since the last convention, the Rev. Edward Swiney, a priest, has left this diocess for Europe: and it has pleased God to call away, in the midst of his studies, the Rev. Martin Duff, who upon the score of conduct, and talent, and information, gave hope of being one day, a useful priest. Let us remember him also in our prayers.

I cannot close this communication without mentioning in terms of gratitude an association of ladies in this city, who by small contributions and kind exertions, have already done much to aid the seminary. They look for their reward, where I trust they will obtain it, in a better world than this. A small addition has been made to their funds by the surplus which, after providing some necessaries for their church, remained in the hands of a similar association in Augusta.

Let us then, my brethren, zealously cooperate in our several stations for building up the spiritual temple of the Lord, for the establishment of the church of Jesus Christ, which is the house of the living God. Though the means which we possess are limited, and the obstacles which we have to surmount are great, still we have much to encourage us. Our time has not all been misapplied, our efforts have not been totally useless; we have made some progress; the Lord has blessed our endeavours. Let us then persevere; let us follow up what we have commenced; so that by repeated efforts we may insure his efficacious and perfecting benediction: for as there is no other name under heaven wherein we can be saved but the blessed name of Jesus, so there is no other power that can insure to us success save the power of our eternal Father. "Unless the Lord build the house, in vain shall we strive to build it." Let us strive to become acceptable to him through Christ, by an observance of his commandments, by an adherence to his institutions, by a participation of his sacraments; and may we be guided in his service by that Divine Spirit which enlightened the minds of his Apostles with wisdom whilst he inflamed their hearts with charity. May our deliberations and actions be directed to his honour and glory, to the welfare of his church, to the propagation of truth, the increase of piety, and the salvation of souls.

Yours, with sincere affection, in Christ.

† JOHN, *Bishop of Charleston.*

ADDRESS OF THE RIGHT REV. DR. ENGLAND,

TO THE NINTH ANNUAL CONVENTION OF THE ROMAN CATHOLIC CHURCH OF SOUTH CAROLINA, HELD IN THE CATHEDRAL OF ST. FINBAR, IN THE CITY OF CHARLESTON, ON SUNDAY, 13TH OF NOVEMBER, 1831.

BELOVED BRETHREN:—God has, in his merciful providence, brought us again together, to consult in what way the interests of our small portion of the church might be promoted. Few changes can take place, under ordinary circumstances, within so small a body, in the space of a year; yet some facts have occurred, of which you should be informed, that you may be better guided in your deliberations.

Though the number of our clergy in this state has not increased, yet our divisions have been better organized, and, as we proceed, they are better attended. It was contemplated immediately at the close of the last convention, to organize a southeastern district, to embrace the missions of that range of country comprising Colleton, Beaufort, and Barnwell; and for this purpose, early in the present year, a meeting was therein held, at which it was determined that this should be done; the district was formed under the patronage of the Apostle St. James the Greater, a vestry was elected, and I appointed the Rev. Andrew Byrne to preside over that vestry, and to serve the district. Some steps have been taken to erect a church in the vicinity of Collins's Cross-roads, but unexpected delays have hitherto prevented the success of these efforts. Probably a principal cause is to be found in the absence of the priest, to whom I was obliged to give leave of absence, for the purpose of visiting his family in Ireland. As the period for which it has been conceded is nearly expired, his return may be looked for before the close of the year; and I should trust that his presence and zeal would do much to hasten the execution of this project. In the upper part of the same district, great activity has been displayed by a zealous individual who

has entered into a contract for erecting a small building upon a lot which has been procured in the village of Barnwell. Our gratitude is due to many of our brethren of other denominations who have aided on this occasion. I am led to hope that this little edifice will be ready for service in the month of February.

My own tour of visitation has been extended farther west this year, than it has been hitherto; and I am able to state, from my own observation, that, although our brethren are exceedingly few and very sparse in the upper districts of the state, it would be very necessary to have a missionary to attend them, and that he would not only find amongst them the means of support, but also very kind attention from the citizens generally. At present, the few Catholics who are scattered through this region, are scarcely ever seen by a clergyman: for the pastor of Columbia, who is nearest to that section, has not only the care of the flock in that town, but very wide missions through the adjoining districts. The western parts of North Carolina and of Georgia are equally destitute of spiritual succour, though having a far more numerous Catholic population. The calls for the services of the pastor of St. Peter's, in Columbia, in the middle region, especially in Sumter, Fairfield, and Kershaw, are for him sufficiently laborious and distracting. This want of labourers I cannot at present supply, nor have I any very flattering prospects of being soon able to do better. You are yourselves aware of the many disappointments which I have, during several years, had to sustain in this way; and I am free to acknowledge, that in many instances it is better for us to be without a ministry, than to have a clergy that would not be, in conduct, language, principles, health, and acquirements, suited to the circumstances of our country. Yet, beloved brethren, we should not only pray to the Master of the vineyard, that he would send proper labourers thereto, but should also exert ourselves, each in his own proper sphere, to procure, to fit, and to sustain those that would be useful. Throughout the vast extent of the ecclesiastical province of the United States, the complaint of the want of a properly qualified clergy is universal, but perhaps no diocess is more destitute than our own.

This naturally leads me to the important and interesting topic of the seminary, by sustaining which you can best remove this evil; and I believe there is no other way of efficiently insuring our supply. They whom it has already given to us, and whom we have retained, form almost entirely the clergy of our diocess; and I am under the impression that their flocks concur with their bishop, in satisfaction at their fidelity in the service of the altar. By their education in this institution, they are not only inured to our climate, but are fully made acquainted with our peculiar institutions and principles; they form mutual attachments, are better disposed and enabled to co-operate in their common field of labour; they are gradually introduced to the performance of their duties under the eye of their superior; they are made acquainted with the state of the entire diocess, with all whose parts they have in a measure become familiar, even without having seen them; and thus known and knowing, they go at once upon their missions, not as strangers, but as members of the household. You are aware that this seminary has for some years been labouring under a heavy debt, the interest of which has been a serious incumbrance, and a wasting of our means. Your last convention adopted the report of a committee appointed to examine into the amount of that debt, and the means by which it might be paid off; I am under the impression that if the details of that document had been reduced to practice, and zealously executed, that debt would now have been greatly reduced. It is not for me to say why the resolutions have not been acted upon. I shall merely suggest, that frequently I contemplated urging it upon the attention of those to whom the execution was intrusted,—but I feared, whether correctly or not I cannot say, that it would be useless, as the public mind seemed to be engrossed with concerns that are by some deemed to be vastly more important than our ecclesiastical affairs. It is possible that on my part this was a serious mistake; and I would now intreat your attention to the proceedings of the last convention upon this subject. Believe me, it is vitally important; and I trust you will find the plan then traced out to be fully practicable. Should you be of a different opinion, it would be well to amend it.

I would, however, observe, that a considerable portion of a remittance which I have received from France, from the association for propagating the faith, has been applied to the reduction of that debt,—yet the remaining burden is found to be exceedingly onerous. The expenditure of the seminary is also far more economically managed than it had been at any former period; and its inmates have been seriously assisted by the respectable and excellent

society of ladies who have undertaken its aid. In a variety of ways it has been also materially served by the Institute of the Sisters of our Blessed Lady of Mercy; so that I am confident, in no year since its formation have its concerns been better administered, or has it been sustained at so little cost. Its school is in excellent condition as to the discipline and progress of the children; and in this respect I am happy to state, that the opportunities for improvement of the pupils are, to say the least, as good as they have been at any period since its formation; yet, for reasons to which I need not advert, this does not produce any addition to our income, nor do I calculate upon any increase of revenue from that source, though the advantages of the school should be palpably superior to those of any other in the city; and it is upon this ground that I feel it necessary to urge you to active exertions for its relief. I shall communicate to you its actual embarrassments, from which, with moderate exertion and some perseverance, it could, without difficulty, be relieved. Georgia could, and I am certain will, aid you in the work; but I fear that we cannot at present entertain great hopes of funds from North Carolina,—yet she too will help, as she ought, by her contribution.

It was your resolution, and that of the convention of Georgia, that I should be relieved from the labour of teaching the philosophical and theological classes in this institution, that I might thus be left at more liberty to attend to my more proper missionary and visitorial duties. Owing as well to the embarrassment of the debt, as to other causes, not only has no step been taken to have this relief procured, but recent circumstances have thrown off the prospect to a great distance, and my occupations have become more multiplied and weighty; so that at present it is quite impossible for me to get through the detail of business that presses upon me, and much of what I should attend to is imperfectly done; even a considerable share of my correspondence, of pressing concern, has been unattended to, and the plans for my missionary visits, perhaps, altogether obstructed. Indeed, it is, to a certain degree, useless to make those visits, when I am unable to follow up the organization of a congregation, by the appointment of a missionary, and hence I am of opinion that, at present, our principal concern should be our seminary. From that our present missions must be supplied and served—from that the vacancies must be filled—from that the rising generation must be provided for; and yet that appears to be a minor consideration, with all our churches. Let it not be so, beloved brethren. Let us secure this source, and remove the impediments by which it is choked, and from it will flow the stream of pure doctrine and perfect morality, and sacred institutions that will sustain the fainting, that will refresh the weary, that will invigorate the weak, that will follow the children of God through this parched desert, till they touch that torrent which yet rushes between us and the land of our heavenly inheritance.

The grant from the Assóciation in France, was received by me at a very seasonable moment, and contributed greatly to our relief—I shall lay before you its amount, and the manner in which it was applied. I should hope that we may still be aided by this excellent society. It is one of the most consoling traits of the charity of religion, to behold such a spectacle as the church of France now presents to the Catholic world. Venerable for her antiquity, splendid in her early martyrs, in her illustrious confessors, in the piety of many of her princes, in the number and the erudition of her sage divines, in the sublime and touching eloquence of her preachers, in the sanctity of her children, whether in the desert, in the cloister, or in the world; zealous and successful in the diffusion of faith and piety, through both hemispheres; collecting the materials of science from every region of the globe, and promoting the education of youth and the extension of civilization and literature; she turned to most beneficial account the wealth which the accumulated donations of judicious and generous piety had, through a series of ages, committed to her administration. But the spirit of infidelity came forth from the abyss, and as the prince of darkness usually assumes the semblance of an angel of light, this demon presented himself in the guise of the genius of liberty; with words of peace he concealed the sentiments of hatred, and under the pretence of reform and repair, he tore away the foundations of that ancient edifice, which was hallowed by so many endearing monuments of ages of glory. He could not suppress his yell of exultation when he beheld, amidst the ruins, the hoary locks, the mangled limbs, and the clotted blood of the best and holiest of the Christian priesthood; and casting off his disguise, he stood confessed as the embodied exhibition of impiety, anarchy, arrogance, and domination; when he vented the wish of beholding the last monarch strangled with the entrails of the last minister of religion. Yet the church of France rose from her abasement, when

this evil spirit, which disgraced the name of that liberty and profaned her temple, was rebuked and restrained by civilization. She arose in the spirit of her Founder, with a countenance placid, subdued, and resigned. She uttered no reproach, she sought no retaliation; but with renovated zeal she sought to collect the scattered ruins of her former habitation, to lay the stones of her sanctuary in order, and to raise anew the temple of the living God; yet sometimes with a sigh when she recollected the beauties of her former mansion, and the desolation of her captivity; still, however, she was exposed to the menaces of her implacable enemy, and occasionally she experienced the effects of the delusion which he created, and felt the blows which he was permitted to inflict. But as she proved that she had none of the gall of bitterness, she also, even in this state of humiliation and trial, has given to us the clearest indications of her abounding in the milk of charity and the fervour of holy zeal. How affecting, how consoling, how edifying, and how cheering to us, not only to behold her in this day of her endurance, sending forth her aid to the remotest regions of the East, but to find ourselves partakers of her bounty! Should this not urge us, not only to pray to heaven for her prosperity, to desire earnestly her exaltation and peace, but also stimulate us to an emulation of her zeal? May she be protected and blessed by the right hand of the Most High! May she, in calm dignity, still dispense the manna and the milk in the institutions of heaven; stripped, even if it must be so, of worldly decoration, bereft of human aid, and amidst the revilings of those who are urged on by the spirit of infidelity! Our gratitude is due for what we have received;—it is impossible for us to calculate whether her own circumstances will permit her to have the consolation of adding to the favours which she has conferred upon us.

There is a claim upon us in Ireland, which ought to have been discharged before this period. When Mr. Byrne applied to me for permission to visit his family, he stated that if he were empowered to apply for aid to some of the faithful in that country, he hoped that he should be able to have that claim liquidated; I gave him the necessary papers, and I perceive, as well by the Irish prints, as by letters which I have received from him, that his hopes are likely to be realized. The feeling towards our diocess is exceedingly favourable; but not only have our brethren in that island yet to struggle against the consequences of that persecution, from whose legal worryings they have so lately and so imperfectly escaped, as well as to aid in sustaining the victims of that artificial famine, which desolates their land, but they have also lately contributed much to help one of our prelates, in the erection of some works of public utility which, it is understood, he contemplates in New York. Although their disposition to serve us has therefore been manifested, yet our expectations must not be greatly indulged. Should we receive from that quarter any funds after the extinction of what is there due, it will be the more appreciated.

A more natural confidence, one would think, might be placed in our own resources, for it is only from them we can expect any permanent support for stable institutions. I must confess, that, at one period, I was led to calculate upon the sufficiency of the general fund for all desirable purposes. To a certain extent, it has been extremely beneficial, but latterly, whether owing to causes to which I have before adverted, or to others, I am unable to determine, but I regret being obliged to inform you, that it has been nearly unproductive. I do request of you to bestow particular attention to this subject, and try whether you can discover any more beneficial arrangements than those contained in the constitution, or any mode by which proper regulations might be better carried into effect. On my part, you shall receive every aid which I can bestow. Should you deem an alteration of the constitutional provisions in this regard useful, I shall most readily concur. I have frequently thought that consistency required an alteration either in the documents, or in the practice of our members.

As regards the state of our clergy. I have ordained two priests since you last assembled; they have aided us in the churches of the city, and thus I was enabled to extend the opportunities for our scattered brethren abroad, by sending missionaries to quarters which were before desolate. However, the absence of one priest, upon leave, has deprived, for a time, his district of the benefits which it would have derived from his presence, and which it will, I trust, soon again receive. It has pleased God to call away from our society the Rev. John Bermingham, the first clergyman who was ordained in this diocess, and who has been so well known to you for a series of years, as to render any eulogy of mine unnecessary for one whom you knew and whom you loved so well. I am confident your prayers will continue to be united with mine for the repose of his soul.

Though I do not contemplate calling upon you at present for any particular

agency respecting the pious sisterhood of our Lady of Mercy, yet I am desirous you should be fully aware of the object of their institute, and interested for the promotion of their welfare. Beloved brethren, it is in solitude, and by the spirit of prayer, that the soul becomes powerful, through the merits of the Saviour, to obtain the mercies of God. When Israel wrestled with the angel that blessed him, it was not before the eyes of the multitude, nor in the midst of the bustle of worldly occupations; when Moses prevailed with the Lord to spare a devoted people, he was alone upon the summit of the mountain; it was in retirement that John the Baptist imbibed that spirit which exhibited him wonderful and useful in Judea; though public worship be commanded by the Lord, and be profitable as well as necessary for his servants, still he also desires that we should converse with him in the retirement of the chamber. It is in this retreat that the soul is enabled to contemplate the beauties of those religious duties and observances which the carnal man will not understand; and from the contemplation of our divine institutions, the love of their Author naturally arises, and devotion to his law and piety towards his person are confirmed. They who are his friends present to him, in the moments of their intercourse, not their own wants alone, but they petition for their friends, for their brethren, and even for strangers and enemies. Their aspirations ascend from the midst of that society from which they appear to be estranged, to call down blessings upon a people to whom they seem not to belong; and the Holy Ghost informs us that those prayers will not be unavailing. Having learned to walk in the paths of virtue, they are zealous to lead others to its practice—soothing them with the words of persuasion, whilst they allure them by their example. They desire to bring little children to the knowledge of Christ, and to guard them against the dangers of the world, by adding to the simple maxims of their faith the solid lessons of prudent experience; and whilst they imbue their minds with worldly knowledge, and train them to persevering industry, they are zealous to furnish them with the protection of a heavenly panoply, and to decorate them with the ornaments of virtue. Their chief delight is to give shelter to the little trembling orphan; and in the purity and warmth of their affection to cheer the heart that yearns for the mother whose absence has been too long protracted, and whose return is sometimes so innocently expected. In addition to these cares, a day may perhaps arrive when they would be found by the couch of the afflicted, smoothing the pillow of disease, lifting the head of the languid, allaying the thirst of fever, banishing the spectres which affright the distempered imagination, diffusing fragrant coolness through the chamber of pestilence, and encouraging with well-founded hopes of glory beyond the grave, those whom heaven forbids them to restore in renovated health to their families. Such are the objects to which this sisterhood would devote itself. How different is the exhibition of truth from the picture which is drawn of our institutions by the uninformed or by the designing?

I would draw your attention to one other subject, to which, under other circumstances, I should give a prominent place. The education of our youth. I do trust a period will arrive when I shall feel myself better prepared to urge this most important concern more strongly upon your attention. Serious evils have too long been permitted to grow up amongst us in this concern; perhaps I am more to blame than I am aware of; but I have hitherto felt myself unable fully to discharge what I thought to be more pressing, though not more important duties; and have been under the impression that I exerted myself as far as I was able. I am, however, constrained to say, that there is much room for our improving, in a variety of ways, the education of the rising generation, as regards both this world and the next. And I know not that I have ever been placed in a station which created in me a stronger conviction of the necessity of calling upon you, that we may take counsel for the purpose of devising some mode by which this great duty might be discharged upon a better system than has hitherto been pursued amongst us. Should you not perceive that we are prepared to attend to it at present, I shall feel myself called upon, if God spares me, to call your attention seriously thereto at an early opportunity; and I trust that we may ere long be able to enter fully into the spirit and practice to which the thirty-fourth and thirty-fifth canons of our provincial council are directed.

These, beloved brethren, are the topics which have suggested themselves to me as proper to be principally urged upon your consideration; others will probably suggest themselves to some of your members, who will, of course, submit them to our examination and judgment; and I pray that God may guide us to prudent and practical decisions.

Though I am aware that but few of the canons of the Provincial Council of 1829

bear upon the matters which will occupy your attention, yet I shall have a copy of the entire transmitted to the lay-delegates: the clergy are already supplied. Those canons having received the formal approbation of the Holy See, are now regularly a portion of our local laws of discipline. The council, previous to its adjournment, resolved, according to the regulations of the holy general Council of Trent, to meet again in next October, and so enacted in its thirty-eighth canon; when, I trust, some very beneficial regulations will be made, especially in those matters which come under the object of the thirty-sixth canon. Great credit is due to our venerable archbishop, for the zeal and prudence which led him to give to our provincial church its first impulse to attain a consistent form, and not only to bring its prelates into harmonious and affectionate intercourse, but to cement more firmly, if possible, their attachment to the See of Peter, the centre of Catholic unity. May God spare him to us for many years, to behold the happy fruits of his continued exertions, when, surrounded by his brethren, he will rejoice at discovering new developments of their united efforts for the common cause of their common ecclesiastical province! In accordance with others of my episcopal brethren, I anticipate considerable advantages from our next provincial council, and shall gladly receive any suggestions respecting the topics which it might be thought useful to bring under its consideration.

I have appointed Monday, the 21st instant, the festival of the presentation of the blessed Virgin, for the day on which the diocesan synod of our clergy will be opened, in accordance with the thirty-seventh canon of the council of 1829.

You are aware that since we have last met, our late holy father Pope Pius VIII. has been summoned to render an account of his stewardship before the tribunal of the eternal Judge: our prayers and supplications have been sent up on his behalf, and yet we make an effort to be heard in his favour. His successor has had early to encounter the trials which generally await the father of the faithful; but, however it may please the Almighty, in his wise and merciful providence, to permit the bark of Peter to be agitated by the billows of this fluctuating life, we are assured by the word of God, and by the experience of eighteen hundred years, that, although occasionally drenched, she will continue to ride in safety on the wave, until time shall be no more. Let us then feel confident, that though he who launched her upon this boisterous sea may appear to sleep for a time, yet in his own good moment he will arise and rebuke the storm. Let us pray for him to whom the helm is at present entrusted, whilst each of us in his own place endeavours faithfully to discharge his duty. I feel confident that they to whom I address myself, will cheerfully co-operate with their affectionate friend in Christ.

† JOHN, *Bishop of Charleston.*

ADDRESS OF THE RIGHT REVEREND DOCTOR ENGLAND,

TO THE TENTH CONVENTION OF THE ROMAN CATHOLIC CHURCH OF SOUTH CAROLINA, DELIVERED AT THE CATHEDRAL OF ST. FINBAR, IN THE CITY OF CHARLESTON, ON SUNDAY, NOVEMBER THE 17TH, 1833.

BELOVED BRETHREN:—Two years have elapsed since we have assembled; and under the protection of the Almighty we are again met to deliberate upon the concerns of our small establishments. Important duties caused my absence during upwards of a year. I left the power of regulating the great bulk of the usual business in the hands of a commission, requesting my venerable and respected colleague, the Bishop of Mobile, to act as my vicar-general, should occasion require his intervention. The inconvenience of drawing off the clergy from their stations to a convention at a moment when no one could say how soon their services might be required by a dreaded disease which ravaged nations, rendered it inexpedient to hold that assembly at the usual period of the last year. It was moreover considered, upon other grounds, unadvisable to bring even the few lay gentlemen who usually attend from other places, into this city: and upon these motives you were not summoned. Our gratitude is eminently due to the Father of mercies, and the God of all consolation, for having hitherto graciously protected us from that dire calamity which has clothed so many fair pro-

vinces in mourning, and hurried so many thousands of thousands to judgment and to eternity. Our state has moreover been otherwise blessed with extraordinary health. Let us pray that our Heavenly Father would vouchsafe to us a continuance of his favour giving to us soundness of mind, peace from abroad, affection amongst our citizens, the wisdom of religion on earth, and its blessings in heaven.

You are aware, brethren, of the many difficulties which obstruct the organization of the church, especially in a country where prejudices of long standing and continued misrepresentation of its tenets, of its practices, of its objects, and of its tendencies, operate on the minds of even the most enlightened and best-conducted citizens: and where the members had been in a great measure estranged from the most salutary of its practices, as well by the neglect of its discipline, as by the want of opportunity. Bereft of a sufficiently numerous and efficient clergy, the difficulties are incalculably increased; and the first duty of him who is charged with the creation of a diocess, is to exert himself for the removal of this obstacle. He must frequently omit seeking a lesser, though a more immediate advantage, in order to attain one greater though it be more remote. Nor can he always feel that his calculations will lead to certain results; hence, though he might occasionally be disappointed, yet this principle is not the less correct.

It was upon this ground that I felt it obligatory upon me to leave, for some time, the charge of administering my diocess, to those who have fully shown that the confidence reposed in them was not misplaced. And now I think it right to state to you, as I have already done to a meeting of the Catholics of this city, the general object of my journey, and to give you some information as to its results.

I was of opinion, after many years spent in the charge of an American diocess, and having had opportunities of knowing, by personal observation, the situation of the greater number of our principal cities and our most important missions, as well as the disposition of our clergy and our laity, that it was full time to procure efforts to be made steadily and systematically, for bringing together our several churches, which had been kept so long severed and dissociated, into that union of discipline, of affection, and of administration, that would make them more perfectly one body. I desired for this purpose, to give to the Holy See those explanations that would enable it fully and distinctly to understand our true position: and trusted that it would thereby be more encouraged to support by its authority, the exertions to be made by our hierarchy at home. Nor was I disappointed. Whilst in that city, which is the centre of the Catholic world, I was edified by the piety of its clergy and of its people. I was deeply moved by the numerous monuments sustaining the evidence of our uncontaminated faith, and of our well-regulated devotion. I was greatly instructed by the talent and the erudition which beamed their light upon me. I was convinced of the disinterestedness of that zeal, which emanating from the purest source, extended itself to the very ends of the earth; and the veneration which I entertained for the successor of St. Peter, was more than confirmed by the intelligence, the erudition, and the virtues of Gregory XVI. He is well versed in our affairs, he esteems our government, he has much regard for our citizens, and is deeply interested in all that concerns our ecclesiastical institutions: our nascent and our growing churches are dear to his heart. He lamented the dearth which has such wide extent over our land, whilst he blessed God for the comparative amelioration of the church within our borders.

His Holiness testified his earnest wishes that our hierarchy should frequently assemble in council to co-operate zealously for the common prosperity of our ecclesiastical province; whilst each prelate within his own jurisdiction, should exert himself to carry into effect their common resolutions as soon as they should have received the sanction of the Apostolic See. His desires have been cheerfully complied with. Our venerable metropolitan summoned the other bishops to meet him in council at Baltimore, on the 20th of the last month; and we have there taken such measures, as in union with the proceedings of the former council, held in the year 1829, will, it is hoped, be a useful commencement for the discipline of our church within the United States. The proceedings of the Synod have been transmitted to the Holy See for the purpose of receiving its approbation, if they be found, as I trust and believe they are, conformable to the faith and general discipline of the Catholic world. The two councils thus celebrated are, I hope, the precursors of many, which in years to come, may find place upon the ecclesiastical records, by the side of numbers which in various ages and nations have proved eminently useful.

On former occasions I had to inform you with a grateful heart, that our poverty was aided by the charity and munificence of many of our brethren in France and in Aus-

tria. I have laid before the last convention a statement of the sums received by me from the associations in both these countries up to that period, and of the manner of their application. Upon the eve of my departure for Europe, I laid before the meeting to which I have before alluded, the accounts of every description, of my receipts and expenditures of money on account of the diocess; and a committee appointed by that meeting, having been put in possession of all the documents, were pleased to make a report upon the subject as gratifying to me, as it was satisfactory to my flock.

I felt, however, that the central council of each of these associations wanted much information respecting the state of our missions, and that this might be better given by interviews than by written communications. I had such interviews with the council in Paris, and with that in Lyons, and have to express my special gratitude for the manner in which I have been received and treated, not only by these bodies in each place, but by their individual members. The conduct of the estimable Archbishop of Paris, in our regard, calls for particular notice. Aware of the manner in which a misguided people had, in a moment of frenzy, demolished his palace and plundered his property, I did not expect to find in him a benefactor. Not even a remote insinuation was used to inform him of our difficulties. Thus unsolicited, he conveyed to me through his vicar-general, the present zealous Bishop of Langres (Matthieu), a munificent gift for our diocess. I may here take occasion to observe, that the enemies of religion have greatly erred in their anticipations of the ruin of our faith in France, by reason of the revolution of July, 1830. The virtue of the clergy has withstood the severity of the most jealous scrutiny; the convictions of the people have secured their fidelity to the faith of their ancestors; the delusions of excitement have vanished, as the fever passed away: the prelate who was for the moment assailed as the enemy of the people, is by them revered as their father, and beloved as their friend: the churches whose desecration had been contemplated, are thronged by enthusiastic adorers; the sacraments are more generally frequented than they had been for any period within, perhaps, the recollection of the present or of the last generation: and though some of her children exhibit the wildness of infidelity, and others the fantasies of various errors, yet France is thoroughly, sincerely, and securely Catholic still. Not only are her own religious institutions upheld, but her children generously contribute to the destitute and struggling churches of the East and of the West. We have partaken of their bounty. The central council of the South, located at Lyons, has the particular charge of the distributions for the western hemisphere. A variety of considerations have hitherto induced it to give more abundantly to several of the other diocesses than to this; its appropriations have been made upon estimable principles; its benefactions have been well applied where they have been bestowed. Let us be grateful for what we have obtained, and trust that the information which it has received may in future operate beneficially in our regard.

It was only upon my arrival in Bavaria, that I began to discover how much our churches are indebted to that excellent and zealous prelate, Dr. Resè, lately placed in the newly erected see of Detroit. The mischievous enactments of several of the German princes had, amongst other evils, long dammed up the current of alms in the Catholic Church. For purposes to which it is not now my province to advert, the state had prohibited its subjects from giving any benefaction or aid to any person or institution without its territory. Many of the Catholics of Germany, learning from emigrants, the deplorable situation in which they found themselves at this side of the Atlantic, were anxious to help them in erecting churches and procuring a clergy. The Rev. Dr. Resè visited his native country for the purpose of exposing to the view of its inhabitants, the difficulties and the wants thus felt, and entreating their aid for removing them. The zeal of the people urged them to contribute; but the law of the land forbade the contribution. At Munich, he, after considerable exertion, succeeded in having that law so far relaxed, as to permit one contribution to be made and transmitted. The venerable archbishop of that see, had the amount forwarded to the association in Paris, to be distributed amongst our churches; but owing to some cause, it had not reached that city, when I was there, or, at least, if it did, it had not been received by the council of the association. And though Bavaria has been charitable, we have not been aided. I have requested the council at Paris, to have further inquiry made upon the subject, and our late provincial council have desired that letters should also be written to the proper quarters for an elucidation. It is surmised by some, that the money arrived in Paris at a period of considerable excitement, and was thus impeded in its progress to the American churches.

In Vienna, Doctor Resè has been more successful. The Emperor of Austria, after

due deliberation, abrogated the law, so far as it impeded the transmission of the benefactions of his subjects to the churches of the United States; his brother, the late Cardinal Rodolph, became the protector of the society formed for this purpose, and when, by his death, the protectorate was vacant, it was filled up, whilst I was in Vienna, in the beginning of last December. by the acceptance of the young King of Hungary, the heir apparent of the Austrian throne. Upon my arrival in that city, I found that the council was altogether uninformed of the actual state of our churches. The active, enlightened, and zealous Nuncio, Monsignor Ostini, the apostolic Archbishop of Vienna, (Milde,) the President of the Association, his meritorious assistant, (Leonard, Bishop of Alala,) and several other members of that council, told me how necessary it was that they should have accurate information, and desired me to draw up such a narrative of the state of our churches, as would enable them to perform their duty faithfully. I not only complied with their wishes in this respect, but I wrote to such of my brethren as had not already communicated with them, or whose communications did not reach Vienna, that they might each furnish his own statement. I also had audience of the Emperor, to thank him for the relaxation of the law, and to inform him of the benefits thereby done to our churches, and to assure him, that in them prayers should be offered for the welfare of his soul, as a meritorious benefactor. I also waited on the young King of Hungary, to thank him for accepting the protectorate of the society, and to exhibit to him its beneficial effects. The council has this year made a distribution amongst our churches, in which that of this diocess has not been forgotten.

Books for our seminary, and vestments for our cathedral have been also, to some extent, obtained; and two permanent free places of education for candidates for holy orders, to serve in this diocess, have been granted to us in the College of Propaganda in Rome.

In Ireland, I sought, not only to obtain a number of candidates for holy orders, whom I might, upon examination, find to be of useful promise for our missions, and sufficient for our pressing wants; but also, to make such an arrangement with the prelates of that country as would in future insure to us a continuance of similar aid, until the youth of our own diocess would offer themselves in sufficient numbers to meet the demands of our churches. I represented to the venerable men presiding in that island, which has, under such varied, protracted, and searching persecutions, preserved, untainted, the lustre of her ancient faith, that such an arrangement was exceedingly desirable; because the large majority of the Catholics in the United States were either Irish or their descendants; and though emigrants daily left Ireland for these states, still were they bound by many a fond tie and early recollection to the spot of their nativity, and that, though removed from treading upon the soil over which those bishops whom I addressed held jurisdiction. the forlorn wanderer, as he traversed our forests, still looked back in affection to the altar round which his family was gathered, and wept when he contrasted his destitution with their opportunities. Hence that the Irish prelate must be considered not only bound to this emigrant, by those common ties which unite every bishop with every Catholic; but that, next to their own immediate pastors, this large and interesting portion of our flocks, considered that they had a special claim upon the pastors of their childhood, of their youth, and of their families. I added that the identity of language made it not only natural, but in a measure requisite to have our wants supplied from Ireland, for those portions of our flocks with which that identity existed. Moreover, that the spirit of our political institutions was in principle similar to that which now animates the great body of the Irish Catholics; that no emigrant more speedily or more easily adapted himself to the genius of the American Constitution than he who came from Ireland.

England and Scotland, I showed them, had received vast accessions of Irish Catholics, who were followed by an Irish priesthood, selected for the purpose, by persons commissioned in Ireland by the English vicars apostolic, and the consequence was, that instead of the faith of the emigrant being lost, the wanderer had been brough back, and the stranger had been added. The zealous emigrant clergy of France had, by their virtues and their prayers, previously done much, notwithstanding the great obstacle of their imperfection in the language; but the rapid increase of our religion in Great Britain, commenced only at that period when her missions began to receive the aid of a properly selected body of clergy from Ireland. That even in France, many of the churches are served by an emigrant Irish clergy, who certainly could not, by reason of their language, be equally efficient as those who, from their infancy, had been speaking the French as their mother tongue. That the Catholics of America had, at least,

an equal claim upon the Irish Church, as either Great Britain or France. I added, that, as several of the clergy who, in Ireland, had been censured for their crimes, or banished for their scandals, had frequently taken refuge amongst us; and we sometimes, pressed by our necessities, and trusting in their repentance, had admitted them to the ministry, and been cruelly disappointed; it was right, upon all those grounds, to admit us to a participation in the benefits to be derived from the aid of candidates differently selected. The overture was cheerfully met by such of the Irish bishops as I conversed with; and as I imagined that several of my brethren had authorized me to make it, I expected that it would have been followed up by them upon my return. However, so far as this diocess is concerned, we shall profit of the kind dispositions which those prelates have evinced. And already you behold amongst you a number of candidates, who will, I trust, rise up amongst us, emulating in their zeal for the practice of virtue and the acquisition of science, that race of men who, under the auspices of Heaven, whilst they shed light upon the earth, prepared souls for heaven, and won for their country the title of "Island of Saints." I expect, therefore, that one of the most serious impediments which has heretofore obstructed our course, perplexed our minds, and baffled our efforts, will have been thus removed; and that whether from at home or abroad, an ample number of candidates will be henceforth under our view, from which we may select a useful and efficient ministry. Some time, however, must yet elapse, before the beneficial effects of this regulation will be manifest.

Besides making sufficient provision for the ministry, the extension of the literary and scientific course of the seminary, and making that institution permanent, demands our attention. Something has been effected for this purpose also, but much more is yet to be attempted.

The education of females, especially of those whose station in society demands a more than ordinary share of the accomplishments befitting their sex, has long been with me an object, the attainment of which was not only desirable, but to try and secure which, I felt to be a duty. Religion considers the soul of the female to be equally valuable as that of the male: and the peculiar piety of their sex has always led some of the most estimable women to devote themselves to unite the most sublime piety with a generous sacrifice of themselves for the purpose of training up to virtue, decorated by the accomplishments of polished society, the young females who were likely one day to occupy the important station of mothers of respectable families. I have been successful in obtaining from an institution of the highest standing, the promise of a good colony, for the purpose of conferring this advantage upon our state.

Whilst I was thus occupied, a number of ladies belonging to an exceedingly useful religious institute in France, arrived in this city from another part of the United States; and opened a school, to afford an additional opportunity for good education. I have every reason to believe them well qualified for their task; but I am as yet unable to recognise them as a religious congregation, because of the absence of some documents which have been mislaid, but whose loss will, I am informed, be easily and speedily supplied. I expect much from their zeal, their information, and their peculiar acquaintance with the French language and manners.

The congregation of Sisters of our Lady of Mercy has met my most sanguine expectations; not only have they been exceedingly useful for the purpose of education, but they had generously offered their services, at a time when it was feared that the cholera would bring its desolating influence upon us, to attend in whatever way the board of health of this city might deem most useful. I hope that as their institution becomes better organized, their great utility will be more fully developed. I am informed that they are likely to make some small demand upon you. I willingly recommend it to your favourable attention.

From the accounts that I shall submit to your inspection, you will perceive that, by the manner in which I have appropriated the sums placed at my disposal, nothing remains in my hands; but I am able also to inform you that few of our institutions are affected by any debt, and those which are so affected are to an amount comparatively small, considering the difficulties in which we have been heretofore involved. It will be for you and for our congregations to use the best exertions for the purpose of showing that your zeal corresponds with that of your brethren who have so generously come to your aid. I regret to say that there is ample room left for me to stimulate the several congregations for this purpose.

Heretofore the seminary had not been able to meet its own expenses by its income, and its debt must have been now exceedingly heavy, had it not been reduced by those foreign contributions. During my absence, not only have its expenses been met,

but a saving has been made, applicable either to a reduction of the remnant of its debt, or to future expenses or improvements. This has been owing to a combination of causes, amongst which may be noticed, the prudence of the gentlemen placed at its head, the small number of its inmates, the services of the sisters, and the considerable aids of the ladies associated to sustain this essential establishment. The number of its students is now considerably augmented, and ere long it will be necessary to provide some more extensive and commodious building, better suited to the purposes for which an exceedingly inconvenient edifice has been temporarily used.

Since we have last met, two small churches have been erected: one of which, near the court-house of Barnwell district, has been completed; the other, near Collins's Cross-roads, is in a state of considerable forwardness. Much credit is due to the zeal and activity of those good men, by whose exertions they have been constructed. I have been applied to by some persons who indulge the hope of being able, in other places, to imitate the example thus usefully and creditably given. A few years will, I trust, give to our scattered brethren the opportunity of rallying round their long-forgotten altar, and again participating in the benefits of our enriching and mysterious rite.

With these observations, and the documents that I shall have laid before you, I trust you will be enabled to have a sufficient view of the progress that has been made within the last two years, and be enabled to see the manner in which you can be useful in securing what has been acquired, and in extending our means of doing good. I am convinced that you will examine with attention, and exert yourselves with zeal and efficiency.

Perhaps it would be well to observe, that the edition of our constitution is out of print, and that it would be useful for you to consider the propriety of having a new edition committed to press. As yet it has, I believe, been found calculated to preserve our mutual confidence and harmony, and to insure our co-operation. I have also had it re-examined at the Holy See, where it was found not to contain anything objectionable. I could not look for its approbation, because the power of making the regulations which it enacts, resides within each diocess for itself, subject only to the examination of the Apostolic See, to prevent their containing anything incompatible with our holy faith, which, in every age and every nation, must of necessity be one and unchangeable, as it is the revelation of a changeless God, and to prevent anything which might be incompatible with that general discipline which is the fundamental ecclesiastical law of the entire Catholic world. Thus, unless you can perceive something which needs amendment in those parts which it is competent for us to alter, I can see no difficulty in sanctioning its republication.

You are already aware that the church of the United States has lost two of her most useful bishops since we have been assembled; Doctor Fenwick, of Cincinnati, remarkable amongst us for his solid piety, his fervid zeal, his unceasing labour, his profound humility, and his extensive and unostentatious usefulness; called in the midst of his labours upon earth, to enter, we trust, into the happy rest of heaven. Doctor de Nekere, of New Orleans, young in his ministry, but proficient in virtue, as he was brilliant with genius, and gathering treasures of information. Ripe for a better world, we would say that he was too soon gathered from this: but it was the decree of Providence, and the ways of God are beyond the judgments of man! Whatever may be our hope, yet charity urges us to pray for their repose. I ask your prayers for them. The see of Cincinnati now comprehends only the state of Ohio; and Dr. Purcell, who so usefully presided over the College of St. Mary, at Emmettsburgh, has been called to occupy the chair vacated by Dr. Fenwick. A new see has been erected at Detroit, to which the remaining territory that belonged to Cincinnati is attached; over this Dr. Resè presides as bishop. Other creations are also contemplated. Brethren, we should exert ourselves, to keep at least within view of those who are oustripping us.

Here would I willingly close; but I am compelled to add, that, after so long an absence, I am obliged to depart immediately from amongst you, upon the discharge of a duty which I would have willingly foregone: but, at an early period of life, I adopted a rule of conduct, from which I have not hitherto departed: "Never to seek any situation, never obstinately to refuse that to which I may be properly called." The holy father has been pleased to entrust me with a commission, the acceptance of which requires my temporary absence. This he requested I would not decline, though I urged many reasons upon which I thought I might be excused, but they were overruled; and upon my own principle, I was obliged to accept. I trust our separation shall be very short, and that,

after using my efforts to repay the confidence reposed in me by His Holiness, whether successfully or not, it is for God to determine, I may be enabled to return, to pursue together with you those measures that we may find best calculated to improve what we have begun. I shall make such arrangements previous to my departure, as will, I think, be fitted to cause all things to prosper. In our affections, in our prayers, in our sacrifices, and in our labours, we shall be united, and we shall preserve the hope of being able soon to be again dwelling together. That the heavenly Father may shed upon us his light and blessing, through the merits of our Saviour Jesus Christ, who in the unity of the Holy Ghost lives and reigns with him, is the prayer of yours, affectionately,

† JOHN, *Bishop of Charleston.*

ADDRESS TO THE ELEVENTH CONVENTION OF THE ROMAN CATHOLIC CHURCH OF SOUTH CAROLINA,

CONVENED AT THE CATHEDRAL OF ST. FINBAR, IN THE CITY OF CHARLESTON, FOR SUNDAY, DECEMBER THE 7TH, 1834, AND OPENED ON FRIDAY THE 12TH OF THAT MONTH.

BELOVED BRETHREN:—It is with no ordinary feelings of gratification that I find myself once again among you, surrounded by a zealous clergy and a faithful people, after a separation which I would have avoided if I could. This convention was originally summoned for a much earlier day, but circumstances, not under my control, prevented my attendance; I feel grateful to that God who has kindly and mercifully protected me and my companions, for having enabled us to meet this day, and to consult together for the welfare of our little church and of our infant institutions.

You are aware that my absence from this diocess has been principally caused by duties of the extraordinary commission with which our holy father was pleased to invest me. I was obliged by them to proceed to Rome, for the purpose of making communications and arrangements that could not have been so conveniently effected in any other way. It was my intention to relieve myself altogether from this commission, for the purpose of being able to devote myself exclusively to the duties of my diocess; and I besought His Holiness that, as by usage, those powers would cease upon my arrival at the Holy See, they should not be renewed; I was not however successful; notwithstanding my entreaty to the contrary, those duties have been again imposed upon me for a time: and I trust only for a short period. To myself their termination would be a serious relief; for however grateful I feel to our venerable chief pastor for the confidence which he was kind enough to repose in me, I must confess that the burden which accompanies it, is far from being light.

It will, I regret to say, be necessary therefore, that I should speedily leave you again for some time, but that absence shall be as short as my sense of duty can permit. I felt and expressed the conviction that this continued absence of the bishop must be, to a certain extent, incompatible with the welfare of a diocess circumstanced as this. A proposition was then made that I should accept a coadjutor bishop who should possess my confidence, and who during my absence might administer the concerns of the charge in accordance with my views and wishes. I felt it to be my duty to acquiesce. The right of nomination lay altogether in the Pope, but His Holiness desired that I should make the selection, and I immediately sent to the clergy of this diocess and to the archbishop, and my brethren the other bishops of the United States, the names of three highly respectable priests which I had determined to submit to the holy father, and in each of whom I had full confidence; and neither of whom would enter upon the charge except in accordance with the wishes of those over whom he was to be placed. One of them was subsequently named, and the necessary documents for his appointment were issued, but he felt himself called upon to decline; and I was again, upon the eve of my departure from Ireland, required to furnish another name. I confined myself to the original list, which had not been objected to, either in this diocess or in the province; and I am happy to add that the clergy of the diocess have, since my arrival, expressed themselves in a way highly gratifying to me, respecting that one of the priests most likely to be appointed, and who I also am

assured will accept, if appointed. This is what I had expected from a clergy whom I know so intimately, and between whom and its bishop there exists such reciprocal confidence and such mutual esteem and affection. I can assure you, from my complete knowledge of the individual alluded to, should he arrive amongst you and occupy the station which he is likely to fill, you will find in him a prelate devoted to his duty and fully meriting your confidence, your affection and your esteem.

During my absence I have not been negligent of the concerns of this diocess. I have endeavoured to interest in its behalf several eminent and dignified personages whom I had the good fortune to meet; and have continued to impress with a conviction of the propriety of continuing their generous aid, the administrations of those societies from which it has previously received valuable succour. In Paris and at Lyons I have conversed with those excellent men who manage the affairs of the Association for Propagating the Faith. This year their grant to this diocess has been larger than usual. I have also had opportunities of communication with some of the council which administers the Austrian Association; they continue to feel an interest in our concerns. The Propaganda in Rome though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure; as has the holy father himself, in the kindest manner, from the scanty stock which constitutes his private allowance; but which he economises to the utmost, for the purpose of being able to devote the savings to works of piety, of charity, and of literature.

In Ireland, you will observe, by the accounts that I shall lay before you, that something has been done. Drenched, as the church of that island has been during centuries, with the waters of bitterness, and submerged in persecution; nobly faithful, and greatly afflicted, her zeal exceeds her ability, because her children have suffered the spoliation of their earthly goods that they might secure their eternal inheritance. But in her we find a resource far preferable to pecuniary contributions. Her prelates have for our churches, a more than ordinary sympathy and feel in all that concerns us, an interest, deep beyond the usual affection of communion. They are ready, as far as our hierarchy shall require their co-operation, to give to them their best exertions in selecting and forwarding from amongst the numerous aspirants to the sacred ministry that are found in the island of saints a sufficient number of those properly qualified to supply our deficiencies. I have had very many applications, and accepted a few, who I trust have been judiciously selected.

I have also added to our stock of books for the library of the seminary, and procured some necessaries for the church service. Under this head I must mention a kind and generous donation from the noble head of one of the most ancient and faithful English families, the Lord Clifford, who, upon my leaving Italy, enabled me to purchase some more becoming furniture for the altar of our poor cathedral, and which I expect shortly to arrive from Europe.

Amongst the objects which were to me most desirable, and which I have always considered as likely to be most beneficial to this diocess, was one, to the accomplishment of which I had for many years looked forward, as claiming my best attention and continued exertions. After no small solicitude, and by no ordinary efforts, I am happy to inform you, that it has been effected. A colony of religious ladies of the Ursuline order that has accompanied me from Ireland, now occupies the dwelling house and premises which I have some time since purchased adjoining this church. You are aware that one of the great objects of this order is the education of young ladies in the best accomplishments that befit their sex, as also in the practice of that piety which will save them from the seductions of a vicious world, an education that whilst it makes them ornamental to society will prepare them for heaven. The convent from which these young ladies have come, has long been favourably known in Ireland as one of the best houses of female education at the other side of the Atlantic, and one of the best-regulated religious communities. We have been treated with singular favour in the selection of the ladies who now form the Charleston community. I give this testimony upon my own knowledge, because, during several years, I had the opportunity of personal acquaintance with the greater number. They neither desire nor need eulogy: they have made a great and painful sacrifice for the purpose of affording to the young ladies of our communion, and to any others that might be entrusted to their care, those blessings which I am confident will be found to emanate from their institute. Nor have they been deterred from their enterprise by the melancholy accounts of an outrage upon their unoffending, useful, and meritorious sisters near Boston: a crime which has, in Europe, afforded a theme of exultation to the enemy of our country, and of our institu-

tions. May God, in his mercy forgive the wretched perpetrators of this deed of darkness! Of one consolation, however, we are not likely to be deprived. The character of our fellow-citizens, however they may differ from us in religious profession, is to us a guarantee that our establishments are safe, and that our city will not exhibit so foul a blot as that which disgraces the vicinity of a monument raised to commemorate a revolution, amongst whose results were the restoration of religious liberty to Maryland and its establishment generally through the other states of our Union.

I have so often dwelt upon the necessity of our establishing in a more permanent way our diocesan seminary, and this necessity is so obvious that I do not urge it upon you farther, on the present occasion, than to request you would give your best consideration to the subject, and endeavour to devise some feasible mode of attaining what is so desirable. You will easily perceive the advantages accruing therefrom, as well as the obligation of its support, from the simple fact that nearly all the clergy have been formed therein.

To this I would add, that we have in some degree been able to extend the benefits of the ministry to several of our scattered brethren who have been long destitute of the bread of life; still a far greater number are, by reason of their distance and our paucity, left in utter destitution, and the visits paid to those who are partially served, are too few and too short to be productive of any great or permanent benefit. It is highly desirable that our clergy should be much more numerous, so that the Catholics should be afforded the opportunities of practising that religion which they know to have come down unchanged and unchangeable from the Apostles; that they who mistake our character and our tenets might be disabused of their errors, that truth might be more generally exhibited in its true colouring, that unity of sentiment and Christian charity might be substituted for discord and prejudice, and that the benefits of redemption might be more widely extended within our borders.

I have alluded to the aid which has been afforded from abroad, but I fear that comparatively little has been effected by us at home; you will examine, upon this head, what has been done in procuring and applying the means which ought to be largely and cheerfully contributed to those for whose benefit so much has been afforded by persons, who though of the household of the faith, yet are to us strangers as respects country. I fear you will find that there has been serious neglect, and I pray you to use your exertions to rouse the energies of those who should have been more active.

I know not whether it may be in your power at present usefully to turn your attention to a subject which to me is one of considerable interest, and has long occupied my mind,—the destitute condition of the orphans of our communion. Consistently with our tenets, they cannot profit of the provision made by the state, or by any local institution of which I know. A few, sustained by private charity, are occasionally sent to the Sisters of our Lady of Mercy; but the number is exceedingly limited, and the means for their support are very precarious. You will do well in turning your attention to the subject.

There are other topics to which, under other circumstances, I would call your attention, but at present I shall not bring them forward. Should you, however, desire any farther information, in my power to bestow, it shall be given upon your application.

Since I have last met you, it has pleased God to call from this transitory sphere, our late good and venerable archbishop. The American church owes much to Doctor Whitfield for having, at an early period of his administration, chiefly afforded to the hierarchy of this province, an opportunity, long desired by many amongst them, of holding their first council; and thus entering upon the work of organizing their body in union, in symmetry, and of consulting and co-operating for the promotion of religion by their united efforts. It is true that at a subsequent period he was induced to hesitate in the course which he had so usefully begun; but, yielding to the expressed wish of the father of the faithful, his doubts vanished, and he again acquiesced in the principle upon which he originally acted. Sincerely, fervently, and unostentatiously religious, he devoted himself and his means to the welfare of the church, and his death was as edifying as his life was correct. At the late provincial council, foreseeing his term to approach, he consulted his suffrages respecting the choice of a coadjutor who should aid and succeed him, and with a unanimous vote they united with him in that choice which the Holy See has confirmed. It is not my province to speak of the qualifications of Doctor Eccleston; but I feel convinced, that in seeing one of her own sons seated in the archiepiscopal chair, the American church is likely to be reminded of the acquirements, the virtues, and the principles of administration which were so fortunately exhibited by that other of her children who first occupied the same seat.

I regret being under the necessity of also mentioning to you the death of an excellent young priest, from whose talents, whose exertions, and whose virtues our diocess had much to hope, if God had spared him to us. The Rev. Cornelius Ryan, perhaps seen by the Almighty as ripe for heaven, was, in our estimation, fitted to be, for many years, useful upon earth. We are, however, to bow in submission to the holy will of him, without whose permission not the smallest bird can fall to the earth, and who, in the ways of his providence, regulates all things sweetly and powerfully for his own wise purposes.

Another victim has fallen amongst our students, Mr. Fanning, a young man of considerable promise. Let us pray for them, and whilst we commend their souls to the mercy of our Redeemer, let us remember that we are surely to follow them. Let us beseech the Almighty to guide our deliberations to his glory and so to the benefit of his church, and to lead us in the ways of his righteousness here below, that, through the merits of his Son, he may bring us to the enjoyment of his glory above.

Yours, affectionately in Christ,

† JOHN, *Bishop of Charleston.*

ADDRESS OF THE RT. REV. DR. ENGLAND, BISHOP OF CHARLESTON,

TO THE TWELFTH CONVENTION OF THE ROMAN CATHOLIC CHURCH OF SOUTH CAROLINA.

DELIVERED IN THE CATHEDRAL CHURCH OF ST. FINBAR, IN THE CITY OF CHARLESTON, ON SUNDAY, NOV. 5, 1835.

TWELFTH CONVENTION.

Bishop of Charleston—Right Rev. JOHN ENGLAND, D. D.

Coadjutor—Right Rev. WILLIAM CLANCY, D. D., Bishop of Ohio, in part.

HOUSE OF THE CLERGY.

City of Charleston.

Rev. ROBERT BROWNE,
Rev. ANDREW BYRNE,
Rev. RICHARD S. BAKER,
Rev. THOMAS MURPHY.

Columbia, S. C.

Rev. JOHN BERMINGHAM.

North Carolina.

Rev. JOHN MAGENNIS,
Rev. JOHN FIELDING,
Rev. PETER WHELAN.

Georgia.

Rev. JOHN BARRY,
Rev. M. D. O'REILY,
Rev. J. F. O'NEILL.

Unattached.

Rev. PATRICK HACKET,
Rev. PHILIP GILLICK.

HOUSE OF LAY DELEGATES.

Cathedral of St. Finbar.

ANTONIO DELLA TORRE,
ALEXANDER ENGLAND,
PETER B. BOUTAN,
THOMAS CORMICK.

St. Mary's, Hassell Street.

THOMAS ROGER,
JOHN MICHEL.

St. Patrick's C. Neck.

BARTHOLOMEW CARROLL.

St. Peter's, Columbia.

JOHN MAGRATH,
CHARLES BRENAN.

St. Andrew's, Barnwell.

JAMES PRESTON.

St. James's, Colleton.

Dr. J. J. MAGUIRE.

Sumter.

JAMES SPANN.

Fairfield, &c.

LAURENCE RYAN, *Secretary.*

BARTHOLOMEW CARROLL, Esq., was elected President, and during his absence, JOHN MAGRATH, Esq. and LAURENCE RYAN, Esq., were chosen Secretary.

ADDRESS.

BELOVED BRETHREN:—The Lord has graciously permitted us to meet again for the purpose of considering how we may be able to execute the great and important

trust reposed in us, by using our best efforts in the promotion of his service. And perhaps at no time have we been more seriously called upon to act with prudence, zeal and energy; at no time perhaps were greater sacrifices required, at no period were your devotion to religion, your disinterestedness in the cause of God, your courage and your fortitude, to be put to a more severe proof.

When he who strives in the contest is cheered by the applause of the multitude, when he is sustained by the contributions of wealth, when numbers are found removing the obstacles which lie in his way, diminishing the necessity of his labour by their co-operation, standing by his side in the hour of exertion, honouring him for his efforts and proclaiming his praise; even to the imbecile, the indolent, and the selfish, the progress in such a course is inviting and easy —not so, however, when in the midst of privations, under the pressure of poverty, a numerous, an influential and an industrious body of opponents are accumulating difficulties on every side of him, who nearly deserted by the few that should sustain him, is misrepresented by his adversaries, his virtues tarnished, he is reproached with crimes which he abhors, and exposed to the hatred of the deceived people, by men who in the name of the God of charity, deridingly point at the victim whom they have calumniated in the name of the God of truth.

It was under such circumstances that the Saviour of the world sent forth his Apostles, without scrip, without purse, without a change of apparel, into the midst of men who calumniated, reviled and persecuted them—of men who falsely imputed to them crimes and principles in direct contradiction to their practice and their belief, of men who, yielding to the impulse under which they acted, persuaded themselves that they did a service to God in delivering up to death, as the enemies of Heaven, the emissaries of the Redeemer. Yet do the powers of this earth exert themselves to little purpose, when they undertake by the arm of the flesh to combat against the sword of the Spirit. The blood of the martyrs enriched the soil in which the seeds of Christianity were sown; the semblance of ruin preceded the blooming and the expansion of religion! The grain of mustard seed was trampled down by the exulting victor of the moment, upon a spot yet blushing with the gore of that victim by whom it was cast into the earth, and who expected to be occupied in its cultivation: though hidden from the eye, yet its roots were strengthened; its earliest germs were observed and were rudely torn away. They withered, it is true, and were lost; but the spreading fibres that lay concealed beneath the surface, became more enwreathed with each other and more entwined in their bed, until after the lapse of time the powerless and decaying author of this early havoc, looked with disappointed amazement upon the mighty tree in whose branches the birds of heaven built their nests, and under which the beasts of the field sought shelter.

This prophetic description of Christ, we find verified in the history of Christianity, and the declarations of the founder of our church, perpetually exemplified in the progress of that church, give to us a firm basis upon which we may rest our confidence.

It is, beloved brethren, by this confidence that we have been sustained amidst the difficulties of no ordinary character which have hitherto surrounded us, but which have latterly pressed more closely upon us. It is to this confidence we would exhort you, in the position in which you are placed, to regard those difficulties rather as tokens of the divine care, and omens of future success, rather than the lowerings of that Heaven which threatens vengeance against the unjust, or as tokens of failure. It is not always given to those who sow to be gatherers of the harvest: even the labourer who has planted and watered, and brought the crop to the verge of maturity, may be doomed to leave to others to enter into the field of his labours and to toil in reaping the fruit which is to be laid up in the granary of our heavenly Father, yet is not his merit the less, nor his utility depreciated. Had he not sown, the soil would have lain waste. Is it even cursed with blight and sterility, he is not the less worthy, because he has done that which is his duty; it is ours to sow and to tend, but it lies with God to give the increase. Whether, therefore, our efforts shall be crowned with success, or blasted by disappointment, it is our duty to persevere, never to be weary of well-doing. We know the principles upon which we act, we know the road in which we walk, we only tread in the footsteps of our predecessors, followers of Christ, the companions and the disciples of his Apostles.

We have been exhibited to the world as that which we condemn, our tenets have been grossly misrepresented, our institutions abominably traduced, our intentions and those of our holy father and of our brethren in the faith, are continually proclaimed to be what they are not, by persons professing to be religious, pretending to possess peculiar sources of accurate information, and

affecting to entertain an extraordinary attachment to those political institutions to the support of which we have pledged our oath, our affection, and our interests; but of which we are said to contemplate the destruction. Did we feel conscious of deserving the vituperation which has been heaped upon us under the pretext of piety and with the semblance of patriotism, we should feel that it would be madness for an insignificant minority thus guilty, thus detected and thus exposed, to brave the just indignation of their fellow-citizens:—and in hopelessness, if not in shame, we should desist from action, and endeavour in obscurity to procure oblivion. But conscious of our situation, we feel consoled by the divine assurance, "Blessed are ye when they shall revile you and persecute you, and speak all that is evil against you untruly, for my sake: be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you." We pretend not to equal the virtues of those prophets nor of that glorious host which surrounded and succeeded the Apostles, our first predecessors in the faith, who had their fame darkened upon earth, but burnished in heaven. At a remote distance of time, of space, and of exertion, we slowly follow in their traces. Compared with us they are more holy, more zealous, more devoted, but not more calumniated. They have persevered, and their cause has received the blessing of Heaven. I thought it right, limited as our space may be, and trivial as our concerns may seem, to encourage you with these observations previously to entering into the little affairs to which I desire your attention.

I have always considered the seminary for the education of our candidates for holy orders to be the first object which demanded our solicitude. Through the many varying and frequently perplexing difficulties which during a period of fifteen years have impeded our progress, those connected with this institution have been to me the most trying, and as yet little has been done, save the creation of the present clerical body of the diocess. Nothing has been achieved for the permanence of the establishment, nothing for the erection of an edifice, nothing towards the creation of a fund for the support of future applicants. We have it is true, an inconvenient and a decaying edifice and some volumes for the commencement of a library. Still, when I look around me and behold those brethren who, educated therein, have devoted themselves to the service of our altar, I feel grateful to God for the blessing which he has vouchsafed to our exertion. Their own industry and the benefactions of our friends have thus enabled us to produce what we should have otherwise vainly expected—a well-informed, a zealous, a patriotic and a devoted diocesan clergy,—a clergy which, if not born within its limits, has selected it as the field of their labour; and if they cannot, because of the occupation which it furnishes, consider it as their resting-place, yet, they regard it as the soil upon which they are to be spent in exertion, and in which their bones are to moulder, until at the sound of the archangel's trumpet they shall, together with the remains of those to whom they shall have imparted the blessings of religion, be resuscitated.

To me it is a more pleasing task to advert to the means which we have received principally from our brethren in the faith abroad, to aid us in these exertions, than it would be to advert to the conduct of a great portion of our fellow-citizens in its regard, conduct equally unexpected as it was uncalled for, and which was in this quarter but the first manifestation of a spirit whose existence at this side of the Atlantic was formerly as little suspected in Europe as it is now too plainly ascertained. You will observe, in the statement of accounts which I shall have laid before you, that a principal portion of the funds transmitted to our aid by our brethren in Europe has been applied to the maintenance of this necessary institution; and I trust you will agree with me in the opinion that they have not been misapplied. There are a few instances, it is true, of a bad return on the part of those from whom it should not be expected; of men who were raised by our exertions and means to a point which they could not perhaps have otherwise so easily reached, and then withdrew from their professed object, seeking in some other region a more congenial home. The instances are, thank God, few, and it generally happens in such cases, that what had been considered a loss, was discovered to be a gain.

What we at present need, is a more convenient and durable building which would enable us to lodge, and to provide with the usual common halls, a number of students, at the most, equal to that which we have at present. We have now, thank God, a sufficient number of clergy to meet the demand which the diocess makes with any reasonable prospect of supplying the most simple support to those who are engaged in its service. Several of the students have furnished either in the whole, or in part, the means for their support; they all aid, as far as they have the opportunity, in contributing

to increase the common income: but notwithstanding all this, there would have been, as you will perceive, not only a serious deficiency, but a complete inadequacy as regarded this institution, were we left dependent merely upon our own means. The first effort of our opponents was to cut off the resources derivable from our own industry, by prevailing upon those whom they could influence, to keep their children from our schools. Though we could not have been charged with any interference with the tenets of the children, yet were the parents urged to withdraw them, upon the plea that too great an intimacy with us would destroy the dislike in which they should hold our religion. This language has been used in this city by men who consider themselves liberal and who charge us with intolerance! Having in this city completely succeeded in this effort, with what advantage to classical learning and general improvement, it is not for me to say, it was perceived that we were sustained by the contributions of our brethren in the faith residing in Austria, in France, and in Ireland; and they who oppose us, proclaim that the money thus given is but a subsidy from the despots of Europe to enable us to overturn those republican institutions cemented together with the blood of others, by that of many a German and many an Irish Catholic republican, shed under the eyes of Washington, and mingled with that which flowed from the ranks of Rochambeau!!!—My first astonishment was at the hardihood of those who dared to risk their reputation upon the whispers of this feigned foreign conspiracy, but I am now better taught, and I can scarcely wonder that persons who seek such an end as those mock patriots pursue, by such means as they stoop to use, would venture even upon this effort, since they discover a disposition so readily to receive as even probable, statements so preposterous! My apprehension is not so great of the mischief to be produced by those ridiculous fables, as it is respecting the continuance of those aids. You will perceive, as they have never been large, and that they are diminishing, it is therefore necessary that we should exert ourselves to secure for the diocess the means for erecting and maintaining a seminary sufficiently large to supply our probable wants. I should hope that in the exertions we have made, and in effecting what has been done, the greatest difficulty has been surmounted. And I should expect a continuance, if not an increase of that zeal which has hitherto enabled us to persevere and to triumph over so many obstacles. We should be grateful for the benefactions that we have received from abroad, but our chief reliance must be upon exertions at home. Need I point out to you the efforts made by our brethren of other religious denominations! Am I to ask whether you will continue to lag behind them in efforts for the support of that seminary whence the teachers of your children and children's children are to come forth, imbued with knowledge, trained to virtue, attached to our institutions, appreciating the political blessings which we enjoy, and diffusing the spiritual bounties which heaven bestows through the ministry of man? Look to the effects already produced. Do you regret the share which you have had in their production?

The next point to which I would draw your attention is that of our missions. I have informed you that I consider the present number of clergymen sufficient to supply those stations in the diocess where there exists any reasonable hope of an ability to afford lodging, food and raiment to a priest: and those places are few indeed. But surely you are not unaware that, besides those stations, there is a large field which has in a great measure long lain neglected. I speak not of efforts to convert our mistaking brethren, however desirable and meritorious it would be to cause the Orient from on high to enlighten those who, in most instances without any procurement of their own, sit in darkness and in the shadow of death, but I mean the obligation under which we lie, as far as we are able, of extending to our scattered brethren of the household of the faith, those consolations of religion, of which they are so generally bereft, of which they stand so much in need, and which in most cases they ardently desire. There are many, very many points at which, if we had means for his support, a zealous missionary, being placed, would find ample employment within a surrounding region, in visiting, consoling, encouraging, confirming, instructing, and preserving the faith of numbers, who deserted, alone, unsustained, discouraged, assailed, and ridiculed, first desist from the pious practices of their youth, then seek to avoid singularity by frequenting strange meetings for the purposes of religion. They still condemn the principles of those assemblies, and never intend to embrace their doctrines, but long habits of neglect, repeated associations with others, connexions of affection, of interest, and of friendship, the education of their children, and a variety of other circumstances, tend to destroy the weak remains of early convictions,—indifference

succeeds, sometimes even the faith is totally lost; and by reason of the absence of even occasional opportunities, a widespread desolation of the church is discovered by him who closely examines the history of emigration and of religion in these states. Did they who endeavour to excite our fellow-citizens against us by the false alarm of our mighty numbers, of our formidable clergy, of our extensive subsidies, of our numerous converts, and of our foreign alliances, intend to jeer us upon our destitution and our difficulties, they could not have been more appropriately ironical than they have been; did they intend sarcasm instead of misrepresentation, they could not have been more severely caustic than they frequently are! When I speak of this diocess, I do so after long, patient, and repeated inquiries and observation, and I lament that I am compelled by evidence to proclaim that within the less than half century that the Catholic name has been known therein, the number thus lost to the church in themselves and in their descendants, has been incalculably greater than that of those who have re-united themselves thereto. And I am perfectly within bounds when I state that nine tenths of those defections have arisen from the want of missionary attention.

How often in journeying through my charge has this truth forced itself upon my attention?—How many plans have I devised?—How many efforts have I made?—How bitter have been my disappointments? God alone is the witness! Some of the most gratifying moments of my life, some of the most pleasing recollections of my mind, some of the dearest associations of my thoughts have been created and will ever continue attached to exertions in this field. It is laborious, it is to a great extent painful, but after the sacrifices which it demands are duly made with willing disinterestedness, it is that occupation which yields the sweetest consolation to the apostle, the most precious fruit to religion.

Yet will you see in the accounts of our receipt and expenditure how very little has been at our disposal for this important object, how little therefore has been effected, and how exceedingly contracted our progress has been. Perhaps the time is however at hand, when God in his mercy would vouchsafe to bless our efforts.

The aid which has been contributed by our brethren in France, Austria, and Ireland, was intended to sustain our seminary and to support those missions. The entire sum as yet received by this diocess from the Congregation of the Propaganda in Rome is up to this period, for those objects, exactly one thousand dollars—a like amount has been received from our holy father as a donation from his very limited private allowance, and those means which piety and affection may place in his hands for the good of religion. And this is the mighty sum by the due application of which within the last two years, it is gravely stated and sensibly believed that we are to corrupt to treason and to a hatred of republican institutions three of the most wealthy, chivalrous and high-minded states of this confederation, containing upwards of two millions of inhabitants, scarcely short of one seventh of the population of the United States!—And what is this formidable Congregation of the Propaganda? A missionary society, the managers of which are ten or twelve cardinals, who have a consulting committee of about as many prelates, and a secretary, under whom are five or six clerks, and an archivist with two assistants to keep their documents in good order. The funds of this society consisted of donations and legacies from popes, cardinals, and other zealous and wealthy benefactors. With those funds, a college was erected and endowed for the support and instruction of a number of young men chiefly destined for the Asiatic missions—an extensive printing office was also added, in which the holy Scriptures, liturgies, catechisms, and other useful works were printed in a great number of the languages of Asia, and of Eastern Europe. This society has sent missionaries during centuries to various countries, under different forms of government, with the special injunction, never to interfere with their politics or with any other object that could withdraw their attention from the sole, great end to which they were devoted, the propagation of the Gospel of Jesus Christ. Their students have laboured during a long series of successions, in monarchies, in republics, and in countries of mixed government:—in those most free and those most enslaved:—they have preached the Gospel with equal freedom to the master and to his slave, in countries where the labourer is free to serve whom he pleases for his hire, and in those where he is bound to one with whom he must remain, but who is also bound to be his protector; and never, as far as I can discover or recollect, has one of them been charged with any political or civic offence. Never have I heard the principles of our constitution better expounded or more ably vindicated by strangers than within its walls. Nor have I ever felt myself more fully sustained in their vindication, than I was in my intercourse official and otherwise with its principal patrons and officers. Their

language to me uniformly was, "that there are various forms of government adapted to the several people of various regions under their different circumstances, and that the Americans had the right to select that which was best suited to themselves, and of which was best, they were the competent judges. That they appeared to be happy and to prosper under the form which they had chosen, and that as a citizen of their states it was my duty to be a republican." Yet this is the society which has furnished us in two years with one thousand dollars, to destroy the republicanism of the two Carolinas and of Georgia!!!—When will our fellow-citizens exhibit in respect to our religion and its institutions the same good sense and discernment that they manifest upon every other question?

I said that their funds consisted of those donations and legacies. I regret to add, that they do not now consist of those which were thus given. For when frenzied France poured her army of infidels into the papal states, and dragged the successor of St. Peter from his chair to expire in a dungeon,—the plundering horde, in the name of desecrated liberty, stripped the Propaganda of its property, and converted its college into a receptacle for licentious blasphemers, and the alcoves of its chapel were the stalls of their horses. When it pleased the Father of mercy to allay the storm, gathering up the fragments of what remained after the expulsion of the harpies, succeeding pontiffs, by industrious economy and by a repetition of alms, have to a certain extent restored this valuable institution. When you review its history, you will thus perceive the cause for the smallness of its beneficence. With such limited income at its disposal, with the missions of Africa and Asia, in a great measure, dependent upon its bounty for their support, two of our young Carolinians, together with about twenty other natives of our republics, are the inmates of its college; and after this, the sum remaining and applicable to the destruction of American liberty is but small indeed! I know not how far you may approve of my mode of treating this topic, but I could not refuse to you an explanation respecting the aid that we received, and I could not take up so ridiculous a story for serious refutation.

In my address to your Georgian brethren, at their late convention, I gave the following explanation respecting contribution, from other countries:—

After my arrival here—"Years passed away, and we saw that we made scarcely any progress in supplying a daily increasing want. Children were rising up, emigrants were arriving, our brethren in the faith were spreading themselves over the face of the country, and from every quarter they called upon us for the aid of a ministry that we could not create. It was under these circumstances that I felt it to be my duty to proceed to Europe, in order to procure the means of supplying these urgent wants. Brethren in the faith, our religion is everywhere the same; whether he worships under the dome of St. Peter's, or erects his altar under the bank of the Indian's cottage—whether he drinks of the Savannah, or of the Ganges—whether he wields a sceptre at Vienna, or exercises his right of suffrage at Columbus, the Catholic is a member of the same one universal church; though it might become their duty to struggle with each other in the field, or upon the ocean, at the call of their respective governments, yet Catholics can kneel together before the same altar; and though their duties and their interest, as regards the things of time, may be in opposition, yet they have a common obligation as regards the concerns of eternity; and in the days of the Apostles, the brethren at Jerusalem were assisted by those of Corinth and of Rome. Neither, indeed, do we complain, nor would we be warranted to do so, that they who would criminate us for bringing a few thousand dollars into the country for its improvement and our own convenience, send hundreds of thousands yearly to distant regions, in order to make proselytes to their opinions. The institutions of our republics leave them as perfectly free to scatter the fruits of their industry to the four winds of heaven, as they leave us to add to the stock of the nation the sums which we receive from the industry and the charity of our friends. Our brethren in some parts of Europe felt that not only was there ground for a general claim upon them as Catholics, but that, from peculiar circumstances, there were peculiar claims, to which, by many motives, they were urged to attend."

"I felt many of those who, under my charge, were in this state of spiritual destitution, were likely to be supplied upon my representing their situation to the Irish Church, of which they once were members, and in which they had many dear relations—and the members of which generally take so deep an interest in all that concerns our republics. I observed that, although stripped of their wealth by the plunder and persecution of centuries, the Irish Catholics could not aid us to any considerable extent with money, yet they were disposed to do what they could. And I desired to select from

amongst the numerous candidates for orders which that church has always furnished, those whose religious and natural qualifications, and whose political sentiments would make them most useful to supply our missions, until our native youth would offer themselves in sufficient numbers to enable us to create a natural-born clergy for the ministry of the church."

"France had on many occasions, besides sustaining religion within her own borders, done much for its service abroad; her missionaries have, during centuries, been found in the Levant and in the still more remote regions of Asia, as well as in Africa. She created the Canadian and other churches at this side of the Atlantic; and during years, an association of her children have contributed, by their prayers and their alms, to uphold the Chinese and other missions; and at the suggestion of some of our prelates, natives of that country, who have felt the destitution of our missions, one portion of the funds of this association has been for a few years past contributed to our aid. We had a sort of claim also upon their generosity, inasmuch as some of our flock were of French origin."

"For a long period some of the most industrious and useful accessions to the population of these states, were natives of Germany. During upwards of a century, some of the men by whose patient, untiring industry Pennsylvania has been rendered fertile, and grown in wealth, were German Catholics; latterly, vast numbers of valuable labourers have poured into our harbours from Switzerland, Bavaria, and Austria; they spread themselves throughout our states—their spiritual wants increased our embarrassment. One of our prelates, who is a native of Germany, appealed to our brethren in the faith in those regions to assist us in our efforts to supply their wants. The disposition to aid us was generously manifested, but there were legal impediments, which, if not removed, would prevent their generous co-operation; for the purpose of that removal, it became necessary to apply to the governments of Austria and Bavaria, to explain fully to them the nature of the aid that was sought, to convince them that no political object was covered by a false appearance, and that the end which it was proposed to attain was purely, and simply, and exclusively religious. When this was made manifest, then, and not till then, was permission granted to form the association, and to have its contributions transmitted. In order to promote the interests of that religion which they themselves profess, whilst at the same time they secure that the business of the society shall be confined exclusively to its single and original object, some of the leading members of the Austrian Court are united with some of the most respectable clergymen and laymen who form the council of its direction. The business of that council is exceedingly simple, being confined to superintending the receipts of the subscriptions, considering the applications for aid from our churches, and the accounts of the manner in which their benefactions have been disposed of, and to making the distributions of the funds which they may hold."

"I felt it to be my duty to lay the claims of this diocess before the councils that direct these associations, and was advised to have personal interviews with them, that they might be more fully informed of our situation by this mode, than by writing. I have received some aid. And this is the nature and the extent of our conspiracy! If the government of Austria is absolute, that of France is revolutionary; if the Bavarians are subjects, the Swiss are republicans; and it certainly would be no easy task for those who charge us with a conspiracy against the liberties of our country, and the rights of our fellow-citizens, to induce their fellow-Protestants in Ireland to believe that the Irish Catholics are leagued with the house of Austria, to destroy the right of suffrage and to overturn our republics. The heterogeneous character of the several members of this feigned conspiracy, which in sadness I am constrained to call feigned and invented, not imagined, is not however its most ludicrous attribute. May God in his mercy forgive those who, by this and such like fictions, would stir up against us the hatred of our fellow-citizens. May he turn from their bad courses those who would disgrace our country by the destruction of our edifices, and who would endeavour to justify their misdeeds by systematic slander of the pure, of the humble, of the enlightened, of the unprotected. The issue is before an acute, an investigating, a patient, and a well-disposed people. Events must have their course; a short time will suffice to detect and to expose the conspirators, for I have no doubt of the existence of a conspiracy, of which it is intended that we should be the first victims, but not the last. Brethren, you will bear with me, if under our present circumstances, whilst I felt that I ought to you explain the reasons for my absence, I have been led into remarks and observations, which, though not strictly appertaining to our present business, yet seemed to me natu-

rally to arise from the topic upon which I was engaged."

"Though the money thus given was entrusted to my own judgment, for expenditure, still I feel it convenient to have the accounts laid before you, as I have previously laid them before the convention of the churches of South Carolina.—You will observe that the amount is small, and I trust you will find that it has not been injudiciously applied. It has been already expended, and a debt presses upon us, which it is necessary to extinguish by our united exertions. It is also necessary that we should exert ourselves to uphold those institutions that are essential to the continuance of religion."

"In the enumerations of the benefactors of our church, I have omitted the Holy See, as I view our relations thereto to be different from those in which we stand to the others. The See of St. Peter is the centre of Catholic unity; it is the church which, by divine institution, presides over the Christian world. Frequently afflicted, yet it has been occasionally enriched by the benefactions of the pious."

"The father of the faithful has sometimes the distribution of funds entrusted to him by the wealthy, the zealous, and the charitable, for the succour of the afflicted, for the promotion of piety, for the propagation of the faith, for the cultivation of letters, for the improvement of science, for the encouragement of the fine arts, for civilizing and polishing man upon this earth, and for endeavouring to attain his salvation in a better. The records of ages, the conversion of nations, the monuments of the eternal city, testify to the faithful execution of this trust. Frequently, has the rude barbarian led his horde thither to plunder. Frequently, under the pretext of patriotism, and profaning the venerated name of liberty, has some desperado of ruined fortune, of blasted hopes, and of unregulated ambition, assailed the weakness of the peaceful and confiding pastor. The unprincipled despot whose tyranny struck awe into the people, whom his waste had astonished, has frequently replenished his exhausted coffers from this treasury, and in every age the pen of the venal, the panegyric of the profligate, and the commendation of the irreligious, sustained and strove to justify the rapacity of such invaders."

"If that See possessed to-day a small portion of what had been thus confided to its keeping, we should be entitled to what would more than satisfy our wants; but the history of the last fifty years exhibits to you the catalogue of plunders, of profanations, of humiliations, of insults, of incarcerations, and of contumelies, to which the extraordinary, great and meritorious men, who have within that period succeeded the first Apostle have been subjected. They have eaten the bread of tribulation, their drink of bitterness has been mingled with tears: yet were they not unmindful of their children; and of the scanty stock which they gathered from the fragments left by the spoiler, they have cheerfully divided a portion. It is true that you will find our part exceedingly small, but under the circumstances in which it was given, you will value it as exceedingly precious! And because it has been given and received, we are said to be conspirators against the liberties of our country."

You will perceive by the accounts that the contributions from the Austrian society within the last year do not amount to three thousand dollars, those from Ireland to about one thousand, and from France to less than half that sum. These sums have been placed at my disposal, and by the statements which I shall lay before you, it will be seen that they have not sufficed to pay the debt of the diocess incurred principally for the support of the seminary and of missions.

Feeling that reliance upon foreign aid was precarious, and that we were bound to exert ourselves to the utmost to support our own institutions, I proposed early this year the formation of a society similar to those by which we are assisted, by which we may seriously begin to contribute to the support of our own institutions. The recommendation was met with alacrity, especially in this city, and in the city of Augusta; some branches have been established in other parts of the diocess, but as yet, with one exception, they have made no returns. This society has chosen for its patron St. John the Baptist. It has made an appropriation of five hundred dollars this year to the seminary, and paid that sum to the procurator of this institution upon my order, and the treasurer of the society has still an unappropriated sum on hands. The contribution from each individual is small, but if this society be upheld with proper spirit, if its collectors be active and systematic, and its contributors punctual and cheerful, it will be one of the most simple and effectual modes of sustaining the seminary and of extending the missions. How much good might thus be effected by a trifling sacrifice and a little exertion? not to advert to the blessings which God bestows upon those who labour in his service, surely no one would be impoverished by the trifling sum thus bestowed: and how much good would be effected? how many preserved from

ruin, enlightened in knowledge, led to the practice of virtue, nourished with the sacraments, and led to ask for blessings on their benefactors, made useful and edifying in this life and glorious for eternity? "I was young and I have now grown old, and I have never seen the just man in want nor his children begging for bread." Such was the declaration of the inspired writer. Has either of you ever known an individual brought to poverty by contributions to sustain religion? and for whose benefit are they made? For your own and that of your descendants.

You are aware that by the constitution of the church in this diocess, each member was pledged to pay quarterly a sum of fifty cents to a fund for the general purposes of the diocess, besides the usual contributions for the ordinary purposes of the district in which he resides. This has never been a productive source of income. Comparatively few have contributed, and of those few, several have done so reluctantly; you will see from the documents submitted for your examination how very small is the sum received. Yet this contribution, if regularly made, would suffice for nearly all our general purposes. I do not approve of a law which is a mere dead letter, nor do I like to restrict the right of suffrage, by directing that the managers of elections should be furnished with the lists of defaulters; so that they who do not contribute should, as the constitution provides, be excluded from the privilege of membership. I therefore request you will take the question in your consideration and advise me how to act. I do not think it seemly to seek in the concerns of the church the continuance of an impost which seems to be disliked, but it is not in my power to repeal it without an amendment of the constitution, and that amendment cannot come for my final sanction until it shall have passed each of your houses, at two successive conventions, and also be sustained by two-thirds of the vestries. I would regret seriously the abandonment of this source of income, but I would more seriously deplore any effort to enforce it, unless it be cheerfully contributed.

One of the earliest efforts that I made after my arrival in this diocess, was to supply what under the circumstances of this country, I considered one of the greatest wants of the Catholics of the United States:—a Catholic periodical paper. It is now upwards of thirteen years since the first number of the "United States Catholic Miscellany" was issued. A number of contributors have since that period supplied it with useful selections and original articles; it has had access to peculiar sources of foreign ecclesiastical information, and has a tolerably extended circulation. At the time of its establishment and for some years after, no other paper in the Union undertook to correct the many misrepresentations which issued from not only what is called the religious, but even from the secular press. Since that period, other papers have sprung up, some professedly, others incidentally, defending our body from the calumnious and vile charges flung against it from nearly one hundred presses of these states. Some of those Catholic papers are conducted with judgment, ability, and moderation. Even before their creation, the expenses of the "Miscellany" were never defrayed by its subscribers; but within the last two years especially, its revenue has been greatly reduced. Thus at all times its conductors not only were unremunerated for their labour, but had to provide large sums of money to accommodate their readers. It is with great reluctance that on their behalf I must announce to you the determination to which they have been forced. They will endeavour to conclude the current volume, the closing number of which will be published on the last Saturday of next June—and thenceforth the publication must cease. You will concur with them in the propriety of this determination, after you shall have inspected an exhibit of their accounts.

The distance of several of our flock upon the Neck from either of our present churches, has led me to accede to a request emanating from a respectable number of that body to create a new ecclesiastical district on the north side of Boundary Street, and to grant them permission to erect a church.—I have organized their congregation, which has chosen St. Patrick, the Apostle of Ireland, as its patron, and authorized it to send one representative to the house of lay-delegates until such time as, by the constitutional provision, that house shall see proper to grant a more numerous representation.

The congregation thus organized will not, however, proceed to make any general application for subscriptions until sufficient oportunity shall have been afforded to the vestry of St. Mary's, Hassell Street, to procure the funds for rebuilding their church, the first erected in this diocess, and endeared by affecting recollections to a large proportion of the Catholics of this city.

In the rising town of Aiken, we have the germ of a congregation which I visited in the month of May last. They are desirous of having a place of worship, and I applied to the directors of the railroad company,

who have generously granted an eligible lot for the purpose, upon two conditions: first, that the building shall be erected within six months, and second, that if the church should cease to exist there, the ground should revert to the donors.

I shall lay before you the statement of the contract into which I entered with the community of the Ursuline Convent in Cork, for the purpose of obtaining the colony of their order now located in this city, and you will perceive from the documents by which it shall be accompanied, that so far as we have gone, its terms have been fully observed—little more remains to be done on our part, save to afford them that protection which if they needed, and we were unable to give, they would most certainly receive from even Carolinian opponents of their faith. On their side, since their services are given for their God, we need have no doubt but they are well performed for the advantage of his creatures. Let their works speak their eulogy.

Though perplexed by many difficulties, the ladies of the Retreat have meritoriously exerted themselves to perfect their institute as a religious community. In their religious deportment, they are not only irreproachable, but emulous of obtaining perfection; in their schools they are not only capable, but zealous, industrious, and useful.

The institute of the Sisters of our Lady of Mercy has during the year made great progress towards perfect organization, and fully exhibited its eminent utility not only in the education of the children placed in their schools, upon whose improvement the sisters bestow the most laborious and successful attention, but they have protected and cherished the orphan, they have consoled the afflicted, they have nursed the sick, they have cheered the dying, and proved themselves worthy of the patronage which they have chosen. Their own privations are not trifling, their dwelling is inadequate. By the zeal of one attached to their institute, a few friends have contributed a sum as the commencement of a fund to procure for them a permanent and appropriate residence. I know of no institution in the diocess which better deserves to be sustained.

In the early part of the year, I opened a school for the free coloured children of our flock, which was quickly filled, but the unwarrantable interference of strangers with our peculiar institutions, of whose nature they are altogether ignorant, created an excitement which we all recollect. During this period, at the request of a very respectable body of our fellow-citizens, the school was discontinued, and as an application, which will probably be successful, is likely to be made for a law to prevent any such teaching henceforth, I may say it is abandoned. The meritorious persons who from principle devoted themselves to the occupation of teachers therein, have turned their attention to another equally useful but in a measure hitherto neglected work.

I have already communicated to you the fact and the causes of the appointment of the respected prelate now associated with me in the administration of this diocess. He has, upon the advice of friends, to whom he and I owe great deference, been consecrated in Ireland, and was detained there much longer than we expected, by the discharge of duties in which we were not without concern, and by a heavy and protracted sickness, from which, thank God, he has fully recovered, and been given to our prayers in health and safety. You are already aware of the place which he holds in my estimation and affection; he will, I feel assured, soon possess a similar hold upon yours.

I regret to add, that since our last convention another of our meritorious and most useful priests has been called from us. It has pleased God to deprive us of the hopes which we cherished from the bright career that we thought was only begun by the Rev. James Hayes; howeve, rhe had made great progress in a short time, and whilst we bow in resignation to the will of our heavenly Father, though our hearts are filled with confidence, yet let us pray for the repose of his soul.

The see of New Orleans which has been vacant for a considerable time, has been lately filled by the appointment of a worthy and meritorious prelate, who had declined a former nomination to the same charge; the Right Rev. Anthony Blanc will be consecrated, God willing, on next Sunday, in that city. Let us pray that he may be filled with the graces necessary for his state.

Amongst our benefactors who have, within the last year, been called to appear before the judgment seat of God, and who perhaps need the aid of our suffrages, is the late Francis, Emperor of Austria. Few have taken a more warm interest in the prosperity of our infant church than did this our brother in the faith; few have conferred upon us more beneficial favours. The love of his religion, affectionate interest in the concerns of struggling members of that fold of Christ Jesus, in which he was a member, and not the miserable motives of a policy as ridiculous as it would be useless, were the motives by which he was animated to

this.—No one can better testify what they were than he who conversed with him upon the subject, and who makes this declaration to you in the presence of our common God, before his holy altar. With the political principles of our benefactors we have no concern. We should not hesitate because of the calumnies of our enemies, to pay to our friends a suitable return for their services. May God, in his infinite mercy, convert the first from the paths of malice and falsehood, and give to the latter an hundred fold of return for the kindness they have shown. Besides our private prayers, we owe to this deceased benefactor the public offices of our church.

Beloved brethren, should you desire any other information in my power to bestow, it shall be given to you upon application. And I shall have the pleasure of again seeing you at the termination of your session. May God in his mercy, direct our proceedings to his glory and the welfare of his church, is the prayer of, beloved brethren,

Yours, affectionately, in Christ,

† JOHN, *Bishop of Charleston.*

ADDRESS OF THE RIGHT REV. DR. ENGLAND, BISHOP OF CHARLESTON,

TO THE CLERGY AND LAY-DELEGATES ASSEMBLED FOR HOLDING THE THIRTEENTH CONVENTION OF THE ROMAN CATHOLIC CHURCH OF SOUTH CAROLINA, IN THE CATHEDRAL OF ST. FINBAR, IN THE CITY OF CHARLESTON, ON SUNDAY, THE 22D OF JANUARY, 1837.

BELOVED BRETHREN:—To him who addresses you it is a subject of deep regret, that since he has last had the gratification of meeting you, so little of his time has been spent in his own diocess. No one can feel it more acutely than he does himself. Though his labours have been heavy, his endurances frequent and protracted, the difficulties which surrounded him not of little moment, the obstacles which impeded the progress of religion serious and varied, and the demands for his exertion greater than he could meet, yet some of the happiest days of his ministerial career have been spent amongst you; and the objects which he would most willingly seek to attain are still to be achieved in this place, and by your exertion. Here, too, are to be found those who have grown up around him as his co-operators, those who in good and in evil report have shared his toil, have partaken of his trials, and been found faithful to posts which others have abandoned. Were there, then, even no bond of religious obligation, yet would the feelings of natural affection retain him where the recollections of the past, and the hopes of the future bring to his soul associations which, in their blending, are calculated to soothe and to cheer him. If, therefore, he was compelled to be absent, you may feel assured that it was not by his own seeking, but greatly against his inclination. You are already aware of its cause; and however unworthy or disqualified he may feel himself, it was not his prerogative to oppose an obstinate refusal to the desire of the Vicar of Jesus Christ.

But though from a sense of duty he had accepted the commission with which he was honoured, he also felt that he was at liberty to use all reasonable means to procure that, by having it placed in the hands of some one more competent, he might be left at liberty to devote his entire attention to the cultivation of that portion of the vineyard, for which a connexion of years had created in his heart a peculiar attachment. On a former and on a more recent occasion, he besought a release upon these grounds, but in neither instance has he succeeded.

He trusts that you need not his entering into any long dissertation, to convince you that, in obeying his superior, he has only done his duty, and that, however he might be sustained by the letter of the law, in originally declining to meet the wishes of the supreme Pontiff, yet that in using an abstract right, he would be acting against the spirit of our institutions, and that, having once undertaken the duty, it would be in violation of every correct principle for him to refuse his services, however little calculated they might seem in his own view to effect their object, whilst in the estimation of those who employed him, they were regarded to be worth having. You are fully aware, my brethren, that in entering upon the ministry, no man should assume this

honour to himself but he who is called of God, as was Aaron, and that whosoever enters upon the cultivation of the Lord's vineyard, is not properly at liberty to select for himself that portion, to the care of which he will devote his labour: but that his duty is to place himself at the disposal of the lord of the vineyard, and to be engaged in that sort of culture and in that place which may be indicated by the steward whom the master of the household has appointed to superintend those whom he has employed. It is only by such conduct that we can be useful. Our spirit of self-sufficiency, our presumption in our own abilities, our worldly feeling of independence, our inordinate attachments, our ambition, and perhaps our avarice, would suggest to us very different sentiments from those necessary for such submission: but our beloved Jesus, aware of this, invites in a special manner those who aspire to be his ministers, to learn of him humility and meekness—not the outward semblance which the hypocrite may assume to cover his pride, his arrogance, and his obstinacy, but that humility which dwelling in the heart is made manifest to the world in meek obedience, that humility to which he so powerfully invites us by the most sweet, the most alluring, and unpretending exhibition of his example, when he informs us that he came not to do his own will, but the will of his Father who had sent him. You will therefore feel, brethren, that as I have been so frequently edified, consoled, and aided by the generous and ready sacrifices of the clergy of this diocess, in their having so frequently, in the true spirit of their state, laboured in the places to which I have sent them, sometimes against their own wishes and their feelings, though I trust always from my desire to promote the cause of religion, it was my duty to emulate their example, in obeying the directions of the supreme pastor, without permitting my wishes or my feelings to interfere with what in his wisdom he may consider useful for the service of the Lord.

I was the more engaged to this submission from the confidence which I reposed in those whose obedience has been given to myself, and who, in circumstances of no ordinary difficulty, had so faithfully discharged the duty which they had undertaken when, upon entering the ministry, they consecrated and bound themselves to the service of this diocess. They too must feel that, although their first and immediate dependence is upon their bishop, they owe the proper obedience also to the bishop of bishops, and should endeavour to aid him upon whom rests the care of all the churches, by supplying, as far as in their power, by extraordinary exertions, and more generous sacrifices, for whatever deficiency might be temporarily caused by those arrangements which his solicitude for other parts of his extensive charge might be deemed necessary by the universal father. Convinced of your zeal for the promotion of religion, of your devotion to the Holy See, and of your readiness to exhibit those virtues, not only in word but in work, it was to me an abundant source of consolation that though I was disappointed in my wish of now remaining altogether amongst you, yet because of your dispositions and the provision by which you had at your head, as my coadjutor, a prelate possessing our confidence and esteem, my temporary absence, though not gratifying to me, must be a comparatively light inconvenience to you, and that by a continuance of that mutual esteem, that affectionate union, that steady co-operation and strong attachment to each other, which have always been happily manifest in your conduct, you would enable me, upon my return, to enjoy that sweet gratification which I have so often found in the midst of a band of brothers.

It is impossible, brethren, in our present imperfect state, during our sojourn in this place of probation, to be totally exempt from the weakness of our fallen state and the temptations of our indefatigable and ever-watching enemy. He excites our pride, he strengthens our selfishness, he promotes jealousies, he allures to obstinacy, and he ingeniously covers the indulgence of our passions with the specious appearance of vindicating what is due to our station and useful to religion. I need not inform you that this is in palpable opposition to the doctrine of the Saviour as well as to his example, and that you, by acting as the apostle directs, preventing one another in kind offices and in mutual condescension, as you have hitherto done, will secure most effectually the prosperity of religion, uphold your own character as disciples of the lowly Jesus, maintain the true dignity of those places which you have the honour to fill, preserve yourselves here below in that peace which the world cannot give, and save for eternity yourselves and those entrusted to your care. I look therefore with a full confidence to your perseverance in this course, to renovated exertions of your zeal, and I anticipate therefrom the happiest results.

I have felt it my duty, as well to you as to myself, to lay before you these observations, in order to explain the reasons for my absence from the diocess hitherto, as also to show the necessity under which I am

placed of continuing that absence for a little longer period, and I sincerely trust only a little longer. Yet has not the welfare of this diocess been neglected by me, even when I appeared to be least engaged in its concerns. I have endeavoured to impress upon those who could aid it, the necessity of their doing so, and I have in several instances pointed out the special mode, and I hope not always without good consequences. I do believe that not only at the Holy See, but in France, in Germany, and in Ireland, our situation is by these means better understood than it would otherwise have been, and although the consequences of the explanations that have been given may not very quickly be made manifest, yet I feel that ultimately they must prove exceedingly beneficial.

Previous to entering upon the regular duties of the convention, I desire to state a difficulty which has presented itself to me since my arrival in this city.

As soon as I could form any reasonable calculation respecting the period of my arrival amongst you, I wrote from Rome, desiring the usual notice to be given for holding the convention of the church of this state on the 15th of the present month. That notice should, by the provisions of the constitution, Tit. vi. sect. 1. art. 2., have been published at least two months previous to the day appointed, in one or more newspapers. But, owing to unusual detention, my communication not having arrived in due season to allow this publication, such notice as the circumstances allowed was given, and as I had not myself arrived on that day, my respected coadjutor, as well to have my judgment as to satisfy his own feelings, and according to a wish of mine communicated to him, postponed your meeting to this day.

My brethren, thirteen years have elapsed since this constitution has, by our solemn act, after repeated deliberations, become the rule of our proceedings. By its provisions the limits of our several powers and duties are accurately defined; it has prevented discord, it has banished jealousy, it has secured peace, it has produced efforts of cooperation, and established mutual confidence and affection between our several churches, as well as between the pastors and their flocks, and between the bishop and the churches, and by confirming the rights of all, it has insured the support of all. So long as its provisions are exactly and scrupulously observed, it is to be hoped that those blessings will also continue; but if a deviation be once made from its principles, I fear much that we should thereby be thrown into a chaos of uncertainty.

The temporary omission, or deferring the period for holding a convention, is, in my mind, an evil of less magnitude than would be the holding of such an assembly without that notice which the constitution specifically requires. And if one such provision may be thus disregarded, where shall we find a sanction sufficient to enforce the observance of any other? These considerations lead me, however unpleasant to my own feelings, to the conclusion that I am not at liberty regularly to open the convention, because the constitutional notice has not been given.

I have thus endeavoured to lay before you, as plainly as I could, the grounds for my hesitation. Should your opinion differ from mine in the view thus given, I shall be ready to give to your reasons for that difference all the attention which they must necessarily deserve.

Should you, however, agree with me in opinion respecting the omission of that notice, I trust that on this occasion no great inconvenience will arise from deferring the regular convention to another period, previous to which the regular notice can be easily given. The general principle respecting trustees and officers being that expressed in Title v. sec. 1. art. 5. that when the usual election has been omitted for any cause, those holding places continue therein until their successors shall be elected, and admitted into office: thus no vacancy is created. And I shall as readily and as cheerfully communicate to you the information which I would give to the convention, and as cordially receive your advice and your communications as I would under any other circumstances.

Our principal aim at present should naturally be to supply the diocess with a sufficient body of useful clergymen, and to create, as far as in our power, facilities for securing a succession adequate to the wants of this extensive district. During a number of years this has been one of the first objects of my solicitude, and of our joint exertions; nor have our labours been altogether useless. You are aware that the great body of the clergy has been formed amongst us, and the experience of the past must impress you with that conviction, long since established in my mind, that in making provision for the wants of the diocess, we should not only calculate upon the inroads of death, but upon a variety of other casualties as well as upon defections. We have in the Urban College of the Sacred Congregation of the Propaganda at Rome, owing to the generosity of the superiors of that most useful

and highly respectable school of Christian piety and literature, two places occupied by native youths of our own diocess; but even with those places, without a seminary amongst ourselves, our situation must be exceedingly precarious. There are many local advantages to be derived from having such an institution attached to the cathedral, amongst which are the dignity added to our ceremonial by the facility for observing our rites, the example of piety, and the aid given for more diffused instruction; in a word, I may say, such an establishment would supply, imperfectly indeed, but yet in some way, in our infant church those benefits which, in the more flourishing portions of Christendom, are bestowed by the several clerical societies that either belong to cathedrals or that abide in their vicinity.

I frequently desired, and sometimes even had indulged the hope, that, by an united effort of our several diocesses, an extensive and respectable provincial college should be created in our Union; in which, under the joint superintendence of our whole hierarchy, the great body of our candidates for the ministry, at far less expense and under more favourable circumstances, would have better opportunities for pursuing a more extended course of studies, and for observing more exact religious discipline than can be at present afforded by any of those seminaries which we are endeavouring to uphold. The principle has always been admitted, but the execution has been prevented, not only by natural feelings of private preference, but still more so by the manifestation of a disposition to place the superintendence of such an institution, should it be created, not in the hierarchy to which it would seem naturally to belong, but in the hands of a special religious society, which, however justly estimable for its piety, its discipline, and the learning of several of its members, yet is not under the jurisdiction of the American hierarchy, is not amenable to its tribunal, is not bound to follow its directions even in the system of education, nor in the selection of its professors, nor in the appointment of its officers. This hope has therefore passed away for the present, because several of the American bishops were unwilling, by a formal act, to divest themselves and their successors of one of their most important rights, for the purpose of placing it in the superior of this most highly meritorious society, but over whom they have no control, and with whom they have no official connexion, and who, though of sound faith, and teaching pure morality by instruction and by example, yet, by reason of his place, would be incapable of duly appreciating the character and wants of the American people.

Even did such a college exist, still, for a variety of weighty reasons, it would be convenient to sustain a diocesan seminary in the vicinity of our cathedral; nor would the existence of such seminaries in every diocess, render the erection of that college unnecessary, neither could their joint existence preclude the usefulness of another measure, whose object would be to insure an abundant supply of valuable candidates. As I look upon this, under the present circumstances of the American church, to be a matter of the first necessity, I have, at our last provincial council, called the attention of my brethren thereto, and latterly I have placed a memorial upon the subject in the hands of the holy father; and thus, I trust, I have performed what was my duty in the case. I allude to it in your presence for the purpose of showing you the obligation under which I conceive we lie of renewing our efforts to uphold our own seminary, imperfect as it is; and, indeed, it is the only mode now left to us for securing a supply and a succession of priests.

We have, during years, used exertions for this purpose with various results, and though frequently baffled in our expectations, yet we have not been altogether bereft of success; we owe to those efforts that we have a clergy, and we of course owe to them the consequences of that possession. We have experienced many and serious difficulties, but we have overcome several, and we have been taught some useful lessons for the regulation of our future conduct. I need not here repeat to you the observations so often previously made by me to show you, in detail, the great advantages arising from the possession of such an institution amongst us; you must recollect them, and I flatter myself that you fully acquiesce in their justice. If, then, we have experienced some disappointments, we have had also much to console us, and it is our duty to persevere. I would further state my conviction that we have it in our power, by united exertions, to do much more for this important object than we have heretofore performed.

The seminary is but a school of preparation for the missions; its object is to furnish a body of clergy qualified to break the bread of life to the hungering multitudes, by disclosing the doctrines of salvation to those who are exposed to err because of the delusion of vain human opinion, to preserve in the ancient ways of truth those who may be allured towards the paths of novelty, to proclaim and to explain the precepts and

councils of the Christian code of morality to those who, by the devices of men and the power of passion, are in danger of being led to ruin; to communicate the benefits of redemption to their brethren by means of the sacramental and other institutions of the Saviour. This is the ordinary mode established by our Lord to apply the grace of salvation to the souls of men. It is for this high and this holy purpose that the Church desires the candidates for her ministry to be specially trained by apostolic observances in religious discipline, so that they may be qualified for this most important and truly honourable work.

But you are well aware that qualification is not sufficient, they must, when found qualified, be properly ordained and duly sent, and although they should be animated with an apostolic spirit, and fully disposed, according to the Saviour's injunction, to be content with food and raiment during their sojourn on earth, though their bread should be to do the will of him who sent them, yet it is necessary that they should have provision for this food, for this raiment, and be also furnished with means for attending in those places to which they are called by the duties of instruction and of administration.

Ours is not a district in which old and long endowed churches are found scattered through the land, in sufficient numbers to meet the demands of the people: ours is not a district in which the members of the church are found, either sufficiently wealthy or sufficiently contiguous to sustain by their unaided efforts in their immediate vicinity, the pastors whom they need and whom [they] desire, and however anxious the clergy may be to devote themselves to the service of this people, even for this devotion they will need the common necessaries of moderate support.

My brethren, I consider it to be one of the mistakes which has been hitherto greatly detrimental to our missions, to imagine that a diocess was sufficiently supplied with priests when one was located in every place where a congregation existed sufficiently numerous and sufficiently able to maintain a regular church, and to give a competency to its pastor. How many of those desirous to hear the word of God and to partake of the institutions of religion, are scattered widely distant from such places! How speedily do these neglected souls lose their fervour! How quickly does hopelessness produce indifference in their minds! How easily are the indifferent, regardless of the truth or falsehood of doctrine, induced to conform to the external observances of the society in the midst of which they live! Connexions are soon formed with those who follow in the ways of error. The growing family is then, educated in the observances and in the misconceptions of sects, taught to look upon the church as the conventicle of Satan; at length a clergyman visits the spot where this process has taken place, he discovers the ruin, he is disappointed, he is disheartened, he despairs, and abandons the field. He blames the parent for his apathy and his infidelity. But should he not also reflect, that this unfortunate being was for successive years himself deserted and abandoned; and why should this man alone be made the scapegoat upon whom the ruin of all should be laid? The person who thus forfeited allegiance to his faith, it is true, is not to be excused, but are all others blameless? I cherish the hope that I have done my duty, I shall suppose that the clergy of the diocess have done theirs. We shall have to undergo a severe scrutiny upon this head before the tribunal of our Eternal Judge: we shall have to render an account of every soul that we could have aided. God grant that we may be able to escape from this tremendous ordeal. But has there been no neglect on the part of those who had themselves ample religious opportunities, and who were unwilling to suffer a temporary privation, in order to give some little opportunity to brethren in distress? Was it not rather attributable to self-love than to zeal, that they who were more fortunately provided desired to monopolize all services themselves, and frequently that whilst they would not seek for sacraments at the hands of their priest, they were unwilling that he should absent himself from their church, to administer those favours of Heaven to persons who at a distance eagerly sought to obtain them? It is true that, in many instances, they who were thus neglected, were also destitute of the means of defraying the necessary expenses of the missionary; but it was one of the characteristics of the Saviour's institution that the Gospel was preached to the poor, and it has ever been one of the manifestations of Christian charity, and one of the returns of gratitude for the blessings of faith, and religious opportunities, that they who partook of those gifts, sacrificed largely of their worldly comforts to make others sharers of those spiritual blessings with which they had been themselves so bountifully favoured.

And now, brethren, let us cast our eyes over this diocess, and see how very few are the stations in which a priest and a church could be maintained, or in which at present his attention would be exclusively required to perform the ordinary duties of his ministry; see, also, how many of our

brethren are left altogether destitute of the aids of religion, and you must be convinced that our situation is such as to give to our district essentially a missionary character: comparatively few priests would suffice for the stations in which permanent residence is required, but many more ought to be employed in constantly journeying to visit those places which have been hitherto unfortunately so much neglected; and to effect this, we should exert ourselves to secure for those so employed the means of support. This is a common concern; this is a general obligation.

It was to provide for this, amongst other objects, that in our constitution provision has been made for the creation of a general fund, but I regret to say that this provision remains but a dead letter upon our book. More generosity, more charity has been exhibited in this respect by our brethren in France and in Germany, in our regard, than has been exhibited by some amongst ourselves to their destitute brethren. For this object also, the holy father has extended his charity to us, giving freely of the little which he could contrive to save for the more destitute of his children, and the Congregation of the Propaganda has contributed something to our relief. The aggregate of this bounty is indeed small, compared to our wants. I shall lay before you the statement of the various donations received, and the account of the manner in which they have been expended.

We have seen a society formed amongst us about two years since, which has taken up specially the two great objects of the seminary and the missions. The zeal and the activity of the officers of the Society of St. John the Baptist, together with the charity of its members, gave much reason to hope that by its means great benefit would be done, nor has this hope been disappointed. In contemplating the good that has already been achieved, my heart is greatly consoled; I may almost venture to say that the existence of the seminary is owing almost exclusively to its exertions; and I trust that by its increasing efficiency, not only will this institution be upheld, but that serious benefit will soon be done, in aiding missionaries to go forth to gather the scattered sheep of our fold, and to remedy the destitution and the evils to which I have already adverted. I cannot close my observations upon the usefulness of this association, without the expression of my conviction that its members are amongst the foremost of our benefactors, its officers are amongst our most efficient helpers, and that the permanence and prosperity of the society would be the most solid and natural base for the prosperity of the diocess, the support of its missions, and the salvation of those who would otherwise be neglected. May God bless and protect those who have hitherto so zealously contributed their time, their exertions, and their benefactions to promote its objects! May he extend those blessings to those who shall emulate their activity and charity, or who shall imitate their example!

I may urge, as an additional motive for our exertions, the crying wants of several of our brethren engaged in the construction of the public works, and the probable increase of the numbers so to be engaged, from the likelihood of the extensive demands to be made for their labour by the vast works projected for the improvement of our section of the Union. I need not urge upon you, besides the great obligation of attending to their spiritual welfare, how much their own personal comforts, their becoming demeanour, the respectability of society, the peace of the country, the general prosperity of our land, and the very progress and perfection of works upon which they may be engaged, are all more or less involved in their being under the guidance of a pastor possessing their respect, and in whose ministry they have confidence. Several communications upon this subject have been made during my absence to my coadjutor; they have occupied much of his consideration, and deeply interested him: and since my arrival, he and I have bestowed our best attention to their contents. We expect to be enabled to do much in meeting the demands made for this object, and for some missions that we could not have heretofore supplied as we should have wished.

Since we have last met, I have been enabled to do still more in securing the permanent establishment of the convent of Ursuline Nuns in this city. The lady at the head of that institution has accompanied me to Europe, amongst other objects, for the purpose of removing unpleasant impressions, which had in some way been there made, respecting the situation and prospects of the filiation which has been given to us, and which created a doubt whether it would not be proper that it should be recalled. I am happy to inform you that this object has been perfectly attained, and she has returned, accompanied by another professed religious of the same house and a young lady who is desirous of being admitted to enter their order. A number of similar applications were received, but it was deemed expedient not to be over hasty in

adding to the numbers of the community. So far as it has gone, this institute has exceeded my expectations, and bids fair to realize our most sanguine hopes of securing to the diocess one of the best schools for the education of young ladies in the useful and ornamental acquirements that befit those of their sex who are to decorate the most polished circles of society, and in those virtues which win the esteem of man and secure the approbation of Heaven.

The congregation of Sisters of our Lady of Mercy has also made considerable progress towards assuming a permanent form, and is extending its sphere of usefulness. It enjoys equally the confidence and favour of the laity, as the esteem of the clergy, and the approbation of the prelates. To you, who are so well acquainted with the utility of their institute and the conduct of the sisters, little need be said to interest you in their behalf.

During my absence, they and we have had a serious bereavement; but we bow in resignation to the will of Heaven. Well may we here say, that the Lord hath given and the Lord hath taken away, blessed be the name of the Lord. Their mother, lent for a time to walk before them in the way of perfection, has been called, I humbly, but confidently trust, to receive, through the merits of her Saviour, that reward which he promised to those who should do the works that she has done, with the faith that she possessed. Very many years of an undeviating career in the service of God and of her neighbour, had endeared Miss Julia Datty to an intelligent and highly respectable community, from which she sought, with true humility, to conceal those labours, those sacrifices, and that active benevolence, which had their motive in the love of her Redeemer: but the gratitude of some of those who were benefited by her exertions, proclaimed the virtues whose lustre she would hide. Educated for the enjoyment of wealth, and decorated by the accomplishments of the most polished circle, she bowed with resignation to that dispensation of Heaven which in a moment of disaster blighted the fairest prospects, and by her industrious exertions in this hospitable city, she both communicated to very many respectable young ladies of Carolina the advantages of superior education, and obtained for herself the means of dispensing abundantly succour to unobtrusive and modest poverty. It was also her delight, when indispensable duties permitted her, to minister at the bedside of the infirm and to console the afflicted. After the most edifying and affectionate discharge of every duty of filial piety and kind relationship, she relinquished the opportunities of respectable retirement and declined the pressing invitations of friends and relatives, that she might consecrate herself to the laborious duties of a sister of our Lady of Mercy, and the humble sister Benedicta was reluctantly obliged to undertake the superintendence of this infant congregation, which she led into the practice of its appropriate virtues, more by her powerful example than by her persuasive counsel. She was taken from her friends, her companions, her disciples, and their interesting charge, as also from a city in which the conviction of her worth has preserved her memory in benediction, from the labours of this earth, we may humbly hope, to beatitude in heaven. Still, we may be permitted to condole upon our bereavement, and religion demands that we should not omit offering our suffrages on her behalf, that if, through human frailty, any penalty of sin or imperfection should yet remain, it may be taken away by the merits of the Saviour and the mercy of Heaven.

You will feel, my brethren, with him who addresses you, that the extraordinary qualities of this good woman have well called for this passing notice from one who admired her virtues, experienced her assistance, and deeply knows her loss; many of you can enter into his feelings, and all of you can testify that the brief sketch which he has given is but an imperfect outline of the character which he would portray.

It is unfortunately too notorious, not only in these states, but through Europe, and I may indeed say, through the civilized world, that bad men and wicked women have brought some discredit not upon this description of establishments, but upon a country which we love, by their efforts to libel those retreats of piety, those schools of virtue, those asylums of the afflicted, in which orphaned childhood and deserted age, as well as extenuated sickness, receive the consoling protection of devoted charity. The pestilential breath of calumny has also endeavoured to taint the fair fame of those schools of science which have been reared in the midst of purity for the benefit of youthful innocence. The dark ruins of one such edifice blacken the surface of a spot which could once lay claim to a place amongst the enlightened and the unprejudiced: nor has the Legislature of Massachusetts done anything to obliterate the stain. In another state the terrors of the law extorted the retraction of a similar calumny. But we have reason to hope that amongst our brethren of other religious denominations there are vast numbers who, though they refuse to adopt

our principles or embrace our tenets, yet are honourably disposed to render justice to ourselves and to protect us to the fullest extent in the enjoyment of that religious freedom which is our undoubted right by the constitution of our state and by the principles of our federative Union. Our gratitude is due not alone to individuals, amongst whom one respectable public writer in the city of New York is conspicuous, who have fairly examined and boldly exposed those productions which, like former fabrications of a like description in other days and in other places, are chiefly remarkable for the astounding enormity of their falsehoods and the astonishing hardihood of their imagery. They too have been, in their day, in like manner refuted and exposed. Yet do they continue, notwithstanding, to be grounds of reference for the ill-intentioned or the ill-informed, who are desirous of diffusing the poison which they contain. So will these and similar compilations be spread abroad whilst there is to be found in the world a morbid appetite or a vitiated taste, loving such aliment, and sufficiently wealthy to enrich those who will pander to its voracity. But we owe special acknowledgment to the Legislature of South Carolina, for having, at the very crisis of this delusion, and disregarding the cabals of our opponents, done us the justice of incorporating those two institutions to which I have drawn your attention. Nor was this concession made through the effort of a party, nor by the votes of Roman Catholics, but by the joint action of the leading members of adverse political divisions and by an assembly of which not a single Catholic occupied a seat in either house.

These, my brethren, are the observations which I have thought it expedient to make to you at present; should you desire any farther information which I can communicate, should you wish to submit any views of your own to my consideration, I shall feel most happy in meeting your wishes and entering into your views, as far as my sense of duty will permit. Meantime, I pray that our heavenly Father would vouchsafe to guide us by the light and influence of the Holy Ghost, to consult and to act for the promotion of his glory and in the aid of that religion established on earth by his beloved Son, our Lord and Saviour Jesus Christ, whose blessing I pray we may obtain.

Yours, affectionately, in Christ,

† JOHN, *Bishop of Charleston.*

Charleston, 22d of January, 1837.

ADDRESS OF THE RIGHT REV. DR. JOHN ENGLAND, BISHOP OF CHARLESTON,

DELIVERED TO THE FOURTEENTH ANNUAL CONVENTION OF THE ROMAN CATHOLIC CHURCH OF SOUTH CAROLINA, AT ITS OPENING IN THE CATHEDRAL CHURCH OF ST. FINBAR, IN THE CITY OF CHARLESTON, ON SUNDAY THE 29TH DAY OF OCTOBER, 1837.

BELOVED BRETHREN:—I have called you to meet me at the earliest period that I was able after the lapse of the summer, and previous to my entering upon the duties of the visitation; because, since we have last assembled, a variety of circumstances have occurred that seemed to me to render our early meeting desirable.

We are called upon, in the first place, to feel and to express our gratitude to God, for having during this year accorded to us the blessing of health and safety, whilst in many places, within the borders of our own beloved country, our fellow-citizens have been smitten by the scourge of fever; and in other regions, not only has the desolation of that pestilence which affrights nations spread widely, but the very elements themselves have destroyed very extensively both property and life. Our industry, it is true, has been in a measure paralyzed, as has been that of other commercial nations,—but we owe our most grateful homage for the kind protection that we have generally received; and should learn prudence, frugality, and reliance upon God's providence, rather than cherish an over confidence in worldly wisdom, or trust too much to the devices of human cunning: nor should we suffer our hearts to be too closely knit to those transitory goods, that but too often make men forget that here they have no permanent inheritance, no lasting habitation, and which, in the love of temporal things, cause them to neglect laying up for themselves those treasures whose value is eternal.

When I last addressed you, beloved bre-

thren, I informed you that it would be necessary for me, in accordance with the duty which I owed to the Vicar of Jesus Christ, to be for a short time absent from my diocess. I left this city on the 17th of February, and after having to the best of my ability, however imperfectly in its own nature, fulfilled the commission with which I was honoured, I landed, upon my return to the United States, on the 16th of April. The history of my proceedings and their result has been forwarded to the Holy See, together with an urgent request, that I should not again be called away from amongst you to any duty outside the limits of this diocess; and I trust that the reasons which I have urged in support of this request, are such as must insure its success. I have not as yet received an answer, but I cannot anticipate one of a different nature from that which I have desired.

When I was engaged for a second time to be temporarily absent, it was judged necessary to have my place supplied by a prelate having the episcopal character; the distance at which I then was from my diocess and from my colleagues, put it out of my power to consult them in the selection which was made; I trust, however, that the experience which you and they have had of the administration of Doctor Clancy has not afforded cause for regretting the selection that I made. It is not, however, to be concealed, that from the very commencement of his ministry amongst us, he expressed the desire of having a different field of labour. Hence, after mature reflection, I consented to unite in his request to the Holy See, that an appointment more congenial to his wishes should be made, and our request was granted. He has taken his departure from this in the early part of July, he has arrived safely in Ireland, and thence proceeded, probably ere this, to the Holy See, to make arrangements concerning his new mission. Whilst we preserve his memory amongst us, let us pray for the success of his efforts in the cause of religion.

After his departure, I received letters from the Holy See, informing me that, under the impression that the same necessity continued for my having a coadjutor, the Holy See was disposed to name one for my aid; and kindly suggested the name of a priest who had served upon some arduous missions, and to whose excellent qualities the Congregation of the Propaganda bore willing testimony. My reply was:—first, that I persisted in the request that I should be allowed henceforth to continue in this diocess, for which I had been consecrated, not distracted from its concerns by any other charge or commission;—and next, that when the period would arrive for supplying it with a bishop, I was convinced that the interests of religion would be best consulted by selecting for its government a priest who, if not born in our southern regions, had at least been long habituated to our southern missions:—and that for the present, calculating upon remaining in charge only of my diocess, whilst I felt grateful for the solicitude of the Sacred Congregation, I must decline receiving a coadjutor. You will, from this, clearly perceive the exact position which I occupy.

We have, during the past year, had in our seminary, or connected therewith, eight candidates for orders, besides two whom we have in the College of Propaganda in Rome. At present, the only funds from which our own institution can expect support, are those furnished by the Society of St. John the Baptist; for, you will perceive, by the accounts that I shall lay before you, that the contributions made from the friends of our missions, have not only been expended, but that a considerable debt has been incurred by the diocess, in the effort to maintain its institutions, and to support its missions. It is, under such circumstances, matter of satisfaction, that nearly all those candidates have gone through a sufficient course of study to warrant me in ordaining them, and sending them upon missions, if I could find in the diocess places where they might be usefully employed and sufficiently supported. We have thus arrived at such a point as renders it unnecessary for us to be hasty in admitting new candidates, unless, perhaps, persons born within the diocess itself should present themselves, as it is desirable they should; because the most natural and useful mode of continuing the ministry of any country must be, ordinarily speaking, by drawing upon its own internal resources whenever they are to be found; but when this cannot be effected, the deficiency must be supplied, as well as may be, from abroad. Two of our students are children from the diocess, and it is to be hoped that before new vacancies will occur, some others of our native youth may come forward for the same purpose. As far, then, as I can judge at present, it will be unnecessary, for some time, to receive any applicants from without—and I think you will also perceive that our candidates are at present fully adequate to our probable demands. It will be necessary, however, to continue our exertions, not only to meet the demands for maintaining our seminary, even reduced in numbers, but also for preparing some more

suitable place and better accommodation for the students, who, from time to time, must be received and trained up, to continue the ministry.

I believe it to be unnecessary for me to remind you that the diocess of Charleston is, with perhaps one exception, that in which, with the largest general population, and most extended territory, the aggregate of Catholics is the least numerous. I have lately procured as accurate an enumeration as could be effected, under the circumstances; and I find that I had hitherto overrated the number of my flock. We are not only few, but we are a people who, though industrious, are far from possessing wealth; and, with a very few exceptions, the members of our church are so thinly and remotely scattered abroad through their fellow-citizens of other denominations, that it is impossible to form them into congregations. There are very few places, indeed, in which a priest could find full occupation, few in which he could obtain even the most limited means of support. Allow me to add, and I do it not in the spirit of unkindness, nor by way of reproach, but from an imperative feeling of duty, that with two or three exceptions, the clergymen of this diocess are worse provided for and endure greater privations than those of any other region in the United States. This will aid you in the solution of a question which has been frequently put to me of late; why so many of the priests educated and ordained for the service of this diocess have left it to go upon other missions? Amongst those who departed in this way, some have gone not only with my consent but with my approbation; but I must confess that others have gone with a consent, on my part, very reluctantly given, and by no means with my approbation; but I preferred, as a lesser evil, the loss of their services to the occasioning a spirit of discontent, by refusing to give them the necessary documents. Since the 1st of January, five priests have been dismissed to serve in other missions, and one has died. They who have left us, have, unquestionably, greatly improved their position, so far as mere worldly emolument is regarded; but neither they nor any others who have been ordained by me, for the service of this diocess, can say that I have misled them; for I have always forewarned them, as I now do all whom it may concern, that there is no diocess in this Union where the missions are generally less pleasant, and where the means of support for the clergymen are less abundant. I believe that very few of those who are ordained for the missions of the United States, enter the ministry with a view to enjoyment, wealth, or even ordinary comfort. If they do, they are miserably disappointed. Still, I must acknowledge that it requires very great self-denial, for those who are placed in the most difficult and impoverished stations, to resist the allurements of a wider field of labour, under more encouraging circumstances, and accompanied by more solid worldly comfort. However little I may be disposed to condemn those who yield to such an invitation, I feel, nevertheless, that it is my duty to provide for my own diocess, without permitting its means, small as they are, to be turned to the account of those who have more abundant resources than are likely, within our lives, to be under our control. I have, for this purpose, to remind, seriously, all the members of our church, of their obligation to provide sufficiently for the maintenance of such a clergy as will usefully labour on our missions. On this head, I must be permitted to observe, that although I do know some persons who are zealous and liberal in the performance of this duty, I also know very many who fall greatly short of the measure of their obligation. I have too often witnessed the predominance of a narrow spirit, and of efforts to diminish to the least possible stint, the allowance to priests whom I knew to be perfectly disinterested, but whose generosity of soul was sickened into disgust by the worrying to which they were unnecessarily subjected, until, no longer willing to endure poverty, neglect, and annoyance, they sought relief, by accepting invitations to which they would otherwise have paid no attention.

This, beloved brethren, is to me an exceedingly distressing and humiliating topic, but had I omitted it, I felt that I would not have done my duty. I could not otherwise undertake to remedy an evil whose existence it notorious. I do not say to you that large benefactions are expected from individuals, but I say that it is the duty of every one to contribute according to his means; and they who have the management of our concerns, should recollect that it is useless to have churches, without a clergy to officiate therein, and that the priests have no other fund for their support than the contributions that are given by the faithful.

My effort, however, must not terminate with giving this exposition of your duty, I must take other measures to put a stop to this injustice. I have already and repeatedly made to the clergy, and to the candidates the statement, that the missions of the diocess were exceedingly poor and generally unpleasant. With this knowledge

fully impressed upon them, and in many instances having had ample experience of its truth. I have told the priests that I would not refuse to give the necessary documents to enable, at present, any one who desires it to depart. Yet have they not made any application, and there are amongst them men whose sacrifices have not been small. Henceforward, I shall not ordinarily give such documents to any well-conducted priest. for whose maintenance upon the missions of the diocess there shall be sufficient provision:—neither will I ordain any candidate until I shall see a sufficient prospect for his support; nor will I continue in the seminary any student who will not give his solemn pledge upon oath to serve upon the missions of this diocess, should he be ordained therefor, and continue in that service so long as he shall get what the bishop will judge to be sufficient support, unless he be freely dismissed. I have laid thus before you, fully and openly, the evil and its remedy. The application of this remedy lies partly with the laity and partly with the bishop. I shall, with God's help, perform my part; and I trust that the laity will perform theirs.

In reviewing the actual position of the diocess, I find but six or seven churches which could support resident pastors, three or four of these need the aid of a second priest, to perform the duties in the manner that it is expected and fitting that they should be discharged; and to visit; to instruct, to afford the opportunity of attending occasionally at the holy sacrifice and of receiving the sacraments to the brethren who are so unfortunately separated from those places where congregations assemble; probably four or five other priests would be unnecessary, if by any means we should be able by the exertions of those whom they would serve, and by the charity of others, to afford them the means of travelling and of support.

When I was last in Rome, I obtained a young priest, who had been educated in the College of the Propaganda, to accompany me hither, in order to seek after and to serve the German Catholics, who are found within our borders: but I was, after some time, obliged to yield to his urgent intreaties, and permit him to go to a station in another diocess, where he would feel himself, as he said, able to be more useful, because surrounded by greater numbers who would profit by his ministry.

I have, in like manner, reneatedly made efforts to procure a priest disposed to follow our practices, to co-operate with us, and to become one amongst us, as a permanent member of the diocess, and able easily and perfectly to speak the French language. For this purpose, I have ordained one candidate, a native of France, whom I received from a neighbouring prelate; I have from time to time, also received three such candidates into the seminary, and have myself subsequently made inquiries and procured friends in France to co-operate with me, without being able to succeed as I would desire. At present, however, such means have been taken as will, I trust, terminate this series of unsuccessful efforts.

The picture that I have here given is not indeed the most flattering, but so far as it goes it is the simple truth. I must, however, bring other topics to your view that will show that we have no cause for despondency.

In that enumeration which I have caused to be made, I find, indeed, some few defections from the faith, but they are greatly counterbalanced and more than compensated for, by the converts who have joined us. And, though I have informed you of our number being so much less than we had heretofore supposed, you will perceive that there has been no real diminution of our strength, but the correction of an error. On the contrary, from a contemplation of the returns, and my own observation, I clearly perceive that there has been a considerable increase of our body. But that which gives me the most pleasure to communicate, is the very sensible increase of practical religion exhibited in the participation of the sacraments, in the improvement of morality and in the extension of information.

It may not be amiss, on this occasion, for me briefly to indicate to you, the sources from which I have successively drawn the means for creating a clergy and for sustaining our establishments.

I once thought that by devoting my own exertions, of whatever value they may be, and those of the priests and students whom I found capable and willing to co-operate with me, to the service of public education, I should be able, in return for those services, to procure a sufficient sum for this purpose. It is now unnecessary to enter upon the history of my failure, suffice it to say, that it was not owing to any want of success in sending forth pupils who profited by the lessons that we gave. In the consequences that were produced by a powerful coalition to oppose us, I found myself involved in very serious difficulties.

I had no clergy whom I could send upon our few missions. I ordained some of the candidates, who not only aided in the city, but who went to the more distant stations;

and feeling that the preservation of the diocess depended upon the upholding of our little seminary, for I found, by repeated disappointments, the insuperable difficulties that arose from generally introducing upon our missions, priests drawn from the churches in Europe, I availed myself of the provisions of the xviii. chapter, De Reformatione, or for the regulation of discipline, of the xxiii. session of the Council of Trent, by which I was empowered to apply a portion of the income of these stations to the support of the seminary,—and as no one of the priests who served on these missions, held in title as an ordinary, but as my vicar, I applied whatever was obtained, beyond the means necessary for his support, to this object, and devoted, whatever I could by the most strict economy save also myself, to the same purpose. Yet the debts and difficulties were increasing, until the Lord raised up one or two friends whose benefactions assisted us and enabled me to relieve the missionary stations of this burden, to which they were subject for some time, though I continued to bear that which I had laid upon myself.

Subsequently, the charitable donations of the societies in France and Germany, together with benefactions of the Holy See, and of some friends in Ireland came to our aid. The accounts of the receipt and expenditure, I have laid before the former conventions, and I shall continue to do so still, though not as matter of obligation; because all these contributions have been received from sources without the diocess, and have been unreservedly entrusted to my own discretion. Yet I feel better satisfied at submitting them to your examination, and at having your testimony to sustain my own consciousness of rectitude in their application. The last convention found that upon this account there was due to me a sum of upwards of three thousand five hundred dollars, for over-expenditure. You will find that debt undiminished.

Probably it will not be amiss to state here also, that I have never charged the diocess with the money paid for the purchase of the premises, occupied by the Ursuline community, nor with that paid for the purchase of the cemetery of St. Patrick, nor with that paid on account of the purchase of the house in Broad Street, on the east of St. Andrew's Hall, nor is the other lot in King Street continued, adjoining the cemetery, the property of the diocess. I have been anxious to draw your attention to this, because I find that an impression exists in the minds of some persons, that these several properties have been acquired by or for the diocess, or with its means; and to correct this impression, I have thought it right to place this statement in the most public manner before you. And you can have free and full access to all the accounts from the earliest period, and receive any other reasonable information you may deem necessary, should you think proper to enter upon any examination of the subject. Whether all or any of them may, at a future period, be given to the diocess or for its benefit, is a question not to be at present decided.

I have thus, I trust, shown you that nothing on my part, nor on the part of the clergy, has been omitted to secure, during years of trial and sacrifices, the creation and the instruction of a clergy to minister at your altars, to break to you the bread of life, and to place within your reach those sacraments through which you may be made partakers of the merits of your Redeemer.

I have not brought to view the comparatively small sum produced by contributions to the general fund, because it has been of exceedingly little moment, and latterly there has been nothing contributed. It lies with you to say whether you will altogether abolish its name, or take measures to have it more than an empty and delusive sound.

A far more useful result has been obtained, by the establishment of the Society of St. John the Baptist, which has furnished, during nearly three years, considerable aid to the seminary, and some little to the missions. Should the demands of the seminary be so reduced as to leave this society at liberty to contribute more to the missions, no benefaction would be more necessary or more usefully applied. I cannot find terms too strong, in which I would commend the zeal of the active members of this association nor sufficient to convey my sense of the advantages likely to accrue to religion, from the extension of that spirit by which they are animated. I pray God to bless, in this life, and in that which is to come, with multiplied benediction, those who have, by prayer, by contribution, or by exertion, aided in the good work for whose achievement this body has united!—And let me exhort most strenuously every member of our church to be enrolled in that society. The contribution to each individual is indeed small, but the power of their aggregate is very considerable.

The sums received from different sources for the diocess, since our last convention, have not been large, nor numerous. They consist chiefly of the amount of a donation from the Leopoldine Society, in Vienna, of a sum on account of a gift from the French

Association for Propagating the Faith, through its council at Lyons, and also of a sum received on account of the donation made by the Propaganda in Rome. The expenditures have also necessarily been greatly restricted, because of the limited extent of the means. You will observe, in the examination of these accounts, that I make no charge for the expenses of the journeys upon which I have been engaged, as their cost has been defrayed by those for whose advantage they were undertaken, nor did I receive any income for my own support, during the period of my absence, as I relinquished that to which I would have been entitled, to defray the support and the expenses of my coadjutor. Thus, although in point of strict justice, I am not called upon to render you any account upon this head, I prefer laying fully and openly before you the most minute of the details regarding all money concerns, as I have done heretofore.

Besides what has been expended upon the seminary and to aid missions and the erection of churches, you will perceive that a sum has also been applied to sustain the United States Catholic Miscellany. That publication has never met its own expenses, but it is gratifying to observe that by reason of the zeal and diligence of its present conductors and the greater regularity of its subscribers in their payment, it has needed much less assistance since the last convention, than had been required theretofore in the same space of time, and I trust that a feeling of justice, a sense of what is due to religion, and a spirit of zeal united, will henceforth render this publication sufficiently independent to dispense with any such extraneous aid. Since the publication of its first number, in June 1822, this paper has drawn from the resources which would otherwise be for the service of the diocess, at least a sum of five thousand dollars. It is true that during the fifteen years of its existence it has contributed much to the aid of religion; but they who feel its value ought to try and save the poorest Catholic district of the United States from so enormous a loss; in estimating which I make no account of the sacrifice of labour and time, which had been made by its conductors. At least it would not be perhaps too much to hope that its subscribers would be punctual in their payments, and that their number would increase.

You will also perceive that less has been appropriated than within the same period heretofore, to the aid of that very meritorious institute of the Sisters of our Lady of Mercy. In truth, their expenses had been hitherto very improperly augmented, by leaving in their charge orphans, for whose support no provision had been made, and the whole expense of sustaining whom fell upon the sisters. They also were induced to receive boarders at a rate considerably under what it cost to maintain them, and in some instances, even this reduced price was not paid: so that when we consider the peculiar circumstances in which they were placed, this excess of expenditure over their regular income, is not properly an outlay upon their account, so much as it is on account of those who were placed in their charge.

I have therefore felt myself obliged to forbid their receiving any orphan in future, until there shall be pointed out some means for its support; I have also felt that it was proper to require of them to fix their charge for board, at a rate likely to save them from loss, and I have directed them not to receive any boarder except upon the guarantee of some person, in this city, able to meet their demand at the proper time, and ready and willing to receive the child upon the non-fulfilment of the contract. Thus I trust, that if this source of expenditure be not entirely closed, it will be greatly diminished.

I am very happy to inform you, that great progress has been made towards the perfection of this institute. I have hitherto been prevented from completing its constitution and rules, not so much by reason of absence, as because I desired to test by experience and practice, the operation of such regulations as I desired to embody therein. I may, however, now say that, profiting by inquiry and observation, I have nearly approached the completion of such provisions for their government and directions for their conduct, as with God's grace, and aided by their own excellent dispositions, will make them good servants of God, useful benefactors to society, and important aids for religion. Already a small sum has been laid aside for the purpose of procuring for them a suitable dwelling; I trust that we shall soon find ourselves able to have it considerably increased, and I am confident that their own industry and economy will thenceforth, not only relieve them from the necessity of looking for aid from the general fund, but enable them to bestow something upon the orphan, besides that charitable solicitude which has been so acceptable to God, and so beneficial to those little destitute creatures.

It will, I am convinced, gratify you, to learn that the Ursuline community continues in the unobtrusive spirit of its members not

only to make considerable progress towards its permanent establishment amongst us, but has already conferred extensive benefits by its admirable system of education, and by the charity with which it has devoted itself to the religious instruction of females of every age, of every colour, and of every condition in society. I need not of course advert to the circumstance, that their own means supply the demands of their institute.

We have to lament the premature and unexpected death of one of our priests, the Rev. Dominick Byrne, who had just commenced discharging the duties of the ministry, giving hope that future years of virtue and of services would create for him a claim to respect upon the earth, and, through the merits of the Saviour, procure for him a reward in Heaven. Cut off by one of those storms which have latterly caused so much disaster on our coast, though he fell not in the discharge of duty, yet affection demands the tribute of regard, and charity requires that we should remember him at the altar.

I have thus reviewed all those topics that regard our immediate diocesan concerns. Allow me briefly to draw your attention to a few of more general concern, but which, in a considerable measure, also affect ourselves.

Since we have been last assembled, our third provincial council has been held in Baltimore. It was composed of a larger number of prelates than had previously met in the United States. Yet the influx of emigration and other causes have so rapidly increased our population, and the members of our church have diffused themselves at such distant points, that the council felt itself called upon to request of our holy father the Pope, to create some new bishoprics, and it is presumed that he will accede to this request.

The council, however, had great cause to lament the bad spirit which has been excited against us and our religion, by bad men, who strive, by gross falsehoods and by perpetual and varied misrepresentations of our tenets, our principles, and our practices, to imbue the minds of our fellow-citizens with hatred, not only against us and our religion, but against our persons. This malevolence has again particularly disgraced the city of Boston; and the effort is now being made under a delusive pretext of a love of liberty and affectionate attachment to our civil institutions. The hideous exhibition of themselves, by those who openly sought by force to destroy our establishments had defeated their object, and called forth the unequivocal censure of the wise and of the good; and, thank God, their number is not small. The falsehood of the vile calumnies by which it was sought to overwhelm, to disgrace, and to destroy us, has also been detected. in several instances, to the confusion and discomfiture of those who conspired for our ruin. And now, under the pretext of guarding our liberties against the ignorance and the hostility of foreigners, it is sought to effect what they have failed to achieve by other fictions; and men who have been conspicuous in the councils of the republic, and aspired to its elevated honours, have not blushed, for their own purposes, to lend themselves to this covert hostility, which, whilst it calumniates the Catholic, is cruel to the emigrant. It also lowers the national character abroad, whilst, if population be strength, it keeps us weak at home, by excluding an influx of hardy, laborious, and industrious emigrants; men, such as they who have reclaimed our lands, built our cities, fortified our harbours, dug our canals, constructed our roads, and were found faithful under every suffering, even unto death, in the face of every enemy.

Our duty under such trials is, whilst we cherish our religion, not to imitate its defamers; in our patience to possess our souls; in our fortitude to endure what the Lord permits; but not to return railing for railing, but to return good for evil, to love our enemies, to do good for those who hate us and to pray for those who persecute and calumniate us, that we may be children of him who causes his sun to rise upon the good and the bad, and who gives the rain of heaven to the just and to the unjust. These things are permitted for our trial: but in his own good time the Lord will remove them. Unfortunately, too many of our fellow-citizens have permitted themselves to be deluded in our regard. It is not our province, nor is it in our power, to determine how far they may be censurable upon this head; many of them are persuaded that we are that which we are not, and it requires time, and patience, and industry, and perseverance to remove their mistake, and to set ourselves right in their estimation. It is our duty calmly to abide the progress of inquiry and the acquirement of knowledge, though that advance is slow. Whatever may be the unpleasant trials to which it may please the Lord that we may be subjected, there can be no apprehension as to the ultimate result. However unfavourable the impressions may be upon the minds of our fellow-citizens respecting our religion, our practice is open to their view, and the means of correct information regarding our

principles, are multiplying amongst them; though they have been cruelly misinformed, they are neither unobserving nor incapable; and, in the ways of God's providence, it may be that this very excitement was destined as an occasion for their instruction. We know that the more extensive and the more searching will be their inquiry, the better for us and for them will be the results.

Another topic to which the council has directed attention, is not merely the proper provision for the clergy who are occupied upon the missions, but the justice of creating some fund for the support and comfort of those whom the weight of years, the afflictions of sickness, the results of accident, or the attenuation of labour shall have rendered more proper subjects of kind attention than to be doomed to neglect, to suffering, and to want. The clergy of this diocess have, some years since, had their attention drawn to this subject, and have made those exertions which they could to create such a fund. Their number is exceedingly small; the greater portion of them have generally been more in need of aid than capable of making contributions, yet all have given, according to their power, to this little treasury of reserve; still their saving is so small that the claims of a single individual would soon exhaust what has been laid by. It is a matter of moral obligation for the laity to contribute for this purpose, and I should feel that you would only discharge your duty by pointing out, before your separation, some mode for the increase of this fund by their benefactions: for when priests, giving up all other modes of employment, that they may be occupied in the fulfilment of their appropriate duties, devote their whole lives to the service of the people, it is the manifest duty of that people to sustain them to the end of that life, and not desert them at the moment of their helplessness and indigence. Neither is it the spirit of the Gospel that the clergy should be seeking overmuch for gain, and laying by money in a spirit of selfishness and hoarding. Yet, unless some provision of this description be effectually made, how shall we censure those who, under the plea of a prudent foresight, foster the spirit of avarice. It is, unfortunately, true that an occasional instance may be found of the existence, amongst the clergy, of such a spirit; but the charge is made infinitely more often than it is deserved; and most generally it is preferred by those whose total or partial neglect of duly contributing to the support of the clergy, would afford these latter the best excuse for its indulgence.

The council also felt that it was time to make some effort to place the bishops in their proper place, not so much for their own convenience as to provide for the welfare of the church. The duties of a bishop are not those of the pastor of a particular congregation. He is the overseer of all the churches, and of all the pastors and other clergy of his diocess; he is the pastor of all the congregation; he is charged to look after those who wander in the desert, as sheep without a shepherd, and to make efforts to procure for them the aids of religion, to exert himself to find and to send those who will undertake to feed them; he is to take heed in time, that there be a reasonable provision for the succession of the ministry; it belongs to him to superintend the different religious establishments, and his attention is required, as well as his exertions demanded, for a great many cares and details connected with the performance of this most responsible office. It must, therefore, be obvious that he cannot, if he desires to fulfil his episcopal obligations, bind himself to the immediate pastoral care of any special congregation, nor devote his time to the service of any particular church; though for the greater festivals and solemnities his presence at the cathedral of the diocess is usually expected, according to ancient, venerable, and exceedingly correct usage. Thus being the pastor of the whole diocess, that whole diocess should contribute to his support: and the council felt that the making the bishop dependent upon one church for his entire or principal support, would be either binding him too much to almost exclusive care of that church, or laying upon it a disproportionate burden, and unnecessarily and unreasonably releasing the other portions of the flock from their obligation of contributing to support their common pastor.

The efficient discharge of the episcopal duties requires also that he should be assisted by a clergyman who, when the bishop is at his cathedral, may act as his secretary, and during his absence on the visitation of the other parts of his diocess, execute what he directs, and in some instances supply his place. It is also fit that during his visitation he should be assisted by a priest as his companion and counsellor. Hence it is manifest, that to support a bishop in that way that will be beneficial to the diocess and that will insure the regular and efficient discharge of the episcopal duties, it is not sufficient to contribute what will suffice for the maintenance of an individual, but that also the effort should be made to enable him to have the necessary assistants. And I can assure you, that in religion as well as

in other public concerns, the very worst species of economy is that, which curtailing the means of a public servant, renders him unable to perform his duty promptly and efficiently. It will be for you to examine whether any better mode can be devised for endeavouring in this diocess to obtain the means of supporting the episcopate, than those to which recourse has been had, or whether those means may be improved.

There is only one other subject to which I shall at present draw your attention.—This diocess comprises three states of our Union. At the period when our congregation adopted that constitution under whose provisions we have now acted during fourteen years, I was under the impression that the members of our church within their limits were more numerous than I know at present their aggregate to be, and to-day, they are much more numerous than they then were. Provision was therefore made for having yearly a convention of the church in each state. I would therefore propose for your consideration the propriety of so modifying that provision as, for the present, to require but one convention for the entire diocess, and to have the property for general purposes vested in one board of general trustees, instead of being vested in three such boards. Should this suggestion be approved of by you, and receive its first action, I shall take the necessary steps, with God's assistance, to have, if possible, the consent of the other parties concerned, and in the way that may be required.

I desire in this place to remind you of what you have been informed in the pastoral letter, sent forth by the prelates from the council; that they have formed themselves into a society for the production and dissemination of books useful to the cause of truth and virtue. Many years have elapsed since such a society was formed in this diocess, though, amidst the vicissitudes to which we have been subject, it has been permitted to fall into decay. I am very anxious for its revival, but at present, perhaps, it will be prudent to await the development of the plan upon which this society of the prelates will be conducted. We can then fall into our proper place, by taking that which may be assigned to us, and co-operating with the body of our brethren. You will observe, in the accounts of the diocess, that a sum of money has been paid by me on behalf of our section, a similar sum has been paid by every other bishop, and thus a fund has been created for the expenses of the first effort. I trust it may be successful.

And now, beloved brethren, though we have experienced some obstruction and difficulties and suffered several losses, yet we have much cause also for consolation, many incentives to our zeal, and a fair prospect of continuing, with God's blessing, to make progress in the establishment of our church. It is true that our desires go far beyond our achievements, our power, or even our expectations; but we see that much has been done. By exertion, by co-operation, by mutual encouragement, by zeal and by perseverance we shall, with God's blessing, daily be able to effect much more. Let us then take counsel together, let us banish jealousies, let us whilst we are energetic in action, be also constant and fervent in prayer: let us endeavour to render ourselves acceptable to God that we may the more surely obtain his blessing upon our efforts. Our object is to shed the light of the Gospel upon the place of our abode, that the merits of the Saviour be more widely and more effectually applied to the souls of men; to remove error, to correct misrepresentation, to take away contention, jealousy, envy, and strife, to spread abroad the sweet influence of peace, to establish the reign of charity, to bring the Orient from on high to beam upon those who sit in darkness and in the shadow of death, to cause justice and mercy to spring up together, and from the blooming abode of virtue on earth to direct the eye of hope to the throne of God in heaven; so that walking in the footsteps of those saints that have preceded us in an unbroken line of succession through so many ages, we may, accompanied by our brethren, enter, through the merits of the Saviour, those gates of glory, beyond which our forefathers in the faith have found the recompense of their zeal and their fidelity.

Let us continue to invoke the influence of the Holy Ghost, that, guided by the light of his wisdom we may see those things that are for our peace and the glory of the Godhead, and aided by his grace find in ourselves the ability to attain them. Such is the desire, such shall be the prayer, beloved brethren of your affectionate father in Christ Jesus.

† JOHN, *Bishop of Charleston.*

ADDRESS TO THE FIFTEENTH CONVENTION OF THE ROMAN CATHOLIC CHURCH OF SOUTH CAROLINA,

HELD IN THE CATHEDRAL OF ST. FINBAR, IN THE CITY OF CHARLESTON, ON SUNDAY, THE 25TH OF NOVEMBER, 1838.

BELOVED BRETHREN:—Since the meeting of the last convention in this place, this city has been severely chastised. It has pleased the Almighty, in the wise dispensations of his providence, to permit that it should be extensively ravaged by fire, and heavily afflicted by fever. It is well if, by reason of such visitation, we be converted to him and more fully drawn from overweening attachment to transitory objects!

In the wide devastation which the fire has made, we have seen our oldest church consumed. Within its walls our first congregations were collected; there our worship first assumed a regular form within the precincts of this state; and round its altar the remains of our predecessors, of our friends, and of our brethren, await, even in their mouldered particles, the sound of that trumpet by which they shall be summoned to rejoin those souls from which for a time they have been separated.

We have long felt in this city, the serious evil of not having a church upon the Neck. It was quite impossible, that numbers of coloured persons and of whites in the employment of others could, from such a distance, attend either at St. Mary's Church or at the cathedral. The difficulty would not be removed by enlarging these churches; because it did not arise so much from want of room as from want of contiguity; children had grown up who had scarcely received any instruction, who had seldom been present at the holy sacrifice or at the other offices of the church; whole families in many instances, had altogether ceased to partake of the sacraments or even to feel disposed to attend public worship. The evil was greatly increasing by the settlement of several labourers, who were employed in and near the depot of the railroad on the extremity of the settlement, near the lines.

Foreseeing this, I some years since purchased the ground which now forms the cemetery of St. Patrick's, and at a subsequent period, formed that portion of the city and suburbs which is north of Boundary Street into an ecclesiastical district. After many efforts to procure means for erecting a church of the most ordinary materials upon that ground, and having experienced many difficulties, I saw a prospect of accomplishing it by appealing to our fellow-Catholics in other parts of the Union to add to the contributions that we might be able to procure at home. Upon this confidence, I entered into a contract for its erection, and laid the foundation in the month of March last, upon the festival of St. Patrick, under whose invocation it is intended to have the church dedicated. A considerable quantity of the materials had been prepared, when they were destroyed in the conflagration which devastated our city in April; and because of the immense loss sustained by our citizens, the hopes which we entertained of procuring the larger portion of the necessary funds at home, were extinguished. We felt ourselves obliged, therefore, either altogether to abandon our enterprise or to make an appeal for more general and more generous aid to our friends abroad.

The sympathy of a great number of those friends in all parts of the Union was quickly and nobly evinced in the generous contributions which were poured in, to relieve the most distressed amongst the sufferers by the fire. As soon as this most necessary duty had been performed, I appealed to our own particular friends to enable us to raise our churches. We were then totally unable to make the attempt without their aid, and we placed great confidence in their charity. Nor have we been disappointed. Pennsylvania, Maryland, Kentucky, Delaware, Indiana, East Florida, Ohio, New Orleans, New York, Mobile, Georgia, and North Carolina, have all given assistance; some of them with great generosity. The sums which they contributed, together with those received in this city and in other parts of the state, have enabled us to make considerable progress in the work. I was able to bestow some portion also of the funds confided to my administration by the friends of our missions in France and in Germany. We stand greatly in need, however, of the continued exertion of our friends, especially for aid to the building committee of St. Mary's church, upon whom heavy demands will speedily be made for the erection of a church greatly enlarged in its dimensions, and more befitting the dignity of religion, than the unpretending structure which has been destroyed.

The speedy erection of our churches is the more desirable because of the large accession made lately to our numbers by the influx of emigrants and labourers, attracted hither by the flattering prospects of employment. because of the impulse given to industry and the extensive improvements now making in various parts of the state.

We have suffered greatly from fever, after its absence during eleven years. Probably there were unusual causes in the situation of our city, after the extensive fire, as well as in the predisposition of a very extraordinary number of strangers. Though nearly one-third of all who died were members of our church, and the number of efficient clergymen in the city, was from various causes, greatly reduced, it is, thank God, matter of congratulation that, as far as we can ascertain, only two persons have died without having been repeatedly visited and having received the sacraments; and the unfortunate position of those two persons who were lodged amongst, I may say, not only strangers, but enemies to our church, caused the unhappy neglect, for it was not known by us that they were sick, and we were not aware of their death until application was made for their interment. It became my painful duty to refuse performing the rite of sepulture, not from any unkind feeling towards the deceased, whom perhaps a merciful God reconciled to himself through the merits of the Saviour, and having regard to their contrition, but rather as an admonition to others not to place themselves in situations which. however, profitable for money, may impede the proper enjoyment of the holy sacraments of Jesus Christ. I trust that we shall be spared by the divine goodness from a similar visitation. I hope, also, that it will not be deemed out of place for me here to remark, that, from the most minute observation, it has been satisfactorily ascertained, that the mortality was doubled by reason of the previous abuse of spirituous liquors, and there is no doubt but that the number of those who imbibed the infection and were exposed to death, was very greatly increased from the same cause. Would to God, that the knowledge of these facts would turn away our industrious population from this pernicious habit!

I would have called this convention for an earlier day, and been enabled, perhaps, before this to have gone through a part of my visitation, but that the existence of this fever obliged me to defer your meeting to so late a period. I have also here to express my gratitude to those priests on other stations who offered their services, if necessary, to come into the city and to partake of our labours. Indeed, I am convinced, that there is not in the diocess, a priest who would be so forgetful of his obligation as to refuse coming, were it necessary to summon him on such an occasion.

Our seminary has, during the last year, been greatly reduced in its numbers, and at present we have only two students who still attend lectures, though the course has been seriously interrupted not only by the occupation of the teacher in attending to the sick, but also by his own illness, and by the very severe attack of fever which greatly endangered the life of one of his pupils. These gentlemen have been ordained priests, and aid us in performing several duties of which they are very capable.

Applications have been made by candidates from without the diocess, some of whose cases are under consideration, and I am also making inquiries to ascertain what probability exists of procuring aspirants amongst the youth of the diocess itself, and what is the best mode of providing for their education. I may, whilst upon this subject, remark that our two students in the College of the Propaganda at Rome, continue to afford us ground for anticipating their future usefulness.

The Society of St. John the Baptist has by a donation of $500 enabled us to pay a debt which was due of the seminary when we last assembled, and left something to aid us towards the expenses of the year. The excellent society of ladies in aid of the seminary, have also furnished us the very necessary aid of that description which they generally supply. I have, out of the other funds at my disposal, met the remainder of its expenses. We have, then, no debt at present affecting the seminary; but the buildings are tottering to decay and not only inconvenient, but scarcely worthy of repair. We shall need to make exertions for the purpose of giving to the diocess a more commodious, permanent, and better regulated establishment; but as other objects, just now, press more immediately upon our attention, I shall defer urging this topic farther, until I can submit something more specific to your examination.

The zeal of the society of St. John the Baptist continues to be ardent, but the extraordinary sufferings and trials of the last year have, in this city, deranged much of its order, deprived it of several members by death, of others by removal, besides paralysing the efforts of its collectors, and calling away the attention of its most active members to more urgent calls and to indispensable duties; yet I am convinced that, with God's blessing, it will be speedily reorga-

nized and prosperous; and that it will not only greatly aid us in the erection and support of our seminary, but also in extending and sustaining our missions.

The number of our brethren in the faith has considerably augmented in this state, not only by the large accession of emigrants who find employment in this city, but by the distribution of several of them in the interior of the state, not only as labourers upon the works of improvement now in progress, but as settlers in more than one of the towns; and it is necessary that efforts should be made to afford them opportunities for attending at the holy sacrifice and partaking of the sacraments, as well as of receiving that instruction and being placed under that religious and moral superintendence, by which alone they can be so influenced as to prevent their speedily degenerating into objects of scandal, instruments of crime, an injury to the state, and a reproach to religion. It is true, that some of our missions receive, at present, very regular and efficient attention, but our wants in this respect are increasing with the increase of our numbers.

Since we have last assembled, I have been able to create a new district, comprising Sumter, Kershaw, and Chesterfield. A church has been erected in Sumter upon a site most convenient for the greater portion of those who belong to our communion: great credit is due to those by whose exertions, contributions, zeal, and perseverance it has been effected. Some of them are the descendants of those good persons by whose efforts the first congregation that we had in this state was formed, and its church erected. They have our sincere gratitude. Their better and more suitable recompense, however, will be found in the blessings it will diffuse through their families, and the benefits of redemption to which I pray they may attain to in heaven. A priest has been stationed there during the last six months, and he has occasionally visited Camden and Cheraw. In the former town, it is likely that, as we cannot easily procure a building which would, without extraordinary expense be fitted for a church, we shall be enabled to erect one, that will be sufficient for our present exigency, upon a very eligible lot which has been given some years since for that purpose by a very estimable member of our church.

This mission being provided for, other places will require successively similar attention, for which purpose we shall need an addition to our clergy, and an addition to our means. Though I do not at present seek from you action upon the subject, I am desirous of bringing it to your view, in order that you may be aware of the necessity of continuing our efforts for the creation of an efficient body of priests and of procuring means whereby those missions may be supplied.

I have already adverted to the untoward circumstances which surrounded us in this city, by which, whilst the means of our being able to extend the work of religion were seriously diminished, the expenses to which we were subjected were exceedingly great. However, it gives me consolation to state, that our providential Father, who feeds the birds of the air and clothes the field with its beautiful variety has not forgotten us. He told us that for those who would seek first the kingdom of God and his justice, provision would be made in all those things necessary for food and raiment; and though we cannot presume to say that we have fulfilled his injunction, he has yet encouraged us to confidence: for in the very moment of our greatest difficulty, and when we were straitened on every side, and our only hope was in him, I received most unexpectedly from some generous and unknown benefactress, through the vicar apostolic of the London district in England, such a sum as removed the threatened difficulties: and by this manifestation of the divine goodness, I was sustained and strengthened for the performance of laborious duties at a moment [when] I was ready to faint. You will see the particulars that have reached me, in the accounts that I shall lay before you, and I am convinced that you will unite with me in praising God for his good providence, and entreating him to repay an hundred fold our good unknown benefactress. We have also been aided by the society at Vienna, and the association in France has with a prompt generosity, upon being informed of our disasters, considerably increased the allowance which it makes to us this year. They ask, and surely they deserve our prayers!—These societies indeed have designs upon our republics! Yes! They desire to subvert the dominion of vice and of ignorance, they are anxious to follow the wandering emigrant into our woods, and to erect for him, in his new habitation, the altar at which his father worshipped, and upon which, according to the testimony of his consicence, he may pay to that God of his fathers his humble adoration in spirit and in truth, in that way which Jesus Christ taught to his Apostles, and which their successors have continued unchanged amidst the revolutions, the vicissitudes and innovations of fluctuating sublunary things. They are anxious in this land, which to him is yet strange, to bestow upon him those consolations, those blessings, and those sacraments of religion which gave him joy in his youth, and will renew in him those holy

sentiments which were allied to the innocence of his childhood, and make him feel that he is in the house of his father, even though the mighty deep should raise its billows between him and the spot of his nativity. They seek to attach him to the anchor of his hope, that his faith may be secured to the truths of heaven and that he may not be driven about in uncertainty, tossed upon a variety of strange doctrines by the winds of human opinion! May God prosper their efforts to enrich our land with their alms, with their faith, with the seeds of virtue, which may enable us to cultivate a region that before was barren, but which may henceforth produce a rich harvest for heaven!

And what a glorious crowning of the works of his piety and of his zeal and self-devotion; what a noble and useful employment for the venerable survivor of our first hierarchy, the Bishop of Bardstown, to be occupied, at the request of the holy father, in visiting the churches of regenerated France? There, whilst he witnesses the mighty progress of religion in the land of his birth, to pour into the ears of its people the gratitude of our churches for the charity which they have exhibited to us, and to animate them to greater efforts in our behalf! Long may he be spared to reflect the glories of the first fathers of our church upon us who strive to emulate their example!

But whilst we are thus aided from abroad, being sustained in our efforts by our brethren in Europe; justice, honour, gratitude, and religion, require that we should also exert ourselves. It is not to relieve us from discharging our own duty that they contribute to our aid, but it is to supply what our poverty could not afford. Were we able to maintain our church and to promote religion by our own efforts, we would be bound to announce it to them, and to decline receiving their alms, in order that others who greatly needed them may receive. We are also bound to use our best efforts by adding our contribution to theirs, to promote the great object which is common to us both, that is, the extension of religious knowledge, the providing opportunities for receiving the sacraments for those who need and who desire them, the creation and the support of a ministry, to seek the lost sheep of the house of Israel, and to open the fold to the stranger who may desire to enter, and the erection of altars for those who have been so long estranged from the holy sacrifice. If we feel any gratitude to our benefactors, any love for our neighbour, any piety towards God, any zeal for religion, we will not be backward in making generous sacrifices, each according as God has enabled him, to secure these desirable results. It is true that this city has been ravaged by fire and by fever, and that the other parts of the state have united with the city in generously contributing to relieve the sufferers. This has been sensibly felt, and it was not therefore matter of astonishment to find that the very useful and meritorious society of St. John the Baptist did not realize the funds which had been calculated upon at the commencement of the year. Yet it has done much, and it is to be hoped will renew its zeal, and recommence its exertions.

There are, at present, two objects which demand our earliest attention. We are without an asylum for the orphans of Catholics who are sometimes left in a state of destitution. The orphan house of this city is conducted upon principles which afford us no security for their being educated in the faith of their fathers, should they be placed in that institution; and it certainly would be a dereliction of our duty to give up their religion in order to procure sustenance for their bodies. The time has arrived when we are required to make a serious effort to do a double work of charity, by providing for their souls equally as for their bodies.

The other is to devise some mode by which emigrants who belong to our church may have facilities afforded to them, not only in this city, but also in the interior, of performing the duties of religion, by which they may be preserved from dissipation, by which they may be encouraged to industry, and made not only useful members of society, but become a credit to our church in place of being an occasion of reproach and of obloquy. Their number has lately increased, and is still likely to be augmented, and I am disposed to attribute much of their forgetfulness of religious practices to the want of a proper opportunity for their observance.

Connected with this is another subject to which our best attention should be given, this is the religious education of the children. In order to effect it properly nothing could be more useful than to have schools in which the sciences may be taught and the lower branches of education attended to, at the same time that the children belonging to our congregations could therein receive the proper religious instruction. I have made efforts for this purpose at different times, hitherto with but little success as regards the male department. You will not need any reasoning from me to convince you of its necessity. The only question is, repecting its practicability, and every day

more urgently presses upon us the necessity of its consideration. Other dioceses, of far more recent creation, have outstripped us beyond all comparison in this course of improvement, and it is full time for us to make some efforts to provide ourselves with establishments, in some degree adequate to the demand which not only exists at present, but which is very likely to be continually increasing. The peculiarity of our situation heretofore, was an obstacle to our action for this object;—but at present, I think it very likely that we are sufficiently numerous and sufficiently able to afford the means for a commencement. The neglect of proper education for our male children is too serious an evil to permit our longer overlooking it.

We have, thank God, been able to succeed to the extent of our most sanguine expectations in the establishment of the Ursuline convent, where several young ladies have already received the very best religious, moral, and scientific instruction, and which they have turned to very good account. The ladies who form this community, have indeed paid the tribute of suffering to a change of climate; but they have safely gone through the ordeal, without any diminution of their number. God has tried and protected them during the last epidemic, and at present they may be considered as well qualified for the task which they have undertaken, as any other body in our country, and as likely to have a permanent establishment as any that I know of. Their pupils have greatly increased in number, and the difficulty most likely to embarrass them soon, will be that of being able to make room for the expected applications. So far as relates to those young ladies whose friends can meet the expenses of this institution, I feel satisfied that ample provision is made for bestowing upon them therein, the most respectable and accomplished education, together with the best religious impressions.

One object of the Sisters of our Lady of Mercy is, to provide for the solid and plain education of those young females whose means do not permit, and whose prospects do not require their attention to the higher accomplishments of their sex. Some years of experience, together with their own previous education, their industry, their application, and their charity, fit them to perform this duty in the best manner. To the study of religion they have united its practice, and they are eminently fitted, therefore, to inculcate its maxims by word and by example. They are about to add a school for gratuitous instruction, to communicate the blessings of education to those little females who may be in charge of persons unable to pay the moderate prices required for their tuition. It will also be the happiness of the Ursulines to perform a like work of mercy when their community shall be sufficiently numerous. At present they devote a considerable portion of their time to the religious instruction of females of all ages, colours, and stations in life, and by this exercise of charity have rendered us incalculable benefit. I, therefore, consider the instruction of the females to be, at present, placed upon a good footing in the city, and that, as circumstances may permit, it will be sufficient to extend it through such other parts as may require it.

The congregation of the sisters has been eminently useful to us during the late epidemic; for though several of their own body and of the boarders under their care, were seriously affected, God in his mercy has spared them all; yet whilst they could by any effort devote themselves to the charitable care of others, they were mercifully laborious, and wonderfully indefatigable. Their charity was particularly exhibited in the hospital of the brotherhood of San Marino, a useful association of respectable workingmen, by whom those good sisters will be gratefully remembered. They will, however, have a better reward in the approval of that God to whose service they devote themselves. I trust I may soon be enabled to place orphans permanently under their care, and thus give them employment in all the duties which they seek to perform.

The last convention took the first steps towards an amendment of the constitution, so as to have but one annual convention for the entire diocess, instead of having separate ones in each state. I have laid the amendments as they were adopted by that body, before the several vestries in the state, and they have been by them unanimously adopted. The convention and the vestries in the state of Georgia, have also adopted them with a like unanimity, and I have such information as satisfies me that there will be no obstacle to their being accepted by North Carolina. You will therefore take them into your consideration for the purpose of final action, so far as you are concerned.

I have to inform you that the provision in the constitution for creating a general fund, continues to be a dead letter. This is the more to be regretted, as the contribution which it regulates to be paid, is in itself very trifling, and if collected from all would form a considerable amount, to be applied by you to very important objects.

At its Convention in last May, the Roman Catholic Church of the State of Georgia suggested in place of this stated contribution, a yearly collection of voluntary offerings, to be placed at the disposal of the convention for the same objects. As your next meeting is likely to be in conjunction with the delegates from the other states of the diocess, I think it better to make no constitutional change in the sections regarding this fund until you shall have formed but one body, and may thus more easily adopt one rule of action.

Nothing final has been done regarding the contribution to the fund for destitute priests. My own opinion is, that it will answer sufficiently our purposes, to take up a yearly collection in the different churches for that object; the sum thus obtained could be added to that contributed by the clergy and funded, as the present amount is, in trustees selected for that purpose. I have taken up a small collection for this purpose in Augusta, which has been thus secured.

I regret being obliged to inform you that the "United States Catholic Miscellany" has been a still more losing concern than heretofore. You will perceive, in the accounts that are to be laid before you, the sum which I have been obliged to advance for its support; and I feel desirous of having your opinion, whether the benefit of its continuance is sufficient to counterbalance the sum which it thus yearly abstracts from the means of one of the most indigent diocesses of the Union, not to mention the great sacrifice of time and of labour which is required for its publication.

There are several other topics upon which I could address you, and which are worthy of our consideration, but at present they may be dispensed with, as not so pressing in their nature, nor to be so easily acted upon. I shall however, be ready to attend to any request you may make for additional information, and communicate it as far as in my power.

Let us then, beloved brethren, enter upon our consultation as to how the great work of the Lord may best be promoted and his glory attained, by the salvation of those souls redeemed by the blood of our Saviour Jesus Christ; and for this end let us not cease to implore the light of the Holy Ghost, through the merits of the Son from the benignity of the Father; to which divine Trinity be honour and glory, thanksgiving and praise, for ever and ever.

Yours, affectionately in Christ,

†JOHN, *Bishop of Charleston.*

ADDRESS TO THE FIRST CONVENTION OF NORTH CAROLINA.

THE following are the principal proceedings of the first convention of the church in this state:

On Sunday, the 15th of March, the three following priests attended at Fayetteville, together with the bishop: Rev. John Magennis, Rev. J. F. O'Neill, and Rev. Andrew Byrne. Mr. Magennis was appointed president, and Mr. O'Neill secretary of the house of the clergy.

The return of lay-delegates was, for the county of Cumberland, John Kelly and Dillon Jordan, jun.; for the county of Craven, Mathias Manly and Alexander Francis Gaston; for the county of Beaufort, Lewis Leroy and John Gallagher; for Wilmington, Doyle O'Hanlan; for South Washington, William Usher, jun.; for Salisbury, Michael McNamara; six of whom were present. Mr. Kelley was elected president, and Mr. Gaston secretary of the house of lay-delegates.

At Mass, before the blessing, the bishop being seated, and the clergy and lay-delegates qualified, he made to them the following

ADDRESS.

BELOVED BRETHREN:—The object of our assembling is, with the aid of God, to attempt the organization of our little church in this state. Our numbers are small, our congregations distant from each other, and our other members thinly spread over the surface of the country. The occasion which has brought together the clergy which are here met, appeared to me calculated by its novelty to attract several of our lay-members, and I therefore judged it proper to attempt convening our body in this place, at the period that we were about to dedicate a church to the service of Almighty God, for the first time, according to our rite, within the precincts of North Carolina. Circumstanced as we are, we can neither have many members in our houses, nor many topics for our consideration; yet there are

some subjects of vital interest to our well-being, and to the very existence of our church: and they, I should hope, will receive our serious consideration.

Hitherto the Catholics of this state have been almost entirely bereft of a ministry; occasional visits to a few stations affording the only opportunity which they possessed for receiving instruction, or for participating of the sacraments; those visits were few, short, precarious, and at long intervals. There existed means and dispositions for the support of clergymen, but no properly qualified priests could be found who would undertake the charge of its missions; two or three attempts which I made proved unsuccessful, owing to causes not now necessary to be stated; but I trust we may henceforward consider that, to some extent, a ministry will be permanently secured to a portion of the state.

But, my brethren, in order to secure that permanent ministry, proper means must be taken to insure a supply and a succession of efficient clergymen, and those means must be such as will enable us to have them educated amongst ourselves. Experience has taught us the folly as well as the impolicy of relying upon foreign sources, whether in other dioceses of this Union, or in Europe, for such clergymen as would be useful. No diocese in our province has a sufficient number to meet its own demands; few in Europe have a superabundance, and though exceptions will occasionally be found, generally speaking, no diocese will readily relinquish the services of its meritorious or useful subjects; the persons most easily spared, would be those with whose ministry we could best dispense. We should also consider that, in order to be fully and perfectly independent, our country should have within itself the power of supplying our religious as well as our other wants; it is our obvious duty to make our states as far as possible, independent of foreign aid for the supply of what is essential to our well-being: add to these considerations the advantages of having our clergy trained up in habits of familiarity with our institutions, attached to our principles, confirmed in our practices, acquainted with our people, and possessing their confidence, and you will readily perceive the propriety, I would say the necessity of having them receive an American education, perhaps I might say, an education within our own borders.

Impressed with this necessity, my efforts have during some years been unceasingly directed to this object, and in the existence of the clergy which now serves this diocess, I have found the results; we should be now almost, if not altogether destitute of a priesthood, had not my earliest attention, most sedulous care, and continued labours, been devoted to the education and training up of the ministry that now exists amongst us. Whatever has been lately done towards supplying the spiritual wants of the church in this state, has been derived from our diocesan seminary; whatever prospect exists of continuing our ministry is found to arise from that source: in that institution good candidates from without, and meritorious applicants who may be found amongst ourselves, may be well prepared and ordained to break the bread of life to an hungering multitude, and to officiate at our altars; but I must add that in effecting what has hitherto been done, a heavy debt has been incurred, and to provide for the future, serious and continued exertion is absolutely necessary. I would therefore earnestly press this important subject upon your consideration. My expectations at present, I confess, cannot be very great, but some efforts should be made; and the earlier attention is paid to this topic, the more likely shall we be to arrive at some good practical results. The conventions of the other two states of this diocess have had the subject under consideration: they have approved of the principle, but I cannot say that they have been sufficiently active in their operations. You will observe that some provision is made for this purpose in the constitution, under the head of the general fund. Allow me to draw your attention to the view there given, and to beg your serious co-operation with me in the discharge of this important duty.

Next to securing the existence of a ministry, the embodying of our members should demand our care. Owing to my various avocations of duty, the scanty means at my disposal, the large extent of the diocess, and the limited time hitherto at my command for that purpose, I have been as yet able to visit but a comparatively small portion of North Carolina; but I am led to believe that our members in the western section are more numerous than on the seaboard, and considerably exceed the estimate which I had at first formed. Living amongst neighbours who, however kindly disposed, yet entertain the most preposterous notions of the principles, the practices, and the history of Roman Catholics; our brethren find no advantage in declaring their faith, but would thereby subject themselves, as they believe, to a great variety of inconveniences. I do not now intend making any remark upon the irregularity of this concealment, my object is merely to state what I have in several instances known operating

as its cause: hence, not only are the other citizens ignorant of the existence of Catholics amongst them, but not unfrequently are near neighbours belonging to our church unknown to each other; and when, upon the furnishing of opportunities for the practice of their religion, several have professed their belief, they have been mutually astonished at the discovery. It would be well, if we could enable them to act more consistently with our principles, and more in accordance with their own feelings. It would be well, if proper steps were taken to ascertain where they exist, that they might be recognised, visited, encouraged, and brought to aid us by their co-operation. The experience of the last few years has shown me very clearly, that much yet remains to be done upon this head, and that we may all exert ourselves most advantageously, each in his own sphere, in this very useful occupation.

There are several other topics which I would wish to submit to your consideration, but as I regard the present effort rather in the light of an experiment, I shall defer bringing them forward until I shall see a more proper occasion: meanwhile, I shall be happy to furnish you such information as I possess upon any subject regarding which you may choose to consult me.

Let us, my brethren, beseech the Father of lights, and the God of all consolation, that he would vouchsafe to guide, to strengthen, and to comfort us, in these our humble efforts for the salvation of souls and the glory of his name, through the merits of our blessed Saviour Jesus Christ.

Both houses then adjourned to four o'clock; shortly after which, the house of lay-delegates received from the clergy the following resolutions, in which they concurred:

DIOCESS OF CHARLESTON, STATE OF NORTH CAROLINA.

At a meeting of the house of the clergy in convention at Fayetteville, on Sunday, the 15th of March, 1829,—

It was resolved, That the Roman Catholics of this state have hitherto been almost entirely overlooked, so far as regards their spiritual concerns and the benefit of a resident ministry, in consequence whereof, the prospects of the present and rising generation have been greatly discouraging.

That the efforts occasionally made to supply the members of our church in this state with a ministry have been attended with such beneficial consequences, as to give hope that, by exertion and perseverance, the faith and its advantages might be secured and extended to hundreds of our scattered brethren and their descendants.

That the zeal which has led to the erection and preparation of churches, and the kindness shown to the clergy in this state, deserve and ought to receive a suitable return of attention.

That, fully aware of the anxiety of the Bishop to discharge his duty with affection and energy for the Roman Catholics of North Carolina, we can trace the evil which we lament to the great want of a properly qualified clergy, which is so severely felt through all parts of this Union; but in no part thereof with more painful intensity than in the diocess of Charleston.

That we can perceive no remedy for this dearth, save in upholding and extending the powers of our diocesan seminary; and that we pray the earnest attention of our brethren, the laity, to this important subject.

That we are of opinion that an appeal to the members of our church in this state, and in the diocess at large, exhibiting to them the necessity, and urging them to exertion, would do much towards creating a spirit that would ultimately secure the means of continuing and extending the ministry of a well-educated and zealous clergy for this state.

That we request the house of lay-delegates to appoint one or more of their body to act with a committee of this house in framing such an address which, being approved of by the Bishop, might be circulated through the diocess.

The Rev. J. F. O'Neill and Messrs. Jordan and Gaston were appointed a committee for the purposes of the resolutions.

On the next day the sessions were resumed, and several subjects were brought under consideration, some of which were acted upon; amongst them were the appointing of collectors for the general fund, and for raising extraordinary means for the seminary—the several districts to appoint their own collectors, who are to transmit the sums collected to the treasurer of the general fund, subject to the Bishop's order, the expenditures to be accounted for to the next convention. Also, that in each district contributions should be made towards a fund for the Bishop's support.

Those acts were concurred in by both houses,—the lay-delegates then fixed the number of members from each district to be elected to the next convention. After which the following joint resolutions were passed.

Resolved, That each member of this convention will make it his peculiar duty to inquire out where there may exist any Catholics in the state, at present unknown to us, and at a distance from the consolations of religion.

Resolved, That the thanks of this convention, and of every member of our church, are due to Mr. Kelly for his liberality and his zeal in advancing the interests of our religion.

The elections were next proceeded into, and resulted as follows:

Board of General Trustees.—President, the Bishop (ex off.); V. President, Rev. John Magennis (ex off.); chosen by the clergy: Rev. John Barry, Rev. J. F. O'Neill, and Rev. Andrew Byrne.

Chosen by the house of lay-delegates: William Gaston of Newbern, John Kelly of Fayetteville, Doctor Thomas O'Dwyer of Murfreesborough, James Usher of Wilmington, Col. Michael M'Namara of Salisbury, and J. Meenan of Charlotte.

By joint ballot of both houses: Treasurer of the general fund, John Gallaher of Washington, Beaufort Co. Appointed secretary to the general trustees, Alexander F. Gaston of Craven Co.

On Tuesday the 17th, at Mass, the Bishop having confirmed the proceedings, and continued the committee appointed to frame the address, dissolved the Convention.

ADDRESS OF THE RIGHT REV. DR. ENGLAND, BISHOP OF CHARLESTON,

TO THE SECOND CONVENTION OF THE ROMAN CATHOLIC CHURCH OF NORTH CAROLINA, AT FAYETTEVILLE, ON SUNDAY, FEBRUARY 27, 1831.

My Brethren:—It has pleased the Almighty to permit our assembling here for the second time, that we may consult for the benefit of religion in this state, which has greatly suffered for the want of a ministry. To him who addresses you, it has been a source of great pain that the last year has been permitted to elapse without any convention of our body: but the desolation of this church has arisen from causes beyond his control, and which it was not in your power to remove. Let us beseech our heavenly Father, that henceforth we may find ourselves in more favourable circumstances.

Ten years have nearly passed away since, soon after his arrival in this country, your bishop first visited the state of North Carolina; he can never forget the kind and affectionate manner of his reception, and the attentions he received, not only from his own flock, wheresoever he met them, but from our separated brethren of various denominations. He recollects well the prospects which then opened to his view; the great benefits which were likely to accrue from the establishment of churches, and the settlement of a ministry in those places where a few of the members of our communion were found congregated. The anxiety of the scattered flock surpassed the zeal of the pastor; yet he trusts that there was no remissness on his part. He has made various efforts with varied expectations; and has, together with his people, fully experienced the bitterness of disappointment. His fairest prospects have been blighted; his best calculations have been baffled; the swelling bud, to which he looked with precocious confidence, has been almost uniformly nipped when about to expand its flower. And if the effort in which we are engaged were only to be sustained by human power, we might be tempted to desist. But frequently it happens that God designs to crown with singular success the perseverance which hopes and labours against the obstacles that would seem to be insurmountable; frequently he withholds the increase from those who toil in planting and watering, that no flesh should glory in his sight, that he might give a salutary check to our vanity, lest, being elated with success, we might forget the source of the blessing, and boast of the results of his power and his goodness, as if they were the achievement of our right hand. At all events, it is our obligation to persevere in what we know to be our duty; the recompense to which we

look is the salvation of our souls, and not the triumph of an exhibition to the eyes of the world.

Brethren, owing to the deficiency of a ministry, the churches which had been created in this state, have continued in an extremely languid condition, the calls of other congregations for organization have been unattended to, and the scattered Catholics left altogether unheeded. Under such circumstances, we can have nothing of interest as regards the past to lay before you. On the occasion of our former assembling in this place, the church in which we are now met was dedicated to the service of Almighty God, under the invocation of St. Patrick. Soon afterwards, I dedicated, under the invocation of St. John the Evangelist, a church which the flock at Washington, in Beaufort County, had, with great zeal, and aided by the liberality of their fellow-citizens, succeeded in erecting. During that year, the services of one priest were all that could be afforded to the eastern division of the state; the southwest was occasionally visited from South Carolina,—but towards the close of that year, greatly to my mortification, I was obliged to permit the priest who had resided in the eastern division to withdraw to a station outside the state, nor could I supply his place until after the lapse of twelve months. I, after great exertion, succeeded in so arranging the affairs of my diocess, as to be able to send to their present stations the two priests who now reside amongst you; and it is my most sincere and ardent wish that I may be able to keep at least those stations supplied. Others might easily be created; but I must confess that, however desirable it would be to form and to supply them, this latter effort is at present completely beyond my reach. I shall have some documents laid before you, that will put you fully in possession of the sources of our weakness, and enable you adequately to form correct judgments respecting the remedy of which this evil may be susceptible.

The conventions of South Carolina and Georgia have seen and acknowledged the absolute necessity of upholding a diocesan seminary, in order to supply our stations with an efficient body of clergymen, and they have more than once resolved to second my efforts for this purpose. You can easily perceive that it is altogether because of the want of pastors, that the thousands who in this state have fallen away from the religion of their ancestors, are now estranged from our altars, and that the few who have remained faithful have been exposed to so many and such great inconveniences. And how is this want to be supplied? We have only two sources; we must either supply it by procuring an educated clergy from abroad or by creating it at home. It is the worst policy imaginable, to remain dependent upon foreign benevolence for the means which are indispensable to the maintenance of religion. In the first place, there is not at present a superabundant clergy in any of the nations of Europe; and even if there were, the language, the habits, the imperfect notions which the majority of the European clergy have of our state of society, and the difficulty of a change in those respects, though they agree with us fully in faith, would render the labour of several of the best informed and most virtuous of those men comparatively unavailing. In the next place: no foreign diocess would willingly give up the services of its efficient priests, and it would be no advantage to our church to make our diocess a receptacle for those who could not conveniently remain in the places for which they were ordained. It has often happened that men eminently qualified for the work of our ministry have zealously come to the aid of the American hierarchy from foreign churches, but unfortunately their number has been more than counterbalanced by those persons whom it would have been well to have rejected. We cannot safely rely for the supply of our churches upon such a precarious source. Again; though our districts are very large, our population is exceedingly sparse, and the remuneration of the clerical labourers is limited indeed, in our southern churches. Yet, thank God, they have food and raiment, and are therewith content. It is no reproach to those who zealously exert themselves in churches more favoured with the fat of the land to observe, that our poverty is no inducement to allure the settled clergy of remote countries to regions in which they must become in a measure acclimated, before they can be extensively useful. This last circumstance shows also the propriety of having in the midst of our territory, a seminary in which the clergy of our southern states will not only be saved from the dangers attending change of climate, but also grow up acquainted with our peculiar habits and the customs and institutions which our special circumstances not only have created, but are likely to continue. It was on this experience, and influenced by these considerations, that I felt it, at an early period of my administration, to be a pressing obligation to create a seminary, in upholding which, though a large debt, which presses very inconveniently upon us, has

been created; yet, by its means, we were placed in possession of nearly all the priests who form our diocesan clergy; and whatever exertion it may require, we shall feel bound for the same reasons to continue it, that thereby we may endeavour to extend the benefits of religion to our destitute brethren, and to provide a succession of pastors for those who fill the places which we at present occupy. Though I cannot expect much aid from the infant church of North Carolina in the extinction of this debt, and the maintenance of this institution; still it is fit that you should be in possession of the facts, and not only enter into a common feeling upon the subject with the churches of South Carolina and of Georgia, but that you should to some extent co-operate with them in making some effort to liquidate the debt, but for the creation of which you should be still without a ministry, and in upholding a seminary by which alone your wants are likely to be supplied. In effecting this, though large donations would be desirable, yet it is believed that systematic contributions of a limited amount regularly collected and faithfully applied would be fully adequate to all our wants.

You will also perceive that our ministry is altogether composed in this diocess of adopted citizens. Should we continue dependent upon foreign churches for the candidates who are to fill our seminary, we would have only partially removed the obstacles which it is desirable to overcome, and hence it would be well to cherish and encourage in our youth, a disposition to dedicate themselves to the services of the sanctuary; so that we may insure the continuance of the ministry. In laying these observations before you, I do not calculate so much upon any immediate results as upon bringing your attention to subjects in respect to which I am very desirous. you should be so interested as that you would frequently turn them over in your minds, and thus gradually be enabled to act upon them efficiently.

I shall lay before you some suggestions upon these subjects which appear to me very easy of execution, by no means burdensome, and which would be extensively and permanently beneficial if they were steadily and zealously acted upon.

In a more forward state of our church, I should have several other topics upon which I would communicate with you, but it is useless to occupy your attention with subjects upon which I feel conscious you could not at present be prepared to act. There are a few, however, to which I shall allude. Amongst the several duties of the little congregations of this state, that which must necessarily occupy their early attention is, the erection and maintenance of a church and the support of a clergyman. To these objects I presume each individual amongst our flock contributes cheerfully in proportion to the means with which God has blessed them. Should any one hold back from making his offering to the common stock, it is on his part a dereliction of duty: it is endeavouring, by taxing one who is more generous, to partake of benefits to procure which he has himself made no exertion: or it is hazarding the loss of those advantages: for however moderate the expectations of those who serve you, they rely altogether upon you for their support; and without your aid, churches can neither be erected nor kept in repair. They whom God has enabled, owe to him, to their families, and to their pastor, to contribute liberally; it is also a debt of justice to their fellow-contributors, and of charity to several of their fellow-citizens, who would otherwise be bereft of the opportunities of religion; they who have but little should also from that little contribute somewhat, not only as a matter of justice, but of prudence, because they thus encourage their more wealthy brethren, who do not find themselves left alone in their efforts to sustain religion; and they establish a stronger claim on their own behalf for the continuance of those services which otherwise should be withdrawn in favour of more deserving claimants. But after they have provided for those first wants, there is a claim, the mode of meeting which by the church of the state it is the province of the convention to regulate, namely, the support of the bishop, and the expenses attending his visitation. I am not aware whether any provision has been made for these purposes: if not, it would be well to have it brought under your consideration.

The Constitution regulates a moderate quarterly contribution to a general fund which is placed under certain restrictions at the disposal of the Convention. My impression is, that no steps have been taken to act upon this regulation. Believe me, that the temporal prosperity of our church will be better secured by rigid attention to these apparently trifling contributions, than by indulging the expectations of large donations—our church is the concern of its rich and of its poor, they can all unite in this manner to make it sufficiently independent and permanent; and I trust this united exertion will be found amongst us.

Any other subject upon which you desire information, which it is in my power to

communicate, shall be immediately attended to, upon your suggestion:

We have lately received accounts of the death of our holy father Pope Pius VIII., whose pontificate, though short, was marked, as have those of the great body of his predecessors been, by many virtues, and great utility. Whilst he was conspicuous for extensive learning, his private virtues, his zeal, his independence, and his prudence in the discharge of his awful public duty in times of no ordinary character, marked him as worthy of the high station of Vicar of Jesus Christ, in the government of his visible church. He united the strictest integrity of faith and love for wholesome discipline, with that true liberality which, without infringing the force of principle, can make proper concessions to the uninformed and commiserate the weakness of our fallen nature. Yet elevated as was his station, and perfect as we believe his virtue to have been, the charge which he held was awful, and his responsibility of the highest grade, whilst he had the frailties of our corrupted state. In the days of his administration he watched and he prayed for our welfare: not merely charity, but even in some measure justice calls upon us, if he be in that state in which our suffrages can afford him relief, to hasten to his assistance by prostrating ourselves before the throne of mercy on his behalf, and offering for the repose of his soul the holy sacrifice of propitiation. For this purpose, I invite you to assist at an office and High Mass on to-morrow, and otherwise to remember him in your religious exercises.

Our charity is also excited on behalf of one of our brethren in the faith, who, though humble in his sphere, yet was zealous for the promotion of religion, and held an office as one of our board of general trustees. The remembrance of his co-operation united to those circumstances, makes it fitting that I should invite you to an office and High Mass, to be celebrated for the repose of the soul of the late James Usher, on Tuesday. Let us, brethren, small as is our number, attend sedulously to our affairs, and perhaps it would please our heavenly Father to bless our efforts. Though a large number of our lay delegation has not been able to assist at our deliberations, yet you are in possession of their sentiments and views, and you can at all events proceed in the work of our organization, should you not feel it prudent to do more. Let us pray to the Father of lights to guide our deliberations, and endeavour to act in the spirit of the church of Jesus Christ: and may the blessed influence of the Holy Ghost be with us, is the sincere prayer of, brethren,

Yours, affectionately,

† JOHN, *Bishop of Charleston.*

Fayetteville, February 27, 1831.

PROCEEDINGS OF THE

FIRST CONVENTION OF THE ROMAN CATHOLIC CHURCH OF GEORGIA,

HELD AT AUGUSTA, GEORGIA, APRIL 2D, 1826; WITH THE ADDRESS OF THE BISHOP.

DIOCESS OF CHARLESTON, STATE OF GEORGIA.

I do hereby give notice that a convention of the Roman Catholic church of Georgia, will be held at the church of the Holy Trinity, in the city of Augusta, on Sunday, the second day of April next, for the purposes stated in the constitution of the said church. and besides the clergymen authorized to sit in said convention, lay delegates will be admitted from the following places, viz.: from the district of the Holy Trinity, Augusta, not exceeding four; from the district of St. John the Baptist, Savannah, not exceeding four; and from the district of the Purification of the B. V. M., Locust Grove, not exceeding two; and the church-wardens and secretaries of those districts are required to hold meetings for the election of the said delegates, on some convenient day between the 17th day of February and the 31st of March next; a delegate will also be admitted from any other places in the state of Georgia, in which the constitution of the Roman Catholic Church shall have been received.

The lay delegates are requested to assemble at the said church, at 6 o'clock, P. M., on Saturday the 1st day of April, to elect their president.

Given under my hand and the seal of the diocess, at Charleston, S. C., on the 3d day of February, A. D. 1826.

† JOHN, *Bishop of Charleston.*

On Saturday the 1st of April, the lay delegates met in the church of Augusta at six o'clock, P. M.

There were present:

From the church of Augusta, John Reilly, Henry Roberts; from the church of Savannah, Francis Shiels, John E. O'Connell; from the church of the Purification at Locust Grove, Robert Dillon, Edward Quin.

Robert Dillon was elected president, and Francis Shiels was elected secretary. The resignation of J. B. Lafitte, of the church of Augusta, was received;—as also that of Mr. Barrie, elected by the church of Savannah.

On the next day, Sunday, April 2d, the Rev. Edward Swiney celebrated high Mass. After the visitation was held by the bishop, he declared that he was ready to proceed with the business of the convention, and called upon the members to come forward.

The following appeared and were qualified, viz.:—Rev. Edward Swiney, of Augusta, Vicar; Rev. Francis Boland, of Savannah; Rev. Patrick O'Sullivan, of Locust Grove; Rev. Godfrey Sheehan, of Augusta; Rev. John McEncroe,—Hassell, Charleston, S. C.; Rev. Joseph Stokes, Columbia; Rev. John Bermingham, Cathedral, Charleston.

The lay delegates presented their president and there appeared,—Locust Grove, Robert Dillon, President, Edward Quin; Augusta, Thomas McGran, John Reilly, Henry Robert; Savannah, Francis Shiels, Secretary, John E. O'Connell.

B. Boyer, elected to represent Savannah, accepted his nomination, but by reason of sickness was unable to attend.

The President of the lay delegates then qualified, and the Bishop being seated at the altar, and wearing his mitre, addressed them.

ADDRESS OF THE BISHOP.

MY BRETHREN:—We are met together by the permission of God to use our best exertions towards organizing and making permanent our church in this state.

There are some concerns of its government which God has committed wholly and exclusively to the charge of those whom the Holy Ghost hath placed as bishops to govern the church. In the administration of other matters, these prelates are aided by the counsel and the co-operation of their clergy—but in the regulation of its temporal concerns, they have not unfrequently found it prudent and beneficial to request aid from the zeal and the experience of the laity. According to the principles of that constitution upon which we have agreed, one of the great objects of the present convention is to consult together how the several scattered portions of our flock in this state might be able to co-operate for their mutual benefit, their continued harmony and their increasing affection, and by what prudent means they might insure to themselves the certain aids of religion, and transmit them to their decendants.

You are yourselves equally well aware as is he who addresses you, of the serious obstacles which have hitherto generally impeded the prospects of our church in this state: it is therefore altogether unnecessary for me to advert to any except such as still continue, and which appear to me to admit of the immediate application of remedies.

Our few dissociated congregations had no bond of union but their common faith. It is true they were united in doctrine, in discipline, and in sacraments, but they did not co-operate as one body; each congregation confined itself merely to its own concerns, and appeared totally regardless of any general object, and altogether insensible to the welfare of the body at large. If each state in our union regarded only its own concerns, would our confederation occupy the prominent place which it holds? If each county in your state confined itself to its own local concerns, upon what basis would the welfare of Georgia rest? If you confine your views to the individual wants and interests of separate and single congregations, you will do little in your district churches, and nothing as a body. Years will elapse, and you will remain just where you now are. But if you consult together, your zeal will be enkindled, you will be animated to exertion, and in your co-operation you will prosper. You will grow into a large compact church: instead of continuing to be dissociated, little, scattered portions. The means of our prosperity are in the state, but your exertion is required to make them available.

Our commencement must be feeble, but it is not despicable. Our apathy may however cause it to be despised. If so, the fault is in ourselves, not in the great subject upon which we have assembled.

There existed jealousy between the clergy and the laity, each fearing an encroachment upon its rights by the other. Do I flatter myself when I express my hope that it no longer exists? I know there is not on either side any proper grounds for this fear. Our interests are the same, our objects are the

same, our wishes are the same: we seek to attain one end; our opinions may sometimes differ as to the mode of its attainment. Let us consult together in the spirit of kindness and charity and with mutual feeling of respect for each other. We will agree also then in the mode of attaining that single end; we will cheerfully co-operate. Our union will be then our strength. This union must then be the result of consultation, and this consultation can only be had at our conventions.

Besides the banishment of jealousy, and the creation of union and mutual confidence, it is necessary that we should endeavour to supply to our scattered brethren through the states, the opportunity of making themselves known to each other and to us. You are equally as well aware as I am of the reluctance which exists in the minds of many Roman Catholics to make what they consider a useless profession of their faith in places where not only are our tenets and principles altogether misunderstood, but where we are most grossly misrepresented by men who are supposed to know us, but who if they are not very ignorant must be worse than ignorant. When Georgia was a British colony, the spirit of the British codes of persecution domineered in full vigour over the land; and even at the period of the revolution, the state of Georgia in her complaints of the conduct of the British monarch expressed her dissatisfaction at his having allowed some of his subjects to practise the Roman Catholic religion. Since then a better spirit has pervaded this happy republic, and this state was one of the first to establish religious freedom, and continues to be one of the most strenuous in its defence. We have found ample protection in its liberal constitution. Yet, unfortunately, the weakness of human nature is such, that still in many places the ancient misconceptions in our regard, continue in some instances; the members of our church are exposed to inconveniencies by the profession of their faith. When our fellow-citizens of other denominations shall have known us better, these inconveniences will cease to exist. For their sake and for ours, for the sake of charity and peace, it would be well to hasten the time of removing their mistakes, and thus give to our brethren confidence to profess openly what they believe, and to practise the duties of a religion which they consider to have been instituted by our blessed Redeemer.

One of the best modes of effecting this will be by making the proper arrangements for establishing missions in those places where Roman Catholics are found to reside. To supply those missions, and to provide for a succession in those places where churches already exist, the most effectual plan would be to aid in supporting our diocesan seminary in which candidates might be properly prepared, being educated in the perfection of human and divine science, in the fervid purity of Christian piety, and trained up in a warm attachment to our republican institutions, and our American principles.

This being your first meeting, rather for the purpose of organization than of progress, you will be occupied more in electing the proper officers who may discharge their several duties until the next convention, than in the performance of those acts which will more properly belong to future conventions.

I shall not detain you longer, but pray that God the Father, the great founder of our faith and his only and coequal Son our Lord and Redeemer Jesus Christ, our permanent though invisible head, and the Holy Ghost, who in the unity of their Godhead exists the great sanctifier of our church, may bless you and aid you in your labours for the diffusion of knowledge and the promotion of virtue.

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After Mass was concluded, both houses retired to deliberate; and at night, they again appeared in the church, and announced to the bishop that they had concluded their duties. They then, by their secretaries, handed in their resolutions and appointments, as follows:—

The house of lay delegates by ballot selected St. Peter the Apostle, as the Patron Saint of the church of the State of Georgia.

ROBERT DILLON, President.
FRANCIS SHIELS, Secretary.

Admitted by the clergy,

EDWARD SWINEY, President.
G. SHEEHAN, Secretary.

Resolved unanimously, by the house of delegates, that in the next Convention the church of Savannah be represented by four lay delegates,—that the church of Augusta be represented by four lay delegates; and the church of Locust Grove, be represented by two lay delegates.

R. DILLON, President.
F. SHIELS, Secretary.

The house of the clergy have elected the Rev. Francis Boland, Rev. Patrick O'Sullivan, and the Rev. Godfrey Sheehan, members of the board of general trustees of the Roman Catholic Church of Georgia.

EDWARD SWINEY, President.
G. SHEEHAN, Secretary.

The house of lay-delegates have unanimously elected the following members of the general trustees of the Roman Catholic Church of Georgia: viz., Henry Bradford Thompson, of Taliaferro County; P. P. Thomasson. of Savannah; John Cormick, William Brux, Gregory Dillon, and Thomas McGran, of Augusta.

ROBERT DILLON, President.
FRANCIS SHIELS, Secretary.

Resolved by the house of the clergy, That this Convention recommends to the members of the church throughout the state to contribute liberally to the general fund, and requests of the several vestries immediately to appoint collectors of the same, within their several districts; which collectors are to transmit such sums as they may receive, to the general treasurer, and deposit his receipt for the same with the secretary of the vestry of that district, in which such money was collected.

EDWARD SWINEY, President.
G. SHEEHAN, Secretary.

Concurred in by the house of lay-delegates.

ROBERT DILLON, President.
F. SHIELS, Secretary.

Upon joint ballot of both houses, Edward Quin was elected treasurer of the general fund.

EDWARD SWINEY,
ROBERT DILLON.

By the house of the clergy, resolved, That two hundred and fifty copies of the Bishop's address, and of the proceedings of this Convention, be printed, and distributed among the members of our several churches in this state.

Resolved, That the treasurer of the general fund be authorized and required to pay under the direction of the general trustees, the expenses of the same, and any other expenses incident to this Convention.

EDWARD SWINEY, President.
G. SHEEHAN, Secretary.

The house of lay-delegates concur in both the above resolutions.

ROBERT DILLON, President.
FRANCIS SHIELS, Secretary.

PROCEEDINGS.

After these resolutions were read, the Bishop declared his full concurrence in the same, and his confirmation of the entire and of every part thereof. He then declared the Convention dissolved, and stated that the clergy were at liberty to return to their churches. The general trustees were summoned to meet next morning, at nine o'clock, for the transaction of business.

The general trustees of the Roman Catholic Church of Georgia, who remain in office to the next Convention, are

Right Rev. John England, D.D., President, (Ex Offi.); Rev. Edward Swiney, V. President (Ex Offi.); Rev. Francis Boland, Rev. Patrick O'Sullivan, Rev. Godfrey Sheehan, H. B. Thompson, P. P. Thomasson, John Cormick, William Brux, Gregory Dillon, Thomas M'Gran, Edward Quin, Treasurer; Paul Rossignol, Secretary.

ADDRESS TO THE SECOND CONVENTION OE GEORGIA.

HELD, APRIL, 1827.

GEORGIA.

SAVANNAH.—THE second annual Convention of the Roman Catholic Church of this state, was opened in this city, on Friday the 27th of April, by the Bishop, after celebrating the holy sacrifice at the Mass. The Rev. E. Swiney, Rev. J. M'Encroe, Rev. John Barry, and the Rev. John Magennis, being duly qualified, attended in the house of the clergy. The Rev. E. Swiney (*ex-officio*), President; the Rev. J. M'Encroe, was elected Secretary.

Four lay-delegates were appointed to represent the church of "St. John the Baptist," in this city—four for the church of the "Holy Trinity," Augusta—and two for the church of the "Purification," of the Blessed Virgin Mary, at Locust Grove.

At a meeting of the lay-delegates held on the evening of Wednesday the 25th of April, P. P. Thomasson, Esq., was elected president, and J. A. Beaulard, secretary of the house of lay-delegates. Mr. M. Hopkins, who was nominated one of the lay-delegates for the church of this city, thought fit to resign.

The following lay-delegates having made and signed the declaration required by the Constitution, in presence of the Bishop, regularly attended the several meetings of their house, till the close of the Convention, viz.: Mr. P. P. Thomasson, president; Messrs. W. Tighe, J. B. Gaudry, J. Guil-

martin, M. Pendergast, P. M'Dermott, J. A. Beaulard, Secretaries.

After opening the "Convention," the bishop seated on the altar, and wearing his mitre, addressed the members of both houses as follows:—

ADDRESS.

We are assembled by the permission of heaven. and according to the regulations of our Constitution, for the purpose of doing what lies in our power to aid in promoting the interests of religion in the state of Georgia. Let us beseech the Author of that religion to shed his light upon our minds, that we might be able to see how this great duty can be best performed.

It is my province to lay before you the great objects which should occupy our serious attention. I do not think I can better perform that duty than by reminding you of the benefits which were expected to result from our conventions. It was always a maxim in the church to preserve her children in charity and affection, as brethren dwelling together in unity. Wheresoever her faith is spread abroad from the North to the South, wheresoever her clean and holy oblation of sacrifice is made from the rising of the sun, to the going down thereof; not only is the name of her spouse great amongst the nations, but she draws her children together as one family, having in view one great object, and striving together to establish peace, harmony, and affection on earth, as they seek to attain the enjoyment of one glory in the kingdom of their father in a better world. The Saviour declared to them, by this shall men know that you are my disciples, if you love one another. To bring together in affection and charity, the clergy and the principal laity of the state at specified periods, so as to make them feel that they were one body, so as to afford them an opportunity of kind intercourse, and bind them together by a more firm league of confidence, was thought to be highly useful; their union for a common purpose creates confidence, enkindles zeal, and animates to exertion. An isolated congregation might feel that its principles were correct, but frequently it needs the solace of its brethren in the day of trial, their encouragement in the moment of dejection, and their alliance in even the days of its prosperity; the weakness of human nature not only makes us dependent upon Heaven for strength, but even upon our brethren for consolation and encouragement, and our churches are likely to derive much solace and comfort from the conventions of their clergy and principal lay members. Hence, punctual attendance on such occasions cannot be too earnestly requested and pressed upon you, nor can you be too zealous in complying with that urgent request. A compliance therewith will not only cause you throughout the state to feel that you are indeed brethren dwelling together in unity, but will moreover cause very great benefits to your religion within your precincts.

Another object of the Convention is, by collecting together the knowledge of facts, the advantage of the experience, and the opinions of the members of the several churches, to provide for their common interests by the united zeal and information of the whole. In the church as in any other numerous body composed of several minor associates, there must be found various interests,—each congregation feels interested in what peculiarly concerns itself; but though it is a solemn and an imperative duty of its members to provide for the special wants of their own particular division, still there are general wants which affect the whole body, and of course each congregation, and eventually each individual: those wants are, however, so remote from the individuals as scarcely ever to become matter for their special uneasiness, and they are, comparatively speaking, so seldom found to press upon isolated churches as not to appear immediate subjects for their serious consideration, and for which, even when considered by them, they alone are not able sufficiently to provide. Let me put one case for illustration. If there be no succession of clergy provided for a diocess, each congregation will feel the want of a ministry and each individual will be eventually the victim of this neglect. Yet the provision for securing a constant and sufficient supply of well-conducted, and well-educated, and properly qualified clergymen, is not looked upon to be a concern of individuals, nor of special congregations, it is a joint concern of the laity and the clergy of all the congregations together with the bishop, and to provide effectually for which, they ought to consult and to act together. This is but one of many common concerns, in which all the churches are deeply and vitally interested, and which are specially objects well worthy of the occasional assemblage and the zealous attention of a convention of all the churches. The providing for those institutions and officers necessary for the administration, the regulation and the well being of all the churches: the aiding of the poorer congregations by means of a common fund; the providing for incipient and widely dispersed missions by the same means; are all objects well worthy

of your consideration, and though not perhaps all at present within your reach, are yet such as should be kept in view, to have effected, when possible: and evidently these are common concerns which call for the attention of all the churches, and not of only one individual, or of only a single congregation. Hitherto, the want of due organization of congregations, the isolated and disjoined situation, the little intercourse between them, their want of even acquaintance with each other, and I might add, the wants which they individually felt, prevented their attending to those common concerns; the consequences of this neglect have been most injurious. Not only was there no common rule of action, but there was no step taken towards creating that union of sentiment and of effort which is absolutely necessary for the prosperity of a religious society: there was no mode of providing for a supply, or a succession of clergymen, or for their examination and superintendence. You can yourselves bear testimony to the melancholy results; and if this day you have even a few clergymen in your state, it is owing not to any effort made by yourselves. I state it not by way of reproach but of caution and instruction. As a body you have done nothing towards securing for yourselves a ministry, nothing towards securing its continuance for your children.

As one of the principal objects of the Convention is to bring the united zeal, wisdom and means of the several congregations to the consideration and the removal of the common wants, and to the contemplation and attainment of common benefits; I cannot but look upon any congregation which is negligent upon this head, as indeed, very criminal, and I must view your duty on this head as most interesting and important. It has little outward show, but it has considerable and lasting results from its proper fulfilment.

It has been matter of general observation, that if bodies such as yours pay a proper regard to the value of their own labours, their character will be respected, and their acts will be highly appreciated; but if they be wanting in respect for themselves, or careless of the concerns given to their charge, they will sink in the estimation of every other person. You owe, then, not only to yourselves, but to your religion to take up the concerns of this Convention, small as they may appear, as matters of high moment, which they really are; for upon what you might be tempted to view as trivial now, might hereafter depend very extensive and important results.

Meetings such as ours are but the first of a series to which we should give a tone and character, and to which we should also endeavour to give an interest which would be general in its nature, so that each church here represented might feel that she was not overlooked, and that no one should receive any preference which might give to others just cause of complaint, and thus, upon future occasions, each division of our body might feel equally ready to send its delegates to enlighten our councils, and to share our labours.

I shall now draw your attention to the particular situation of the church of Georgia. We have but three organized congregations, and as many resident clergymen. But there are other places in the state, which have made application for clergymen to reside permanently in some places, and to attend occasionally in others. It is, indeed, principally my duty, but it is also that of the clergy and of the lay-delegates to consider how those requests are to be met. You are also aware, that when I took charge of the church of this state, now little more than six years since, there was but one priest in the state, and he left it now nearly six years ago; since then, ten priests have been successively appointed to different stations therein, and have served for longer or shorter periods. One only has died, one whose memory is recalled with respect and regret; three others now fill stations, and the other six have departed. Should it be necessary to supply any of the present stations which might be vacated by death, resignation, or removal, have we the means of supplying the vacancy which might be thus caused? This is a question of deep importance to the churches of this state, as is also that other. How shall we have the benefits of the ministry extended to our destitute brethren? It is for you as well as for me to be provided with an answer to these questions, and they therefore require your consideration. Georgia has given some small contributions, for the purpose of educating candidates for the ministry, and of supplying her missions. You shall have the accounts of its expenditure; you will find this to be a subject of vital importance, and upon which much remains to be done.

It has been your misfortune, as well as that of our church, that from the want of a sufficient number of unexceptionable clergymen, some have been admitted to the discharge of ministerial duties, who, under other circumstances, would have been at least subjected to more lengthened probation, and the consequences have been extremely unpleasant in more instances than

one. As I have determined, with God's help, rather to leave churches vacant, than to make any similar appointment in future, it will, I trust, be to you an additional motive for exertion to secure a sufficient supply of useful, virtuous, and well-instructed clergymen.

May the Lord enlighten us to discover and strengthen us to perform what may be for his glory and the benefit of the church.

The following resolutions were, after mature deliberation, unanimously adopted by both houses. Some slight changes and amendments that had been occasionally made in either house, were received and discussed in the other, with the best feelings; and each seemed to contend with the other in devising the most effectual means to attain the great object for which they were convened. Charity and zeal animated their deliberations.

Resolved—1st. That we are fully convinced of the injurious consequences of receiving any clergyman into this diocess from any other, without being duly invited, after a minute investigation, and approval of his ecclesiastical qualifications; and that we fully enter into the views of the Bishop on this subject.

2d. That the destitute state of this diocess, and the many unsatisfied applications for the services of clergymen, render it absolutely necessary to have every exertion used by the clergy and laity, to provide for the ministry of the altar, the sacraments, and of instruction, a regular supply and succession of good priests.

3d. That, as there is little or no prospect of procuring such priests from other diocesses; and as dependence upon such a source would be extremely precarious, we are convinced that the support of a diocesan seminary, for the education of meritorious candidates from abroad, and virtuous young men from at home, who would devote themselves to the ministry, is a duty of the most pressing obligation upon us.

4th. That we strenuously recommend to the vestries and to the members of the churches, to use their best efforts for raising a fund to be applied, as well to extinguish the debt now owing by the seminary, as to provide for its future necessities; and that it be recommended to the several vestries and congregations to apply 25 per cent. of the amount collected in this state, on every Sunday throughout the year, for aiding to the support of the seminary.

5th. That the several vestries be requested to urge the collectors of the "general fund" to the exact and zealous performance of their duty within their several districts, and that the clergyman of each church be recommended to read hereafter, as often as he may think proper, the 1st and 2d articles of the 4th section, 3d *Title*—also, the 5th part of the 2d article of 2d section, 4th *Title* of the Constitution, regarding the quarterly contribution of 50 cents for the purposes therein specified.

6th. That the sum of two hundred and fifty dollars be paid to the Bishop, or to his order, by the treasurer of the general fund, towards discharging the debt incurred by the seminary in the education of students for the ministry.

7th. That, for the support of the Bishop, there be made, in each congregation in this state, a subscription, to be commenced on the third Sunday in Lent, and to be closed on Low-Sunday, the amount of which, together with the collection on Palm-Sunday, or on Easter-Sunday, shall be transmitted to him, and that each congregation defray its proportion of the expenses of his visitation.

8th. That an amendment of that clause of the Constitution be proposed, which limits the number of lay-members of the Board of "General Trustees" to *six*, and that *nine* be substituted for *six*.

9th. That the United States Catholic Miscellany, being the only paper in the Union which firmly supports Catholic principles, ably refutes calumnies and misrepresentations against Catholic doctrines, and invariably upholds the dearest interests of the Roman Catholics of these states, we are deeply impressed with a conviction of the urgent necessity of aiding, by every means in our power, the extensive circulation and efficient support of this valuable publication, and do hereby recommend the same to the Roman Catholics of this state. The hand that conducts this paper is fully able to guide us through every difficulty.

The following members were elected to compose the "Board of General Trustees," till the next Convention, viz.:

On the part of the clergy—Rev. E. Swiney, Rev. J. M'Encroe, Rev. J. Barry, Rev. J. Magennis.

On the part of the lay-delegates—Messrs. H. B. Thompson, Loc. Gr., Balt. Boyer, Wm. Bruce, Thomas Magran, G. Dillon, P. P. Thomasson.

Mr. E. Quin, of Augusta, was unanimously elected Treasurer of the General Fund, and P. Rossignol, Esq., Secretary.

On Sunday, the 30th ult., the Bishop, after approving of the zealous manner in which both houses of the Convention discharged their duty, and after having remarked on the daily increasing calls for Catholic cler-

gymen throughout the state, dissolved the Convention, and gave to the numerous congregations, who had attended at High Mass, his episcopal benediction. May each succeeding convention be blessed by the Father of all good gifts!

ADDRESS TO THE THIRD CONVENTION OF GEORGIA.

HELD, APRIL, 1828.

THURSDAY, the 17th of April, was appointed by the Bishop for this meeting, and he arrived on that day in Augusta, where the Convention was to be held, the Rev. Joseph Stokes, the Rev. John Magennis, and the Rev. Andrew Byrne, were also present, but a quorum of the lay-delegates was not made up until Friday evening, when the Bishop appointed ten o'clock on the next day for opening the assmbly. Besides the priests above mentioned there were three lay-delegates for Augusta, one for Savannah, and one for the Church of the Purification, at Locust Grove.

The Rev. Joseph Stokes celebrated Mass; before the blessing the Bishop had all the clergy and laity entitled to seats who were present qualified, after which he read the following

ADDRESS.

MY BRETHREN:—Another year has passed away since we have met, and the Lord has permitted us to reassemble. In our situation there can be little of novelty, and but a moderate share of business to transact.

The number of our clergy in Georgia has diminished, although the number of the faithful is on the increase, and the discipline of our church in a state of progressive improvement. We are made sensibly to feel the want of a sufficiently numerous and properly qualified ministry; and, therefore, one of the great objects of our present solicitude and exertion should be to attend to the removal of this want. We have formerly determined, after mature reflection, not to be easily induced to admit into the ministry of this diocess, persons who have removed from other districts, and the course of events as well as the more clear propriety of those grounds upon which that determination has been formed, have only tended to confirm us in our resolution; of course it becomes more necessary for us to use every exertion to create a ministry within the diocess itself. To do this we must obtain proper subjects, and find sufficient means for their support during the period of their education, and have qualified persons to train them up in the habits of virtue, the services of the altar, and the science which befits their station.

We do not labour under any difficulty upon the score of candidates for orders; applications have been, and continue to be made by such numbers, as leave us ample room for choice and scope for selection; but it too often happens that they who, upon the ground of piety and talents, would be most eligible, have not the means of defraying the expenses of their support and education: nor is it enough to educate merely the exact number that would suffice to fill those stations at present unoccupied; for besides the contingencies of death and such change of disposition as might cause the rejection of the candidate, we must take into account the caprice or the discontent of the individuals, who, under various pretexts, seek a dismission, and whose desertion it would be better to permit, than to encounter the danger of confining troubled spirits amongst us. We have had to endure disappointment from all those sources, and, therefore, it must be evident to you that prudence and the necessities of the diocess require that the number of our students should always be greater than our immediate wants would seem to demand.

It might then be laid down as a maxim that we cannot insure for our churches a constant supply of good priests, except by having within ourselves the means of educating a sufficient number of selected candidates.

You have had amongst yourselves the opportunity of making some observations upon the subject: and I trust, I am fully warranted in asserting that you have no reason to be dissatisfied with the specimens which our incipient exertions and faint efforts, under a variety of difficulties, have afforded. In making those efforts, we have incurred a very heavy debt. Who ought to pay it? I would suggest, certainly they for whose benefit it has been incurred. Is the clergyman who has been thus educated the person who derives the advantage: and has he such emoluments as that he ought to be charged, and could afford subsequently to pay? I use not the language of reproach,

nor of complaint, when I state an obvious fact. So far from our clergy having the means of paying this debt, in some instances they have not received from their flocks the ordinary means of support: the income of any clergyman in this diocess need not be envied him; for, indeed, none amongst us has any superfluity; yet by the joint efforts of those who have been educated in this seminary, and of their other clerical brethren, under the pressure of humiliating privations, we have done our utmost to create and to preserve this institution. The upholding of the seminary is not for the emolument of service, nor for the benefit of the individual who addresses you: to him it has been the cause of unusual privations, of extraordinary labour, and of harassing anxiety; and the same might, in a great degree be said of the other members of the clergy. To whom then is its existence chiefly beneficial? What can be the object of its continuance? It is easily answered: to you, to your children, and to your children's children. How could I now fill your churches, or to what source could I look for future labourers in the vineyard of the Lord; from whom are the words of instruction to come, who are to administer the sacraments, if this gate be closed against those who would come amongst you for this purpose? When, therefore, I call your attention to the concerns of this institution, I do not beg a boon, I ask not for charity, I do not propose what you can with a safe conscience overlook, I only draw your minds to the consideration of a solemn duty, and I tell you that I ask you to do an act of justice to us, to yourselves, and to your children.

By the constitution of the church in this state, adopted by all its churches, a very trifling contribution was levied upon each member to form a general fund to be disposed of after the Convention. On former occasions, small sums were voted by the Convention upon the faith of this fund, to aid the seminary, but by some extraordinary neglect, either on the part of the members, or of the collectors, the treasurer has not been able to meet the object of that vote. I will scarcely be induced to believe that persons could be found so absurd as to say they belong to our body, and are not bound by its constitution, or who being so bound could withhold their trifle! To you I leave to inquire how it is that the votes of your assembly are made nugatory. You shall have the accounts laid before you, and you can then judge for yourselves. I desire to lay no burdens upon you, but I desire to inform you that I cannot supply your wants unless you furnish the necessary means.

Let me press upon you the necessity and facility of doing all that is required for our purposes, if you will but seriously determine to act as a body, and according to that system which your own constitution points out.

At the last convention it was resolved to amend the constitution, by substituting the word "nine" for "six," in designating the number of laymen to be elected members of the Board of General Trustees: the object of this amendment was, by extending the number, to insure the possibility of forming a quorum in either Savannah or Augusta, as the presence of two clergymen and three laymen is required. There is but one inconvenience which might possibly arise, viz.: that two dissenting quorums of the same body might be thus formed in separate places, with full powers in each; however, as this is so unlikely, and if it did occur might be soon removed by other constitutional means; and as the advantages are considerable I have approved of it, and as two-thirds of the vestries have also approved of it, and I still continue to give it my approbation, I submit it to you for final rejection or adoption, as you may see fit.

Let me press upon you the necessity of union, perseverance, and zeal, for the accomplishment of the great work that we have in hand; each year exhibits to us the multiplied numbers of our brethren in the faith, who are scattered through this state, bereft of a ministry; as also the necessity of exertion on our part to insure a continuance of the sacred ministry even in those places where, during years, it has been established. The clergy, the candidates themselves, he who addresses you, and a few others, have not been wanting in their exertions. Look to your treasurer's accounts, and see what the laity have done; I shall not dictate to you, but I entreat you to examine and to reflect, to act from your own convictions.

Towards the close of last year a clergyman, from this diocess, was sent to Cuba to collect for our seminary, at the suggestion of the last convention of the Church of South Carolina; owing to the peculiar circumstances of the place, his mission resulted in our gaining little more than some very valuable books.

Since we last met it has pleased God to call from his labours and earthly station, the Most Rev. Ambrose Mareschal, late Archbishop of Baltimore. The peculiar mode of administration which he followed in his elevated and responsible place created, it is true, no very peculiar bond between him and us; but still he had been, during a few years previous to July, 1820, the ordinary

pastor of this state, and to the day of his death, he was our metropolitan; added to this, he was eminently gifted with talent, most extensively read, deeply erudite, and of uncontaminated virtue; sound in his faith, and pure in his morality: let him not be soon forgotten at those altars where already the immaculate Lamb has been offered on his behalf. Though not regularly informed of the fact, I have sufficient reason to know that his place has been filled by that appointment which, probably, under all circumstances, was the best and most prudent, and that we shall soon behold at the head of our province, a venerable clergyman, who, during many years, has been the confidential friend and prudent adviser of the deceased archbishop. It would not be correct nor becoming in me to speak the eulogy of the living; but we ought to beseech our Heavenly Father to bestow upon him those rich graces which his dangerous and dignified station requires.

Within our own circle death has also struck a blow; you have been previously summoned to your altars to supplicate mercy for a young priest of some promise, and deservedly esteemed by those who knew him. I would entreat the continuance of your prayers for the Rev. Godfrey Sheehan.

Let us then, beloved brethren, whilst we journey through this valley of tears, not only strive to profit by the means which religion affords for our consolation and safety in a better world, but also endeavour to transmit to those who shall succeed us, pure and whole, that deposit of faith which has been handed down to us, through a thousand trials and difficulties, by our predecessors. May God, the Father, aid us in our efforts, and bless our proceedings, through the merits of our Saviour and by the influence of the Holy Ghost.

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After reading the address, the bishop gave his benediction and then proceeded to business. Alderman Robert Dillon, was appointed president of the house of lay delegates, and Mr. L. Barrie was chosen secretary: this was the only delegate who attended for the church of Savannah; Francis Shiels attended for the church of Locust Grove; and besides the chairman, Messrs. Gregory Dillon, John Reily, and Dr. John Maddin, for the church of Augusta.

The constitution was amended by adopting the amendment proposed at the convention of 1827, increasing the number of lay members of the Board of General Trustees to nine.

The clergy of Georgia assessed themselves one-tenth of their incomes for this year in aid of the seminary.

Both houses called upon the state to raise the sum of five hundred dollars yearly, by means of the general fund, to support two students in the seminary for the benefit of the state; the candidates to be selected by the general trustees, but removable by the Bishop.

The following appointments were made, viz.:—

General Trustees.—The Bishop, *ex-officio;* Rev. Joseph Stokes, *ex-officio;* Rev. John Magennis, Rev. M. D. O'Reily, and Rev. Andrew Byrne. Hon. H. B. Thompson, of Talliaferro County. Doctor Mic. Chevrier, Messrs. P. P. Thomasson, M. Pendergast, and John Guilmartin, of Savannah. Messrs. Gregory Dillon, L. Barrie, John Reily, and Dr. J. Maddin, of Augusta.

Treasurer of the General Fund.—Mr. Edward Quin, of Augusta.

The convention was dissolved by the Bishop after vespers on Sunday afternoon; a very large and respectable congregation attended in the evening, at the sermon which was preached by the Bishop, and after which a collection was made in aid of the seminary.

A number of ladies have formed an association for the double purpose of procuring decorations for the altar, and aiding the seminary.

ADDRESS TO THE FOURTH CONVENTION OF GEORGIA.

HELD, MAY, 1829.

On Friday the 1st of May, the Bishop celebrated Mass in the church of St. John the Baptist, in the city of Savannah, and opened the fourth Convention of the Roman Catholic Church of Georgia. There were present on the occasion three priests, viz.: the Rev. John M'Encroe, the Rev. Joseph Stokes, and the Rev. J. F. O'Neill; two others who were expected, were absent; one of them, as has since appeared, unavoidably. The number of lay-delegates returned was eight, of which a majority having appeared, P. P. Thomasson was elected President, and Matthew Hopkins,

Secretary. At the close of the Mass the Bishop made the following

ADDRESS.

BELOVED BRETHREN:—It is not without regret that I find the attendance of lay-delegates so small, and it pains me to notice the absence of others who should have been here to meet us to-day; but yet our number is sufficient to warrant our proceeding to discharge the few but highly important duties confided to our care. Let us place our reliance upon Him who gives increase to the mustard seed; and who from the very stones can raise up children to Abraham.

Upon the assembling of our last Convention, I had to communicate to this church the death of the archbishop of our province: and this day it becomes my duty to notice the demise of our late venerable Pope, Leo XII., who died in Rome on the 10th of last February, after a short though a useful pontificate of little more than five years. Decorated in private life with those virtues which best adorn the Christian, fitted by his science, and disposed by his predilections and taste to encourage and promote the advancement of sound literature and useful arts; deeply read in the knowledge of man, by self-examination, close inspection and long experience, he was raised in times of trial and peril, to preside in the chair of St. Peter over the fold of Christ: his immediate predecessors were men of no ordinary qualifications; they had won the good opinions, secured the esteem, and excited the sympathy not only of their friends and of the impartial through the civilized world, but even of great numbers of their professed and determined opponents, in days of infidelity, licentiousness and anarchy. The name of Leo XII. now stands well joined to those of Pius VI. and Pius VII. The list of two hundred and fifty pontiffs keeps up the line of succession from the establishment of our holy religion to this day; we have reason to be grateful to our blessed Lord for the vast number of holy and great men who in this long catalogue, have given example well becoming the station which they held, though we deplore the vices and the crimes of a very few: to us it must be a source of peculiar satisfaction and well-deserved gratitude, that in our days the chief pastors have been conspicuous amongst the good. This, however, is neither time nor the occasion for me to enlarge on such a subject. My object was rather to remind you of the fleeting tenure which we have upon mortal life, of the imperfection of our nature, of the deep responsibility of those who are invested with high and important offices, and of the charity which we owe to each other. Splendid then as might have been the virtues of our deceased father, we know that he was subject to the frailties and imperfections of our common nature, and though we trust he has corresponded with the grace which God bestowed through the merits of our blessed Redeemer, yet his accountability was awful: and whilst we cherish the hope that great mercy has been extended to him, still, by reason of some imperfections, or of some temporal punishment unexpiated, his soul may need our prayers, that through the merits of Christ even these may be remitted, and the relation in which he stood to us creates a claim which we cannot resist. It is my duty, which I shall fulfil as soon as in my power, to have the tribute of our affection publicly paid in this diocess in a suitable manner. May his soul rest in peace.

The Redeemer promised, beloved brethren, that his Holy Spirit should always abide in the church for the guidance of those whom he purchased with his blood: still he desires us to ask for those blessings of which we stand in need: let us then in our supplications beseech the Father in his name to guide by his Holy Spirit those who are to choose a visible head for the church, that he may be, as far as human frailty will permit, a worthy vicar of our great invisible head Christ Jesus, who sits at the right hand of the Father, that he may give to us one, whose knowledge may enlighten, whose prudence may guide, and whose example may edify the brethren entrusted to his care.

At the last Convention of this church, I had also to communicate the death of Archbishop Mareschal. That vacancy thus left in our metropolitical see has been filled by the appointment and consecration of the Most Rev. Doctor James Whitfield, as Archbishop of Baltimore. I am happy to be able to state, that in addition to the zealous and laborious visitation of his own diocess, our archbishop has very properly turned his early attention to our provincial concerns. Owing to a variety of causes, this important and essential branch of our ecclesiastical discipline, had been scarcely touched since the period of Archbishop Carroll's administration. Our provincial synod is summoned to meet on the first day of next October. Much cannot be expected from us, especially on this first occasion; probably we shall at this time rather examine for the purpose of reflecting upon what might be hereafter effected, than be in haste to proceed in the way of legislation. Of one fact

you may rest assured, that every member entitled to a seat in this assembly is purely, sincerely, and singly zealous for the welfare and prosperity of the church, and ready to make every private sacrifice, in order to attain the public good. Pray, brethren, that God would vouchsafe to enlighten the understanding and guide the proceedings of this small but interesting portion of his church to the manifestation of his glory, their own sanctification, the salvation of his people, the extension of the influence of his holy truth, and the exhibition of the power of his grace in the development and increase of solid piety and sincere devotion. Dispose your own hearts, by your zealous co-operation to unite your efforts with ours, that in harmonious and affectionate union we may labour together, each in his own proper place, to turn to account for ourselves and to transmit, at least unimpaired, to those who shall succeed us, that precious inheritance of the law and the Gospel, the faith once delivered to the saints, which has been entrusted to us by our fathers and our predecessors. Let us remember from how many perils it has been saved by their constant fidelity! How many martyrs have tinged it with their blood! How many saints have adorned it by their virtues! Through how many revolutions it has been preserved! How many tongues and tribes and nations claim with us to be participators of this admirable legacy, of which new myriads may receive the greatest abundance without encroaching upon the shares of those already in possession. Should you have any topics to urge, or any suggestions to make respecting the concerns of the synod, I shall be most ready to receive them and procure for them a due and deliberate examination.

As to the concerns of the diocess in which this state is comprised: its concerns proceed in the usual course in which they have been conducted during the last few years, exhibiting that variety, those difficulties, those instances of success, and those interruptions of disappointment which are naturally to be expected in the creation of new churches, and the organizing of a population at once diffuse and migratory. The general aspect, however, is one of consolation and improvement.

Respecting the church of Georgia itself. My late visitation has tended not only to confirm the opinion which I before expressed, that the members of our church were more numerous than we had been prepared to expect in the western and southern counties, but I find that even when I communicated that opinion, I was not myself sufficiently aware of their numerical extent. Within the last year, several small congregations and isolated families have been visited in the northwestern part of this state, and our brethren on the southern border have begun to taste the consolations of a ministry of which they have been too long, alas! bereft. Well might we exclaim, "the harvest indeed is great, but the labourers are few." Yet it is consoling to find that, not only have the number of those who practise the great duties of their religion considerably increased in those places where there are stationed clergymen, but the opportunity has been afforded in a greater number of places than usual to our scattered brethren, desirous of partaking of those sacraments which are the ordinary channels of divine grace to the human soul.

The last convention of the church of Georgia, under a proper impression of what was necessary for the creation and continuance of a learned, pious, and efficient clergy, recommended to the lay-members to make liberal contribution to the fund at their disposal, and resolved to aid the diocesan seminary, for the purpose of procuring thence missionaries for this state. Nothing could be more useful, nothing be more praiseworthy. I am aware that some efforts have been made, but I have not been informed of their extent or success.

A by-law was also made by the vestry of the church at Locust Grove, in respect to a bequest left to their congregation, to aid in supporting a clergyman for its service, at a time when they expected to receive the amount bequeathed: by the regulation then adopted, their church would be materially and permanently served, and the seminary also much benefited. It is reported that their treasurer has since received the sum bequeathed; but having no official knowledge upon the subject, I regret the more the absence of the priest and lay-delegates of that church from our convention; as I had hoped for information on or before this day regarding this transaction. I doubt much that I can correctly refer the subject to you; for although a constitutional principle of general importance to all churches is involved if the facts be as reported, still the question regards the property and by-law of a separate church; and where, I trust, friendly explanation will remove an error or mistake, if such shall be found to exist.

Allow me to recur to the subject of the diocesan seminary, and to ask, if it had not been created and continued, in what a situation would we now find our churches? You are yourselves witnesses of the evils which

they have endured, and from which they have been rescued: but you know not the sacrifices which have been made, the labour that has been undergone, the privations which have been submitted to, the humiliations and afflictions which have been borne in order to produce that ministry which is now your own. Some occasional and inadequate aid has been given, but if you will investigate the accounts you will soon perceive how little has been contributed in proportion to the ability to give, and the paramount necessity and the value of the object to be achieved! How very little towards producing the effect which already exists. Do, I beseech you, take the subject seriously into consideration, and be active and rigid in the examination of the collectors' and treasurers' accounts: then form your estimate and make your comparisons.

I have heretofore dwelt so much not only upon the advantages but even upon the necessity of educating our clergy amongst ourselves, and you appear to be so fully convinced upon both those heads, that I feel it to be at present unnecessary to dwell upon the subject farther than to urge you to exertion.

You will yourselves easily perceive the other matters which require your attention; and I shall be ready to lay before you, upon your application, any documents or information in my power.

May God give to us a portion of that spirit which, whilst it enlightens the understanding, guides the will and urges the affections to seek his glory, and to serve him actively in spirit and in truth. Let us ask and hope for this grace through the merits of our Saviour, from the mercy of our Father, by the operation of the Holy Ghost.

Before the address, the Rev. John M'Encroe, as president of the house of the clergy, and Mr. Thomasson, as president of the lay-delegates, made the usual declaration.

Both houses then met, and the lay-delegates adjourned until next day, when eight members appeared and took their seats.

A number of resolutions, principally regarding the necessity and mode of aiding the diocesan seminary and the missions of the state were received from the house of the clergy, and after consideration were concurred in by the laity.

Both houses entered into resolutions expressing their respect and attachment for the Bishop, their deep regret at observing that it was contemplated to sever him from them, requesting that he would withhold his assent from any such project, and pledging themselves to renewed efforts to second his exertions, should he continue amongst them.

On Sunday, the Bishop, being much indisposed, was unable to celebrate Mass; but attended in the vestry room, and at the proper time came to the altar to close the proceedings. After commenting on some of the resolutions, he stated that he believed it would be unnecessary to have recourse to any extraordinary subscription, if the ordinary contributions to the general fund were properly and regularly collected; he had reason from the treasurer's statement to believe that such was not the case, and with the urgent recommendation that the vestries would see this fund extensively raised, and that the general trustees would see it properly expended: he would sanction the proceedings, and of course, amongst them the resolution and order for making an extraordinary subscription.

As to the resolutions which were so complimentary to himself, he would prefer their not having been passed, though he must feel grateful for the sentiments which they expressed. It did not become him to say what he would do in merely possible cases; and he had no official communication on the subject to which the resolutions alluded. When he first determined to come amongst them he had the intention of continuing until death in the charge with which he had been intrusted, and nothing as yet had occurred, nor was anything likely to occur, to induce him to depart from that resolution.

He then gave the blessing, and dissolved the convention.

GENERAL TRUSTEES OF THE ROMAN CATHOLIC CHURCH OF GEORGIA.

The Right Rev. Doctor England, president, (ex off.); Rev. John M'Encroe, vice-president, (ex off.); Rev. John Stokes, Rev. M. D. O'Reilly, Rev. J. F. O'Neill, Thomas M'Gran, Joseph Bignon, Francis Shields, Bart. Boyer, Augusta; Michael Prendergast, John Guilmartin, Paul P. Thomasson, Savannah; Henry B. Thompson, of Locust Grove, Talliaferro; Peter Callan, of Madison, Morgan; Matthew Hopkins, of Savannah, secretary; treasurer of the general fund, Edward Quin, of Augusta.

ADDRESS OF THE RIGHT REV. JOHN ENGLAND, BISHOP OF CHARLESTON,

TO THE FIFTH CONVENTION OF THE ROMAN CATHOLIC CHURCH OF GEORGIA, HELD AT AUGUSTA, ON FRIDAY, THE 23D OF APRIL, 1830.

BELOVED BRETHREN:—The very limited number of our churches, and the little variety that our concerns afford, scarcely permit a difference in addresses which it is my duty to make on these occasions. One important event, however, has occurred since our last meeting in this state. A provincial synod has been assembled in our ecclesiastical metropolis, and a considerable share of business has been done. When our venerable Archbishop summoned the assembly, and indeed I might say, at the very period of opening the session, no one of us ventured to hope for more than the formation of a more intimate acquaintance between prelates, few of whom had previously met—and the obtaining more accurate knowledge of the state of our National Church, by learning from each other those details which are better calculated to create that knowledge than any general description whatever. We trusted that in this way a foundation would be laid for the subsequent beneficial proceedings of our hierarchy, and that our subsequent meeting would be one of business. However, we soon perceived that, upon several important topics, there was an extraordinary coincidence of judgment, the result of full examination and mature reflection: several regulations respecting the discipline of the clergy, and the concerns of our churches, were accordingly framed and transmitted to the Holy See for its approval. The decision of this venerable tribunal has not as yet been received.

It will, I am convinced, give you great pleasure to be informed, that a more affectionate union cannot be imagined than that which reigns between all the prelates of these United States. We have, for the first time, met, natives of five different and distant Christian nations: and among the priests who assisted us with their counsel and information, were men sprung from two other nations of Christendom, thus bringing with us the testimony, and perhaps many of the prejudices of seven regions, differing in climate, in soil, in civil government, in domestic habits, in language, and in a variety of other respects: yet not only perfectly united in the sameness of that faith which our ancestors derived from a common apostolic source, and which has now proved its unchanged character, from its identity in these and in so many other nations, in all of which it remains such as it was in the beginning: but we ourselves in accordance in our opinions respecting the outline of that discipline which our peculiar circumstances in these excellent and flourishing republics demand. Our accounts from the North and the South, from the East and the West, all concur in exhibiting the progressive organization of our churches: the addition to our numbers, the extension of more correct notions respecting ourselves and our tenets amongst our fellow-citizens, brethren separated from the household of our faith. We were gladdened by the accounts of the diffusion of knowledge, the diminution of prejudice, the increase of brotherly affection, the improvement in piety and well-ordered religious zeal. To our brethren of the clergy and laity, we must look for a continuance and perfection of those cheering symptoms; the cause is that of God, and of you and your successors and descendants; we are but his instruments and your servants: our labours will be useless without your co-operation.

Beloved brethren, we have addressed to the clergy and to the laity our earnest and affectionate letters on several topics, which regard their several duties, in respect to those important concerns; and it is our pleasing hope that you have perused them with that attention which the great subject requires, and that you have fully entered into our sentiments therefrom. I would strongly recommend to you to read again and attentively, the letters of the prelates to the clergy and the laity. They will exhibit to you all the great principles and topics which should form the subjects of your consideration.

Turning our attention to our own diocess, I bless God that we have much matter for congratulation. It is true that we labour under serious difficulties, and have mighty obstacles to overcome; still our situation is greatly ameliorated. Our few churches are

in perfect harmony within themselves, and with each other, and, as far as I can perceive, are faithfully served. The confidence of the flocks in their pastors, and the affection of those pastors for their flocks, are unprecedentedly perfect and universal: besides this, we have now, for the first time, all the churches and congregations organized under the same constitution, whose fitness for its object, the peace and prosperity of the churches, and the exact preservation of the respective rights of the clergy and the laity, is daily proved the more, the more exactly and fully its provisions are carried into execution—those churches which have most accurately conformed to its regulations are those which are the most progressive.

Our great difficulties are two; the want of a sufficient number of good priests, and the want of means for the due support of the seminary.

Your state has been the least exposed to the inconveniences of this former difficulty. Not one of your churches has been left vacant for a day, though it is true the missions of your state have been seriously neglected, though this negligence was not perhaps avoidable. I [discovered] that Georgia had been formerly afflicted by clerical misconduct; and as soon as I was properly informed of the facts, so as to be satisfied of their extent and their truth, I exerted myself to apply a proper remedy. I trust I have succeeded. In the location and appointment of the clergy, I am guided by principles which regard the general welfare of the diocess, rather than the particular wishes of congregations; to satisfy the predilection of any portion of my flock, when compatible with my conscientious and impartial discharge of duty, would be most gratifying to me: but they, I trust, will never expect that I should meet their wishes, by doing a general injury, by violating a just and useful principle, or by wounding my own conscience.

This will be sufficient to explain why I have perhaps appeared less accommodating than might have been expected, upon some recent occasions, and will, I hope, justify [me] with those for whose benefit I am willing to sacrifice more than my own feelings or predilections. I would press upon your attention the obvious considerations, that each church seeks only its own convenience or interest, and generally knows very little of the wants of other congregations; even when it knows them, they are seldom viewed as creating much obligation for their relief: whilst I am officially bound to look to the interests of each, and to labour for the welfare of all, to see that no undue preferences will be permitted, and I am necessarily acquainted with the exigencies of each division, because they look to me for advice and aid. You will perceive that, in making these observations, I desire to guard against a repetition of unkind suspicions and unfounded jealousies, upon occasion of my finding it necessary to make any removals or appointments for the welfare of the whole body, or to do justice, as nearly as I can, between the several portions of a people all deservedly dear to me, and for whom I am to render so awful an account before the bar of that blessed Redeemer, who will not spare me if I should unhappily neglect my duty.

But what I would principally call your attention to at present, is the [condition] of our seminary, and the situation of your own state. Respecting the former, our first efforts have not only been very expensive, but seriously thwarted, and only partially successful. Almost all our candidates for orders were young men, who had emigrated hither; and in order to do justice to the numerous children, whose parents and friends had entrusted them to our care, we were obliged, at high salaries, to employ additional teachers: when, from causes which it is unnecessary for me to state were not faults of ours, [the] parents and friends [of our pupils] were induced almost suddenly to withdraw their sons or wards from our schools, [and] we were left liable to large disbursements and scanty income. One of the great objects of those who planned and executed the opposition to us was thus attained, and we were seriously involved in debt. It was necessary to expend some money upon our buildings, such as they are, and procure furniture and books, so that it required much patience and great exertion to continue our little establishment.

I was obliged, in addition to my other duties, to teach some of the sciences, especially theology. Had I not done so, we should be altogether destitute of a clergy. Occasional contributions were made by sermons and collections which, in the state, produced about eight hundred dollars at various periods. It is true that several of the candidates withdrew, or were requested to withdraw, and that some who had been educated and ordained for your service, thought proper to act so as to impress me with the conviction that it was the lesser evil to relinquish the just claim they had voluntarily contributed to give us upon their services. But all similar institutions are liable to similar abuses. Though we are seriously in debt, yet it is to the institution we owe, with a single exception, all the

priests we have; and the students at present pursuing their education therein, give firm grounds for hope that they will make a becoming return for the opportunities and lessons they have received. In fact it is impossible to look for a continuance, not to speak of an extension, of the ministry, unless the seminary be upheld; and churches are comparatively useless without priests.

Towards the end of the last year, I received, as aid for this diocess, from a zealous society in France for the propagation of the faith, the sum of $933, being what I obtained from a bill of five thousand francs, which I was authorized by their secretary to draw for. This sum I applied to liquidate a part of the debt which was thus incurred. Upwards of five thousand dollars yet remain undischarged, and this sum is drawing interest: were this debt paid, the institution would be likely to support itself, for the parents of the present pupils are not subject to the influence which has proved so ruinous to us heretofore; and the scholars there taught evince, in the examinations which they undergo, [that] their improvement [is] not less than that attained by other boys. The good ladies of our congregations in Charleston, have also associated to supply some very acceptable aid, as have also a few in one or two parts of this state; a more strict economy has been established, and some of the minor, but most necessary departments, are carefully and religiously superintended by those who, with God's blessing, may be yet the instruments of far more extensive benefits to you and to your successors and descendants.

Brethren, will it not be strange, and, indeed, matter of reproach if, whilst our charitable and zealous friends in France are contributing by their systematic and praiseworthy efforts to aid us, we will not use similar efforts for ourselves? The members of this meritorious society contribute small sums regularly, and annually appropriate large sums, which are thus produced. Our constitution provides that each member shall pay the small sum of fifty cents every three months to our general fund, and then leaves its appropriation yearly to you at the convention. Thus you could, on that occasion, have the opportunity of doing immense service to the cause of religion by its appropriation. did you only take the precaution to have it collected. The mere observance of this provision of our constitution through the diocess, would enable us, in two years forward, to aid successively the various congregations in building suitable churches, and helping poor and remote stations with missions. Many other great objects, which your own zeal and sagacity would suggest, could be thus effected without calling on individuals for large contributions. You have two years since resolved to be active in this regard; it remains with you to examine what has been done in consequence of that resolve. I am, I confess, unable to give you any information on the subject.

Besides this principal motive for your contributing to the aid of the seminary, there is another, in treating of which I trust you will believe that my object is not to seek a diminution of my own labour.

Hitherto I have been, from a variety of circumstances, under the necessity of teaching the theological class. and consequently my absence from the city of Charleston was always productive of serious interruption to the studies of the more advanced candidates for orders: yet my episcopal duties frequently demanded that absence. Though I have endeavoured to visit the principal stations of the diocess, still I could frequently have wished more time at my disposal, for the purpose of remaining, occasionally, in some places where my presence was specially required, and of extending my visits to some of our smaller congregations who desired to be aided in their organization; but I have always been placed between difficulties in which it was perplexing to make a choice. If I remained from the seminary, each day's absence retarded the progress of the class, and detained the aid of which I stood so much in need; if I remained in Charleston, the opportunity of organizing and advancing our congregations was lost, and perhaps for ever. When I ask you to make some effort to relieve me from the charge of teaching theology, I trust you will perceive I do not seek an exemption from labour; I merely exhort you to place the theological school upon a more secure and permanent basis, and to afford me the opportunity of attending more assiduously to my more appropriate duties. Believe me, that by means of one powerful and simultaneous exertion made through the diocess for this object, and by regular and persevering industry in the collection and judicious application of our general fund, more would be accomplished than we are now disposed to believe.

The present is an auspicious time to make this effort; we have, thank God, all our congregations in profound peace, in charitable affection, in a spirit of cordial co-operation, and all feeling how good it is for brethren to dwell together in unity. I trust, therefore, that the proposal for something definite and practical will emanate from the convention

of Georgia, and that both the Carolinas will effectually follow up by imitating your example. May God inspire you with wisdom to discern, and resolution to execute, what must be productive of benefit to you and your children, and what will redound to his own glory.

As far as I can observe, our progress during last year has been calmly and steadily prosperous. I trust that many who have been hitherto lukewarm, have entered with zeal on the great concern of their own salvation, and the charity which they owe to their brethren of the household of the faith. Whilst we express our gratitude to the Giver of every good and perfect gift for this consolation, let us beseech him to perfect the good work which he has begun; and still more, to enlighten, day by day, those who sit in darkness and the shadows of death, to soften the hearts of the obdurate, to enkindle the fire of judicious zeal, to exhibit in our land the splendour of his glory, to make straight the crooked ways, to gather his children into his fold, and make all flesh rejoice at beholding themselves under the guidance and protection of God our Saviour.

And let us, beloved brethren, endeavour, each in his own sphere, to unite, cordially, our efforts to co-operate with the grace of God, in promoting his glory and the salvation of souls. Especially let us pray to the Lord of the harvest that he would send good labourers into his field, and let our prayers be accompanied by such other exertions as may seem to us best suited to attain this great object.

May the blessing of Almighty God, Father, Son, and Holy Ghost, protect, defend, guide, and preserve us in charity and prudence, is the prayer of

Yours, affectionately, in Christ,

† JOHN, *Bishop of Charleston.*

ADDRESS OF THE RIGHT REVEREND DOCTOR ENGLAND, BISHOP OF CHARLESTON,

TO THE SIXTH CONVENTION OF THE ROMAN CATHOLIC CHURCH OF GEORGIA, ASSEMBLED AT SAVANNAH, ON SUNDAY, MARCH 20TH, 1831.

BELOVED BRETHREN:—The Almighty has vouchsafed to permit our reassembling here for the purpose of consulting how the interests of religion might be promoted within the borders of the state of Georgia. We owe to him much gratitude for the blessings of the last year; and our reliance upon his fatherly protection is confirmed by the experience of the past, and the prospects of the future. We have laboured during years, through cares, difficulties, and disappointments, but, thanks be to the Author of all good, we have been sustained through these trials, and have received some consolations of success. Our little congregations have enjoyed internal peace, have maintained affectionate communion with each other, and preserved respect and confidence towards their pastors. As far as we can perceive, the symptoms of the continuance of these blessings are unequivocal. This, beloved brethren, is matter not only for gratitude to Heaven, but of encouragement to ourselves, and of mutual congratulation. Let it be the study of every individual amongst us, each in his own sphere, to exert himself to continue and to extend so beneficial a state of things; and, by prayer to the Father of Peace, to insure the permanence of the benediction. Let us endeavour, by making our lives conformable to the rules of Gospel perfection, by a participation of the sacraments, which are the sources of grace, and by a faithful observance of all our religious duties, to attain the great end for which Jesus Christ instituted and established his church; the sanctification of our souls here, that we may secure their salvation hereafter; so will the prosperity and peace of the church be to us truly valuable, because it is only for this object that the concerns of religion are in our regard rationally interesting.

In contemplating the benefits conferred upon our diocess by the establishment and continuance of our seminary, no portion of our charge appears to have derived more advantage therefrom that the state of Georgia; by its means, the ministry has been supplied and extended, within this district; the regular churches have been duly filled, and in several places our remote and scattered brethren have been visited and encouraged. So far, we have much reason for being thankful and pleased. But in effecting this, a very heavy debt has been

incurred, and it is also necessary to uphold the seminary, in order to continue the ministry, and to meet the wants of our brethren, whose hopes have been excited, and whose importunity for greater religious aid has increased. I have so frequently dwelt upon the utility and necessity of making our best exertions to relieve this institution, and to render it more secure and beneficial, that I need not at present urge the reasons, by their repetition. I shall, however, have some communications laid before you, which will exhibit to you fully the great cause of its embarrassment, the sources of its weakness, and the remedies which it is believed would speedily give to it health, vigour, and ample efficiency. You will also, in considering those documents, perceive new and powerful motives to urge you to its aid.

At the last Convention of the church of this state, which assembled in April of the past year, at Augusta, the subject was closely and well examined; resolutions of an extremely beneficial nature were adopted, and the other states of the diocess were invited to give their co-operation in the effort which it was proposed to make. The Convention of the church of South Carolina responded, with alacrity, to the invitation; the disposition to co-operate exists in North Carolina, but, owing to the non-attendance of a sufficient number of lay-delegates, it was not considered prudent, at the Convention of this year, to act upon this subject; but no doubt can exist of the co-operation of that district, according to its means. Georgia has not, as yet, done much to make her resolutions effective, but having now the countenance, and the promise of support from the other parts of the diocess, I trust she will not permit them to remain a dead letter.

Besides the extraordinary effort thus undertaken to be made for the relief of the seminary, allow me to draw your attention to the subject of the general fund. I shall lay before you the only information which I possess upon that subject, and it is limited indeed.

There appears as yet even to be some misapprehension upon the minds of several members of our church, respecting the nature, the objects, and the amount of this fund. Allow me to draw your attention to the provisions which are contained in its regard in the constitution of our church; you will therein clearly perceive its nature and its objects. The return will show its amount. I would urge it upon the clergy and the lay-delegates as an important and a necessary portion of the service which they owe to religion, to impress upon the minds of the members in their districts, the utility and the necessity of contributing to this fund. Let them inform the faithful, that for each district it is proper, and required, that every person should, according to his means, pay towards the support of the building and the priest. If any individual should withdraw himself from aiding for these objects, how can he expect to have a place of worship or a clergyman to officiate? By the regulations which you have heretofore adopted, an opportunity is also afforded at a particular period of the year to every member of the church to contribute, according to his means and his disposition, towards the support of the bishop who is charged with the care of the whole flock of the diocess, and the superintendence of all its districts. To aid in those contributions is an obligation of justice upon every member of the church. But the faithful should also be informed, and it is impossible that they should not perceive, that in the church as well as in every other society, there are general wants of the whole body; to supply which, all its parts should concur. The general administration has its peculiar expenses, the candidates for orders must be educated, competent teachers must be provided and maintained; other institutions useful for the body at large should be created and upheld: and for those general purposes, a general fund should be produced by the contribution of all the members of the whole body. If each performs his part, the small subscription mentioned in the constitution will suffice: if one, and another, and another individual is negligent or unwilling, the means must fail and it becomes impossible to attain the end. Let the clergy and the lay-delegates impress this upon the minds of their flocks, and of their constituents. Let them also be reminded that the expenditure of this fund is entrusted to the joint vigilance and deliberate judgment of the lay-members elected by themselves, the clergy in whom they so justly confide, and the bishop, who, being their common pastor, should have no local partialities: that their united act when assembled in convention, directs the appropriation; that the Board of General Trustees appointed by them directs the expenditure; and that the fidelity of its application is examined into by the succeeding convention, and the report of the entire is then made to the contributors. Let the clergy and the lay-delegates make those statements briefly but frequently to the people. Let them give information of the nature and the necessity of the objects to which the application is made. Let the collectors then apply to the people thus instructed and impressed,

and there cannot exist a doubt but that this fund will be fully sufficient to meet all the fair demands to which it is liable. That it has been hitherto comparatively unproductive, arises, it is thought, not only from the want of a due apprehension of its nature, but also from great irregularities in the mode of its collection. The power of appointing the collectors is in the several vestries: it is recommended that they should be duly impressed with the importance of fulfilling this duty in a zealous and efficient way.

If the amount at your disposal at present, were such as to warrant the recommendation, I should have other important objects besides the seminary to submit to your favourable consideration; but it is useless to address you upon subjects respecting which you have not power of action.

During the session of the last Convention of the church of this state, I received a communication from the secretary of the Society in France for the Propagation of the Faith, informing me of the determination of that zealous and useful body to aid this diocess to a larger extent than it had done in the previous year, when we received upwards of nine hundred dollars. I laid the communication before the Convention, and continued to cherish the hope of a remittance, until the revolution in that kingdom took place. From the character of the measures which accompanied that change, in several places, as well as from the efforts subsequently made by some members of the legislature, I was fearful that the immediate wants of the French church would require all the means which the charity of the faithful could furnish, and I was therefore unprepared to expect the aid which had been promised. I have, however, very lately received another communication from the same source, authorizing me to draw for a sum of about the former amount; but the letter contains an intimation that, possibly, in consequence of the recent events, the treasurer might not be in funds to the full extent of the appropriation. I have therefore transmitted my draft to a friend, who will receive, for the account of this diocess, either the whole or some part of the sum granted. This I intend to apply towards the extinction of the debt of the seminary.

Surely, our gratitude is well due to those, our brethren in the faith, who, amidst their own difficulties, nobly triumph over the suggestions of selfishness, and with a charity worthy of the apostolic age, and becoming the ancient and venerable church of which they are members, cheer us across an ocean in our labours, and extend to our struggling infant institutions the aid and the fellowship of a nation decorated with so many ornaments of virtue, rich in so many recollections of ancient glories, faithful in so many trials and persecutions, conspicuous during centuries for her shining host of successive saints, doctors, and other eminent scholars. Let us whilst we feel grateful for the boon, pray to our Redeemer that he would continue to this gallant, and faithful, and generous people, the blessings which he has vouchsafed to their forefathers, so that, through future ages, the rising generations of France may emulate the virtues of their predecessors in the faith.

Should not this interest taken in our affairs by our brethren in Europe, animate ourselves to more vigorous exertion? Or shall we permit it to be truly said, that we are more tepid and careless of the great concern of our own salvation than are those who have scarcely a tie by which to secure our union, save that common faith which we have received from the same divine source, that charity by which we are knit together in Christ Jesus, and the same divine and ecclesiastical institutions which form the basis of our common hope? No! brethren, we trust better things, and your progressive zeal give to us the assurance of your future efficient co-operation with him who has no reliance for the successful issue of his laborious ministry, save in the protection of Heaven and your cheerful aid. But were we to have recourse to other, though less dignified topics of excitement, how easily might we exhibit to you the industry of those of our fellow-citizens, who, mistaking the nature and character of our holy religion, have banded themselves together in formidable array, to endeavour, by using the immense resources which the wealth and generosity of our separated brethren daily place under their control, to exterminate our institutions, and even take away the name of our church from the valley of the Mississippi, to which section of country some of their writers also append this state. We might, indeed, justly expect to find amongst you equal zeal for their protection, as is manifested on their part, for their ruin. But, God forbid that we should be led by the spirit of contention or envy or strife!—We merely call upon you to exert yourselves for the maintenance of your institutions. We would indeed provoke you to emulate their assiduity and their industry; but we should deeply bewail your criminality, were you, for the furtherance of your own views, to falsify their tenets, to impute to them principles which they abominate, to forge against them crimes which they

had not committed; were you to impute to the body at large the misconduct of erring and censured individuals, and to endeavour to excite the prejudices of the lovers of liberty against men who are the fast friends of freedom, that you might be able thus with more facility to destroy their church. No, brethren!—Such are not the efforts that we should encourage.

There exist a great number of publications, some of which are periodically put forth, and others are extensively distributed, in which we are seriously misrepresented. An effort has been made during some years to give a partial corrective to this evil by periodical publications, in which our doctrines and practices are correctly stated, and temperately maintained. Amongst these, I would especially recommend to your countenance and support, the "United States Catholic Miscellany," which is published in our own diocess; and though extensively circulated, yet has such poor returns as to have never met fully the expenses of its publication, and whose very existence is in present jeopardy by reason of the neglect of those who receive, but do not contribute to its maintenance to support it. I do strenuously and emphatically press upon you the important duty of its support. I would also urge upon your consideration, the plan of a society for useful religious publications of another description, but that I am aware that the subject has been placed, by the late provincial council, in a great measure under the direction of our respectable and venerable Archbishop, and will at the proper time, meet from him that attention which its importance deserves.

Since we have last assembled, I have been officially advised that the proceedings of our provincial council, have been maturely and deliberately examined at the Holy See; and have obtained the most satisfactory commendation of the proper congregation of cardinals, and the very gratifying approbation of our late venerable chief pastor, Pope Pius VIII. They have now been sent back to the bishops for a few verbal amendments, and to be sanctioned by their final assent: so that before any considerable lapse of time, they will probably become a portion of our ecclesiastical law, and will, I trust, be found highly advantageous to the prosperity and permanence of our churches, and the health of their discipline.—Whilst we are thus, as a province, making some progress to perfect our organization, it is to be greatly desired that the several portions of which that province is composed, should not be idle in their several spheres of co-operation. Let us then, brethren, strive by our joint efforts to give to the church of Georgia, that improvement of which she is susceptible. Let us seriously apply ourselves to create and to continue those institutions which are absolutely necessary, under our present circumstances, not only to provide for our present wants, but our future welfare: I shall lay before you the plan of a simple, but efficient association, the upholding of which will require very small sacrifices of time or money, but needs zeal and the spirit of perseverance, and I trust I shall not be disappointed in my expectation of finding those qualities in the church of Georgia. Should we be successful in this undertaking, all our difficulties will gradually vanish, our burdens be soon removed, and our prosperity be unquestionable.

Since we have last assembled, it has pleased God to call from life our late venerable chief pastor, Pope Pius VIII. Eminent in virtue, and conspicuous for literary attainments, zealous, charitable, humble, firm, and industrious in the discharge of the arduous duties of his high and holy offices, this successor of St. Peter, and Vicar of our Lord Jesus Christ, in the government of his visible church upon the earth, was not unworthy of the long list of his glorious and sanctified predecessors, amongst whom, though a few specks of the frailty of our race are discoverable, yet the aggregate appears so splendid for its rare virtue in our lower firmament, as to be justly assimilated to that bright orb which is the centre of our system. His peculiar relation to us, calls for our charitable interest on his behalf. He has gone to his account, which, because of his highly responsible station, must indeed be awfully serious. We owe to him the aid of our suffrages. I invite you to unite with me in offering, through the holy sacrifice, the merits of our Saviour Jesus Christ on his behalf, in this church, on next Tuesday.

These topics comprise all to which I desire, at present, to direct your attention. But should you desire information upon any other, I shall gladly communicate to you all that I possess, upon your application.

Let us beseech the Father of light, and the God of all consolation, that he would be in the midst of our assembly, and aid us with his blessing, so that, being guided by the spirit of wisdom and of zeal, we may desire those things that are pleasing to him, and perform them with all our strength. Such, beloved brethren, is the prayer of

Yours, affectionately, in Christ,

† JOHN, *Bishop of Charleston.*

Savannah, March 20th, 1831.

PROCEEDINGS, ETC.

Extracted from the Journals of the Sixth Convention of the R. C. Church of Georgia, for 1831.

The priests who attended were, the Rev. Joseph Stokes, pastor of the church of St. John the Baptist, in Savannah; the Rev. John Barry, pastor of the church of the Holy and Undivided Trinity, in Augusta; the Rev. M. D. O'Reily, pastor of the church of the Purification of the B. V. M., at Locust Grove; and the Rev. Andrew Byrne, missionary in the eastern part of the state. Rev. J. Stokes was President, by seniority of ordination, the Rev. J. Barry was appointed Secretary.

The lay-delegates who attended were, for Savannah — Paul P. Thomasson, John B. Gaudry, L. Barrie, and Matthew Hopkins. For Augusta—Joseph Auzé, M. Chevriér, Michael Dillon, and J. A. Beaulard. For Locust Grove—John Guilmartin and William Condon. At their meeting on the evening of the 19th, all the members attended, and Paul P. Thomasson was elected President, Matthew Hopkins, Secretary.

The following resolutions, with a suitable preamble, having been adopted by the House of the Clergy, at their session on Monday the 21st, were sent to the House of Lay-delegates for their concurrence, viz.:—

1. Resolved, That this Convention feels it to be of absolute necessity for the preservation and the advancement of the Roman Catholic Church of Georgia, that the seminary for the education of candidates for holy orders should be maintained within the precincts of the diocess.

2. Resolved, That this Convention, is, after due examination, of the opinion, that if the debt now owing by the seminary was discharged, the steady and regular collection of the sum of fifty cents quarterly, from each of the members of the church to the general fund, would place in the power of the Convention the means of affording considerable aid towards the support of the seminary, and would probably insure its efficient and prosperous continuance.

3. Resolved, That as the seminary is at present burdened with a very heavy debt, it is the duty of the friends of the church to make an effort in this city, in Augusta, and generally throughout the State, to raise subscriptions for the reduction of this debt.

4. Resolved, That the House of the Clergy recommend to the House of the Lay-delegates, before the close of this Convention, to appoint a committee in each congregation of this state, to collect subscriptions for the above purpose. And that it be the duty of the said committees, through their chairman, to make remittances every month to the treasurer of the general fund of such sums as they might have then on hand; and that the said treasurer shall hold the sums so transmitted, subject to the order of the Bishop, who will apply the same to the liquidation of the above debt; and lay an exhibition of the same before the succeeding Convention.

5. Resolved, That the treasurer of the general fund be authorized and required to pay out of the proceeds of the general fund now in his hands or hereafter to be received, the sum of five hundred dollars towards the support of the seminary, and should he not have such amount, previous to the next Convention, that he do pay such sums as he may have from time to time, upon account thereof, to the Bishop, or to the president, or the treasurer of the seminary.

6. Resolved, That the gratitude of the clergy and laity of the Roman Catholic Church of Georgia is due, and hereby tendered to the officers and members of the French *Association de la Propagation de la Foi*, for their Christian charity, and the benevolent aid which they have given through their *conséil central du midi*, at Lyons, to the struggling infant institutions of our diocess. And we feel the more indebted to them at this particular period for such relief, as we thus have powerful evidence that the convulsions and revolutions which, during some months, have pervaded their own country, have neither withdrawn their affectionate attention from our concerns, nor cooled their charity in our regard.

7. Resolved, That we cannot omit the opportunity afforded at our present Convention, of expressing our deep gratification at learning the concurrence and confirmation, by the Holy See, in the acts of the Provincial Council of our church, held in Baltimore, in October, 1829, and we trust, that steady attachment to that centre of Catholic unity, will ever be a distinctive characteristic of the American church, so as to secure to us, and to those who are to follow us, the blessings of purity of faith, and perfection of discipline.

8. Resolved, That we do hereby respectfully unite in the invitation given by our Bishop, to our brethren of the House of the Lay-delegates, to assist with us at the office, Mass, and obsequies to be celebrated tomorrow, for our late venerable pontiff, Pope Pius VIII.

JOSEPH STOKES,
Pres. of the House of Clergy.
JOHN BARRY, Secretary.

The House of Lay-delegates, having read

and maturely examined each and every one of the foregoing eight resolutions of the House of the Clergy, do fully and cheerfully agree to them and concur in the same, and will endeavour to comply with the requests which they contain.

PAUL P. THOMASSON,
Pres. of the House of Lay-delegates.
M. HOPKINS, Secretary.

The House of Lay-delegates of the Roman Catholic Church of Georgia, in convention assembled, on the 21st and 22d days of March, 1831, request the concurrence of the House of the Clergy, in the following resolutions, which the lay-delegates have unanimously adopted, viz.:

1. *Resolved*, In pursuance of the Resolution No. 4, of the House of the Clergy, adopted and concurred in by the lay-delegates, that a committee of three, including the clergyman, who shall be the chairman, shall be created in each congregation, the said committee to have power to add to its numbers, and to appoint substitutes in vacant places, as well as in its own district, for the purpose of soliciting subscriptions to extinguish the debt of the diocesan seminary.

2. *Resolved*, That the following committees are appointed for that purpose by this Convention, viz.: In Savannah—Rev. Joseph Stokes, Joseph Auzè, and John B. Gaudry. In Augusta—Rev. John Barry, Gregory Dillon, and Balthazar Boyer. In Locust Grove—Rev. M. D. O'Reily, Murtha Griffin, and Sylvester Luckett.

3. *Resolved*, That, should it be necessary to continue the said committees after this year, or should they become extinct before the duty is fulfilled, the several vestries in the different churches are empowered and requested to make new appointments within their districts.

4. *Resolved*, That we do pressingly invite our brethren, in the several parts of the diocess, to concur with us in our efforts for the important object of creating and continuing our ministry, and that, for this purpose, we recommend to those in each district to take, as speedily as possible, those steps within the same which they may find most conducive to attain this necessary result. But we specially urge upon the members of the church within the limits of Georgia, the importance and the necessity of their punctual payment of the subscription to the general fund.

5. *Resolved*, That our sincere thanks are eminently due, and are hereby offered to the Right Rev. John England, our bishop, for his indefatigable zeal and continual exertions in promoting the spiritual welfare of his flock.

PAUL P. THOMASSON,
Pres. of the House of Lay-delegates.
M. HOPKINS, Secretary.

The House of the Clergy fully concur in the foregoing five resolutions of the House of Lay-delegates.

JOSEPH STOKES,
Pres. of the House of Clergy.
JOHN BARRY, Secretary.

The House of the Clergy elected the following three priests, as members of the Board of General Trustees, viz.—Rev. John Barry, Rev. M. D. O'Reily, and Rev. Andrew Byrne.

The House of Lay-delegates elected the following nine laymen, as members of the Board of General Trustees, viz.—P. P. Thomasson, of Savannah; Thomas McGran, of Augusta; Joseph Auzé, of Savannah; John B. Gaudry, of do.; Henry B. Thompson, of Talliaferro County; Joseph Bignon, of Augusta; Robert Dillon, of do.; John Guilmartin, of Savannah; and Francis Shiels, of Augusta.

Upon joint ballot of both houses, P. P. Thomasson, of Savannah, was elected Treasurer of the General Fund.

The above is the principal part of the business which was performed, and all the proceedings were approved by the Bishop, who discharged the Convention on the evening of the 22d.

ADDRESS OF THE RIGHT REVEREND DOCTOR ENGLAND, BISHOP OF CHARLESTON,

TO THE SEVENTH CONVENTION OF THE ROMAN CATHOLIC CHURCH OF GEORGIA, HELD AT AUGUSTA, ON SUNDAY, MARCH 25TH, 1832.

BELOVED BRETHREN:—We are again assembled under the blessing of the Almighty God to deliberate how the concerns of our little society may be usefully regulated, and its interests be promoted.

Circumstanced as we are, with limited

numbers, and contracted means, spread over a wide surface, we are greatly exposed to difficulties which always perplex, and frequently tend to dishearten us, and to paralyse our efforts. Yet are we sustained by the excellence of our cause, which is that of God himself, by the blessings of which we have been made partakers, and they are not few nor trivial, and by the deep sense of imperative duty and awful responsibility.

We are. beloved brethren, though few in number in this state, members of that church of all nations, tribes, tongues, and people, which has during eighteen centuries subsisted amidst the vicissitudes of this changing world, remained itself unchanged in its frame of government, in its doctrines of faith, in its principles of morality, in its sacramental institutions, and in that heavenly sacrifice which from the rising of the sun to the going down thereof is offered as a clean and holy oblation to the Lord of hosts. Yes, beloved brethren, the Roman Catholic Church beholds her children seated upon thrones and steeped in poverty; wielding the sceptres of absolute dominion, and contending for the vivifying principles of republican government; covered with the honours of literature, fame, and virtue, admired and sustained by applauding millions, as also reviled, degraded, scourged, misrepresented and mocked by their opponents. During fifteen centuries such has been continually the aspect of our society: previously thereto, three centuries of dire persecution, fertilized the barren earth with the blood of her martyrs, and thus prepared the soil for the culture of the Christian virtues. The noble devotion of those who, glorious in their own blood, bore their unflinching testimony to the truth of heavenly doctrine, and with heroic constancy preserved untainted and unsullied the precious deposit of the faith, was indeed eminently calculated to edify and to convert the world. Well was this society compared to the small grain of seed which, cast into the earth and for a time buried and seeming to decay, yet took deep root, and after germinating, shot forth and grew into a mighty tree that gave to the birds of heaven abiding places in its branches, and afforded its shelter to the cattle of the field. Surely in it we behold accomplished the prophecy which described it as a small stone cut from the mountain, and dilating and swelling into a huge mass which fills the earth, with its bulk fixes the eye of the beholder, becomes the theme of every tongue, and by exhibiting the evidence of divine power, induces those who love the God of heaven, and desire to live according to his law and under the influence of his protection, to make it the place of their abode.

Our church then, beloved brethren, has been gloriously prefigured by the mysterious typical observances of the patriarch and of the priest; the rapturous prophet has prolonged the joyful theme in which he foretold her trials, her triumphs and her glory; and the incarnate Son of the eternal Father has whilst placing the rock on which he was to rear the beauteous edifice, proclaimed that it should never be destroyed. To the assailing foe it might occasionally be given to ruin an outwork, or even to make a lodgment in a portion of the building, but the standard of the cross shall in all ages henceforward, as it has done every day hitherto, wave in safety over the citadel, and the great body of the work shall be occupied by a faithful multitude, whose duty it shall be, whilst they give praise to the Lamb whose character they bear, and by whose blood they are redeemed, to exercise their zeal in the recovery, the repair, and the protection of the exposed parts of the church of God. If therefore, brethren, our post be one of trial and of endurance, it is also one of merit and of honour: if our difficulties be considerable, our recompense will be the greater if we be faithful. It is comparatively an easy duty to go forward with alacrity and spirit, it is no hopeless nor heavy task to sweep the field, when you are encouraged by the shout of the multitude, flushed with the joy of success, sustained by the force of your brethren, and you have the vantage-ground of a diminished host of opponents, far less numerous than your own. But it is a more creditable achievement not only to maintain your ground, but to make advances against the combined powers of a multitude of assailants, who encourage each other to your annihilation, by describing you as sunk in ignorance, enemies to liberty, opponents of virtue, profaners of religion, despicable upon earth and execrable before heaven, whilst you are found few and faint, yet fearless, because of your consciousness of the excellence of your cause and your confidence in the protection of Heaven.

Yes, brethren, though from a variety of circumstances we are here few and weak, yet are we not a portion of that Catholic church which numbers her children not by thousands, not by millions or tens of millions, but almost by hundreds of millions? We are on this spot a small minority amongst our brethren of other denominations, whilst their united numbers make but a very small minority in comparison with that body of

which we are too trivial a fraction. Extend your view to Canada, to Mexico, and to the south; stretch your eye to Europe to Asia and to Africa; from California to Japan, from Siberia to Cape Horn, your altars are found in every climate, upon every meridian. Look through all the display of all the ages of all Christianity, from St. Peter to Pope Gregory XVI., from St. Paul to Bossuet, to Fenelon, and to their associates and their successors, the great lights in the galaxy of that rich firmament are yours. The Ignatiuses, the Gregorys, the Hilarys, the Basils, the Ambroses, the Chrysostoms, the Augustines, the Patricks, the Bernards, the Anselms, the Bellarmines, and so many hundreds of others who shine brightest amongst the most brilliant are yours. Does a Xavier astound us by his labours and his miracles? Does he cause the ruddy east to become more enlightened with the rays of the sun of justice? He has been commissioned in our church, he has brought their numerous host to be enrolled under our banner. Does Columbus add a new hemisphere to civilization, it is by our rites that he consecrates to the God of heaven that land which is to hear thenceforth the glad tidings of the Gospel. The preservers, the restorers of literature, and of the useful arts, the cultivators of science, the patrons of the elegant productions of united taste and genius, the founders of the most ancient and venerable and flourishing schools, were members of our body. Though few and feeble in our present situation, we are then engaged in the same glorious cause which called forth the energies, excited the efforts and warmed the zeal of the vast majority of the Christian and civilized world, during the centuries which have elapsed since the footsteps of the Son of God marked the soil of Mount Olivet. That cause is the preservation and the extension of that church which he has established in Judea, and which in its progress from the river Jordan has encircled the compass of the earth.

Vast multitudes of our brethren have indeed been drawn off from our side, and in a variety of modes, each according to his own notions of perfection, they are engaged in remodelling and reforming the several systems which they build up in place of the ancient and venerable institutions from which they have gone out, whilst we follow in the path in which our fathers followed their predecessors, and they have trodden in the steps of the Apostles, the companions and the commissioners of Christ. In seeking then to sustain our institutions we are engaged not in the work of man, but in the cause of God: we introduce no novelties, but we walk in the good old ways. We continue in this course not from the unreasonable obstinacy of party pride, but from the firm and clear convictions of duty. Though an angel from heaven were to preach to us any other gospel we should be forced to reject it, for there can be no authority to change the doctrine or the institution of the Son of God. The heavens and the earth may pass away, but his word cannot fail.

In this church we have the ministry which the Saviour has instituted, preserved to us by an unbroken succession, without any departure from what our ancestors and our predecessors have taught, without omitting or changing any of their sacramental institutions. As then this doctrine has been derived from the source of light, it is a lamp to guide our footsteps in the gloom by which we are surrounded; as those sacraments contain the heavenly manna, we are by them nourished in this desert through which we journey to that land which has been promised to our fathers, and where we hope to make our eternal abode. How many rich favours have been abundantly showered upon the favoured soil of our church! How has the sun of justice imparted to it the genial warmth of divine love! How has it teemed with the rich productions of religion! How has it bloomed in virtue, exhibiting the several tints of the white of purity, the martyr's red, the violet of penance, the verdure of faith, and the rich golden hue of charity! Is it not dear to us by the protection of our infancy, the recollections of our childhood, the associations of our youth, the convictions of our maturity, the serenity which its observances have spread over the soul, the peace which it has so often established in the mind, and the hope which it excites by the prospect of a glorious and a happy eternity? Thus are we encouraged to that exertion which is necessary to secure to ourselves and to transmit to the succeeding generation that ark which is to us at once the token and the source of the protection of Heaven.

Beloved brethren, as I have stated, our churches in this state are few and poor, our numbers are exceedingly limited, and our means of supplying their wants still less abundant. We are assembled for the purpose of considering how we might most usefully exert ourselves in enlarging those means and judiciously applying them. The vestry and members of each church will of course look each to its own special exigencies, you will at present consider what will promote the common interest of them all.

Since I had last the happiness of addressing you, I have visited considerably a larger

portion of this state than I had hitherto examined; and I found in various parts several of our brethren, destitute of a ministry, yet anxious to obtain its blessings and zealously willing to aid for its support. Of these a few in Muscogee County associated themselves together, accepted our constitution, and were by me duly organized into a church; they have been incorporated by the legislature, and shared in the bounty of the state, having received a grant of land for the purpose of erecting a church in the town of Columbus. They have already commenced a subscription, but they will need to be aided by the zeal and benevolence of their brethren, to accomplish the erection of their altar. I have, according to the provisions of the constitution, authorized them to send a lay-delegate to your Convention; he has taken his place amongst you; it will be now the right of the house of lay-delegates to regulate whether in future this church shall send more than one lay-representative to its body. As I have not as yet been able to appoint a priest to the charge of this district, it has, as well as the scattered Catholics in several other western counties, been lately visited by one of our priests from another station: but I trust I shall soon be able to place a clergyman in charge of that district, and that he will be able to extend his missionary labours to several of the adjoining counties. I would not do justice to my own feelings did I omit this opportunity of stating the kind attentions which I received from our brethren of other religious denominations in my visitation of these newly settled counties. Two other stations might be immediately created for missionary purposes in this state, and the urgency for their creation is such that I would feel myself obliged immediately to do so, if I had any prospect of speedily supplying them with priests. But alas! my brethren, I can not flatter either you, myself, or our destitute brethren with the hope of being able soon to have this gratification.

I have so frequently hitherto urged upon you the necessity of maintaining our theological seminary, as the most natural, convenient, and permanent mode of insuring a supply and a succession of clergymen, that I could add nothing new upon the subject. The conviction also appeared to me to have been so firmly established in the minds of our former conventions, that no repetition of the reasons could give additional force to that conviction. You are aware that this is the almost only source whence we have derived the ministerial advantages that we possess, that we have no claim upon any other establishment, that were our youth to be sent to other climates, they would upon their return be found strangers to their own, and become thus exposed to the consequences, too often fatal, of this estrangement, that not only is our climate peculiar, but our habits, our institutions, and our frame of society differ widely, not only from those of European, but also from those of several of our sister states at this side of the Atlantic; and that on all these accounts, it becomes the more necessary for us to have our ministry educated within our own borders. Indeed in many instances, the ideas entertained by foreigners and by large portions of our fellow-citizens respecting systems [intimately] wrought up with our social and political situation, would render them comparatively useless, if not absolutely injurious in a ministerial capacity amongst us. All those considerations have on previous occasions occupied your attention, and you have more than once concluded upon the fulfilment of the imperative duty of sustaining this establishment as the only feasible mode of supplying our present wants and of providing for future exigencies. You resolved to exert yourselves, and you called upon your brethren of the other states to aid you in the effort to extinguish the debt under which the seminary laboured; but I regret to add that, owing to what cause I cannot say, there was little effected beyond the mere expression of the resolution.

Still however though Georgia has done exceedingly little in this respect, I am happy to inform you that much has otherwise been performed; notwithstanding the most criminal and false allegations made by some secret enemy of you and me to prejudice the minds of the French association from which we had derived former benefactions, that society has again added to its favours: a considerable subscription has been made in Charleston, the expenses of the establishment have been regulated by the strictest economy, an association of benevolent ladies has added its monthly contributions, and the Sisters of our Lady of Mercy have given their services; in this manner a considerable reduction of the debt has been effected, added to this, great as the distress of Ireland has been, I am informed that considerable benefactions have been there collected to aid in relieving this institution, so that I entertain the hope that if Georgia would now make a serious effort, I might have it in my power, did God spare me until the meeting of our next Convention, to inform you that the seminary was almost if not altogether relieved from debt.

On a former occasion you also concurred with me and with your brethren of South Carolina in the opinion, that it was greatly to be desired that I should be altogether released from the necessity of teaching the philosophical and theological classes, and thus enabled to devote more of my time and attention to the visitation and organization of the diocess: for this purpose it was resolved that efforts should be made to create a fund for the support of one or more professors, who would be charged with those classes. You need scarcely my information that nothing more has been done upon this subject, nor do I think it feasible to effect any relief in this way until after the debt of the seminary shall have been paid.

So far as I can perceive, there has been in every district of the state an almost complete neglect of the collection of the general fund: this is indeed a serious omission: the contribution of each individual is trifling, but the aggregate, if regularly collected, would place at your disposal such a sum as, when judiciously applied, would produce serious general benefit.

The several churches of the state are at present more free from embarrassment than I have ever known them; the most complete harmony and affection exists not only between the pastors and their flocks, but between the several pastors, and the several congregations. Well may we, thank God, say, Behold how sweet and how pleasant a thing it is for brethren to dwell in unity! May the Almighty God continue to us this greatest of blessings. Brethren, it is in such a state of things that I may call upon you with the greater confidence to co-operate for the security and the prosperity of our churches and other institutions. I therefore rely upon your zealous co-operations, not merely in resolving, but in executing, not alone in regulating, but in affording examples.

There are several other important objects to which I would desire to draw your attention, but what I have urged appear to me to be the first and the most necessary, and I am of opinion that we shall do better to confine ourselves rather to the examination and achievement of what is urgent and within our reach, than to the contemplation of much which, though desirable, is at present unattainable. By following this principle we shall have less exhibition but shall be more useful: did we act otherwise, we should only become distracted, bewildered, declamatory and valueless.

An amendment to the constitution has been regularly submitted to my examination. I find in it nothing incompatible with the doctrine or discipline, whether general or special, of the church or of the diocess; you are therefore perfectly competent to take it into consideration and to pass upon it as your own judgment may dictate.

Should you desire any other information within my reach, it shall be cheerfully afforded, upon your application.

It will, I doubt not, gratify you to learn that, in the other states which belong to this diocess, I have equal cause for satisfaction, as I have in Georgia. I may add that at present, thanks be to the Giver of every good gift, our whole ecclesiastical province appears to be unusually blessed with peace and prosperity. Let us pray that this happy state of things may continue, let each of us in his own sphere labour to secure and to promote the glory of God, the welfare of his neighbour and his own salvation. May the spirit of wisdom direct our deliberations, and our proceedings be conducted in that spirit of affection and charity that would exhibit us as disciples of Jesus, the zealous, the meek, and the lover of peace.

Yours, in the spirit of Christian affection.

† JOHN, *Bishop of Charleston.*

Augusta, Geo., March 25th, 1832.

ADDRESS OF THE RIGHT REV. DR. ENGLAND, BISHOP OF CHARLESTON,

TO THE CLERGY AND LAY-DELEGATES OF THE EIGHTH CONVENTION OF THE ROMAN CATHOLIC CHURCH OF GEORGIA, HELD IN THE CHURCH OF THE HOLY TRINITY, IN THE CITY OF AUGUSTA, ON THE 10TH, 11TH, AND 12TH DAYS OF MAY, 1835.

THE clerical members of the Convention were the Rev. John Barry, pastor of the church of the Holy Trinity, Augusta, President of the House of Clergy; Rev. Michael D. O'Reily, pastor of the church of the Purification of the B. V. Mary, Locust Grove, Warren County; Rev. Jeremiah F. O'Neill, pastor of the church of St. John the Baptist,

Savannah; Rev. Timothy Bermingham, pastor of the church of St. Peter, Columbia, (S. C.) having jurisdiction in Georgia, and occasionally engaged on its missions; Rev. John Healy, pastor of the Congregation of SS. Philip and James, Columbus, Secretary to the House of the Clergy. The lay-delegates were Robert Dillon, President of the House of Lay-delegates; Joseph Bignon, Daniel Macmurphy, secretary; Doctor A. Dugas, of Augusta; Gregory Dillon, Augustus Lafitte, L. C. Dugas, Antoine Picquet, of Savannah; Francis McTier, Michael Kinchley, of Locust Grove; John J. Maguire, of Columbus.

Extract from the Journal of the House of Lay-Delegates, May 11, 1835.

On motion of Mr. Lafitte,

Resolved, that a committee of three be appointed by the chair to join a committee of the clergy, to wait on the Bishop, and request for publication a copy of the address delivered by him to the convention, at its opening.

Messrs. Lafitte, Maguire, and L. C. Dugas were named by the president.

A message was received from the House of the Clergy, informing this house, that they had received the foregoing resolution, that they had unanimously concurred therein, and had appointed the Rev. M. D. O'Reily and the Rev. J. F. O'Neill to join the committee of this house.

Whereupon the committee withdrew to join that of the clergy. Upon their return, the committee appointed to wait upon the Rt. Rev. Bishop, reported, that they have, together with the committee of the clergy, called upon the Bishop and communicated to him the joint resolution of both houses, which they are happy to state, met his approbation. That the address will be printed in pamphlet form, and will be ready for distribution and sale at as early a period as possible, and that it shall also be sent for insertion in the U. S. Catholic Miscellany.

Whereupon, on motion of Mr. Lafitte, it is

Resolved, That the chair do appoint a committee to determine the number of copies of the Bishop's address, that it will be proper to have distributed or sold, and that they have power to order the printing of such number as they may deem necessary.

Messrs. Lafitte, Maguire, and L. C. Dugas were then named by the president a committee under the foregoing resolution.

ROBERT DILLON, *Pres. H. L. Deleg.*

D. MACMURPHY, *Secretary.*

ADDRESS.

BELOVED BRETHREN:—A considerable time has elapsed since I have been able to meet the clergy and lay-delegates of the churches of Georgia, in convention. This was not caused by any neglect on my part, nor by any want of disposition upon yours; it was the result of circumstances which we could not control. Soon after our last assembly, I felt myself under the necessity of going to Europe, for the purpose of making arrangements demanded by the pressing necessities of the diocess, of which this state is a portion. Upon my arrival there, I found that it would be considerably to our advantage, that I should take a more extended route than I had originally designed. I visited some parts of France, Bavaria, Austria, and Italy, as well as Great Britain and Ireland, and my absence was nearly during fifteen months. Upon my return, I made a visitation of a considerable portion of the diocess, and attended our provincial council at Baltimore, in the latter part of October 1833: after which I held the convention of the churches of South Carolina, made a farther progress in my visitation, and towards the close of the year, proceeded to the West Indies in order to execute a special duty which, greatly against my inclination, a sense of what I owed to the wishes of our holy father induced me to undertake. After celebrating the festival of Easter in my own diocess, I felt it necessary to return to the Holy See, for the purpose of reporting upon the duty which I had undertaken, and endeavouring to be released from its continuance, so that I might altogether devote my attention to the concerns of this diocess. Before my return to this country, I executed in Europe some of the works that I had originally proposed and prepared for, in my former voyage, and after having again visited Ireland for this purpose, I arrived in the United States, after an absence of nearly seven months. I did not, however, reach Charleston for nearly one month after the day of my landing in Philadelphia. Since my arrival I have been incessantly occupied in the pressing concerns of the diocess, and was not able, however much I desired to meet you, to fix an earlier day than the present for that purpose.

Perhaps it will not be considered out of place for me to use the occasion of this address, to explain the nature and object of my visit to those parts of Europe. The documents, which will necessarily be exhibited to you, would of themselves afford sufficient light upon the subject, but as the topics of this communication will be more

extensively circulated than the little accounts of our pecuniary transactions, and as we have nothing to conceal, I have thought it better to use the present occasion for giving a simple and correct view of transactions which it is sought to envelope in portentous mysticism.

It is impossible for any person living at present in these republics, to close his eyes or his ears against the evidence which everywhere exists of the spirit of misrepresentation which is so actively employed against our religion: however painful may be the avowal, it is impossible to deny that a bitter spirit of persecution has diffused itself, that this spirit is restrained only by the genius of our civil constitution, and the sense of justice, which dwells in the hearts of multitudes of our fellow-citizens, who, differing widely from us in religious doctrine, yet feel that we have an equal right to that religious freedom, of which we should soon be despoiled, if they who vilify us had the power which they are said to seek, and to attain which it is asserted they have already taken some measures.

Amongst other calumnies with which we are assailed, is one, that our religion is inimical to our civil institutions. This is neither the time nor the place to enter upon a refutation of this slander upon religion and republicanism. I call it a slander upon republicanism, for it implies that the vast majority of the Christian body in every nation and in every age, that is, the bulk of the civilized world during nearly eighteen centuries, have passed their verdict upon the incompatibility of republicanism with Christianity.

To render Roman Catholics suspected in the eyes of their fellow-citizens, it is next asserted that they are the agents of the absolute governments of Europe and employed by them to subvert our institutions, and to destroy our liberties. To prove this, reference is made to the great sums of money transmitted by those governments to the Catholic prelates of this Union, and the vast number of foreign clergymen, subjects of those absolute monarchs, who are daily poured upon our shores to aid in this unholy purpose. It is a device, of at least the standing of eighteen hundred years, to charge against the devoted victim whom a religious tribunal could not successfully convict, that he is an enemy to Cæsar.

If there be a conspiracy, I am one of the conspirators. If I be unfaithful to the republic, I am a perjurer, for I have deliberately and formally pledged my solemn oath to bear true allegiance to the United States of America. If I have entertained a thought against that allegiance, I am inexcusably ungrateful, for since I placed myself under her protection, the republic has sustained and cherished and upheld me both at home and abroad. Should I hesitate to prefer such a government, I should deserve compassion for my imbecility, and suffering for my folly, because I have experienced elsewhere the evils, I have witnessed the crime, and have wept over the ruin that inevitably followed from civil and political distinctions and preferences and partialities, because of difference of religion, in countries where there existed the misfortune of religious separation. Mark then the extent of our conspiracy.

Whilst these states were colonies of Great Britain, they were under the dominion of her barbarous code of persecution. No Catholic existed in this diocess. No Catholic clergyman could be found within its limits. Scarcely could a solitary Catholic be found, concealing himself or his religion, upon a soil from which it was proscribed. At the period of the Revolution, one of the charges that Georgia brought against the British monarch, was the toleration of the Catholic religion in Canada. Georgia, today, is disabused of the mistake under which she then laboured. Georgia has done ample justice to Catholics, and she has found them faithful, and she rebukes the efforts of those who labour to bring back the yoke of oppression upon the Catholic. If a Catholic institution is to be fired, it is not the hand of a Georgian that will apply the torch; if defenceless females, devoted to the inculcation and the practice of virtue, of science, and of the accomplishments of their sex, are to be roused at midnight from their slumbers, in order to witness the plunder and the ruin of their peaceful abode, it is not the Georgian who will commit the outrage; and should such be perpetrated by others within his borders, I am greatly in error, if he would not be found as incapable of declaring his indignation at the perpetration of an injury which he would refuse to repair, as he would be to permit the domestic peace and the lives of his fellow-citizens of other states to be jeopardized, under the pretext of a cheap humanity. Thus, when, by the Revolution, these states were opened to the Catholics, they were destitute of churches—they were unprovided with a clergy; in a word, there was no opportunity for the exercise of the Catholic religion, though liberty for that exercise had been granted. The former southern colonists, now become citizens, were not Catholics. Gradually, by means of immigration, a few Catholic settlers began to

collect in the state. Maryland, originally a Catholic settlement, had, under the British government, and in its colonial infancy, given the bright example of first creating, within our borders, religious freedom. Subsequently, the Catholics became the victims of their own generosity. The Protestants, of various denominations, who fled from the persecution of each other, and who were received by the Catholics as brethren in civil rights, united with that party in England, which, with republicanism and the Gospel upon their lips, were guilty of the greatest excesses, enacted against the Catholics of Maryland the worst provisions of the most cruel laws that ever disgraced the statute book of Britain, and superadded in the colony, new items of wanton insult and afflicting degradation. Yet a few of the early settlers and their descendants were enabled to outlive the oppression, and to keep some clergymen in secret. Pennsylvania, being less hostile, contained more Catholics, and their clergy were less oppressed. About forty years ago, a small body of the remnant that was in Maryland, still faithful to the altars of their fathers and their God, and having, with the illustrious Carroll, hazarded their lives and fortunes, and sustained their sacred honour in the struggle for independence, removed into that part of Georgia where their children are now found. There, in the woods, they practised, as well as they could, without a church, without a priest, without an altar, the duties of their religion. There was our first church in this state subsequently erected; there they had occasionally the offices of religion. But there also, for years, they beheld the gates of their humble temple closed, but still cherished in their bosom the hope that one day it would be reopened. Upwards of fourteen years have elapsed since I stood amongst them with a breast filled with emotions of admiration for their fidelity, and of deep interest in their welfare. I found only one priest in the state of Georgia; he then ministered at this altar; he was upon his departure for another state. Savannah had been deserted; I was asked to provide a ministry. I was charged with more than the care of Georgia. On every side children cried to me for bread, and I had no one to assist me in breaking it to them. My situation was like that of every other bishop in the Union. I need not recount to you the sad history of my efforts and of our disappointments. Years passed away, and we saw that we made scarcely any progress in supplying a daily increasing want. Children were rising up, emigrants were arriving, our brethren in the faith were spreading themselves over the face of the country, and from every quarter they called upon us for the aid of a ministry that we could not create. It was under those circumstances, that I felt it to be my duty to proceed to Europe, in order to procure the means of supplying these urgent wants. Brethren in the faith, our religion is everywhere the same; whether he worships under the dome of St. Peter's, or erects his altar under the bark of the Indian's cottage; whether he drinks of the Savannah or of the Ganges; whether he wields a sceptre at Vienna, or exercises his right of suffrage at Columbus; the Catholic is a member of the same one universal church; though it might become their duty to struggle with each other in the field, or upon the ocean, at the call of their respective governments, yet Catholics can kneel together before the same altar; and though their duties and their interest, as regards the things of time, may be in opposition, yet they have a common interest and a common obligation, as regards the concerns of eternity; and in the days of the Apostles, the brethren in Jerusalem were assisted by those of Corinth and of Rome. Neither, indeed, do we complain, nor would we be warranted to do so, that they who would criminate us for bringing a few thousand dollars into the country for its improvement and our own convenience, send hundreds of thousands yearly to distant regions, in order to make proselytes to their opinions. The institutions of our republics leave them as perfectly free to scatter the fruits of their industry to the four winds of heaven, as they leave us to add to the stock of the nation the sums which we receive from the industry and the charity of our friends. Our brethren, in some parts of Europe, felt that not only was there ground for a general claim upon them as Catholics, but that, from peculiar circumstances, there were peculiar claims, to which, by many motives, they were urged to attend.

I felt that many of those who, under my charge, were in this state of spiritual destitution, were likely to be supplied, upon my representing their situation to the Irish church, of which they once were members, and in which they had many dear relations, and the members of which, generally, take so deep an interest in all that concerns our republics. I observed that, although stripped of their wealth, by the plunder and persecution of centuries, the Irish Catholics could not aid us to any considerable extent with money, yet they were disposed to do what they could. And I desired to select, from amongst the numerous candidates for

orders which that church has always furnished, those whose religious and natural qualifications, and whose political sentiments would make them most useful to supply our missions, until our native youth would offer themselves in sufficient numbers to enable us to create a natural-born clergy for the ministry of our church.

France had, on many occasions, besides sustaining religion within her own borders, done much for its service abroad; her missionaries have, during centuries, been found in the Levant, and in the still more remote regions of Asia, as well as in Africa. She created the Canadian and other churches at this side of the Atlantic; and, during years, an association of her children have contributed, by their prayers and their alms, to uphold the Chinese and other missions, and, at the suggestion of some of our prelates, natives of that country, who have felt the destitution of our missions, one portion of the fund of this association has been, for a few years past, contributed to our aid. We had a sort of claim, also, upon their generosity, inasmuch as some of our flock were of French origin.

For a long period, some of the most industrious and useful accessions to the populations of these states, were natives of Germany. During upwards of a century, some of the men, by whose patient, untiring industry, Pennsylvania has been rendered fertile and grown in wealth, were German Catholics; latterly, vast numbers of valuable labourers have poured into our harbours from Switzerland, Bavaria, and Austria; they spread themselves throughout our states; their spiritual wants increased our embarrassment. One of our prelates, who is a native of Germany, appealed to our brethren in the faith, in those regions, to assist us in our efforts to supply their wants. The disposition to aid us, was generously manifested, but there were legal impediments, which, if not removed, would prevent their generous co-operation; for the purpose of that removal, it became necessary to apply to the governments of Austria and Bavaria, to explain fully to them the nature of the aid that was sought, to convince them that no political object was covered by a false appearance, and that the end which it was proposed to attain, was purely and simply and exclusively religious. When this was made manifest, then, and not till then, was permission granted to form the association, and to have its contributions transmitted, in order to promote the interests of the religion which they themselves profess, whilst, at the same time, they secure that the business of the society shall be confined exclusively to its single and original object. Some of the leading members of the Austrian court, are united with some of the most respectable clergymen and laymen, who form the council of its direction. The business of that council is exceedingly simple, being confined to superintending the receipts of the subscriptions, considering the applications for aid from our churches, and the accounts of the manner in which their benefactions have been disposed of, and to making the distributions of the funds which they may hold.

I felt it to be my duty to lay the claims of this diocess before the councils that direct these associations, and was advised to have personal interviews with them, that they might be more fully informed of our situation by this mode, than by writing. I have received some aid. And this is the nature and the extent of our conspiracy! If the government of Austria is absolute, that of France is revolutionary; if the Bavarians are subjects, the Swiss are republicans; and it certainly would be no easy task for those who charge us with a conspiracy against the liberties of our country, and the rights of our fellow-citizens, to induce their fellow-Protestants in Ireland to believe that the Irish Catholics are leagued with the house of Austria, to destroy the right of suffrage and to overturn our republics. The heterogeneous character of the several members of this feigned conspiracy, which in sadness I am constrained to call feigned and invented, not imagined, is not, however, its most ludicrous attribute. May God in his mercy forgive those who, by this and such like fictions, would stir up against us the hatred of our fellow-citizens. May he turn from their bad courses those who would disgrace our country by the destruction of our edifices, and who would endeavour to justify their misdeeds by systematic slander of the pure, of the humble, of the enlightened, of the unprotected. The issue is before an acute, an investigating, a patient, and a well-disposed people. Events must have their course: a short time will suffice to detect and to expose the conspirators; for I have no doubt of the existence of a conspiracy, of which it is intended that we should be the first victims, but not the last. Brethren, you will bear with me, if under our present circumstances, whilst I felt that I ought to you explain the reasons for my absence, I have been led into remarks and observations, which, though not strictly appertaining to our present business, yet seemed to me naturally to arise from the topic upon which I was engaged.

Though the money thus given was entrusted to my own judgment for expenditure, still I feel it convenient to have the accounts laid before you, as I have previously laid them before the convention of the churches of South Carolina. You will observe that the amount is small, and I trust you will find that it has not been injudiciously applied. It has been already expended, and a debt presses upon us, which it is necessary to extinguish by our united exertions. It is also necessary that we should exert ourselves to uphold those institutions that are essential to the continuance of religion.

In the enumerations of the benefactor of our church, I have omitted the Holy See, as I view our relation thereto to be different from those in which we stand to the others. The See of Peter is the centre of Catholic unity: it is the church which, by divine institution, presides over the Christian world; frequently afflicted, yet it has been occasionally enriched by the benefactions of the pious. The father of the faithful has sometimes the distribution of funds entrusted to him by the wealthy, the zealous, and the charitable, for the succour of the afflicted, for the promotion of piety, for the propagation of the faith, for the cultivation of letters, for the improvement of science, for the encouragement of the fine arts, for civilizing and polishing man upon this earth, and for endeavouring to attain his salvation in a better. The records of ages, the conversion of nations, the monuments of the eternal city, testify to the faithful execution of this trust. Frequently has the rude barbarian led his horde thither to plunder. Frequently, under the pretext of patriotism, and profaning the venerated name of liberty, has some desperado of ruined fortune, of blasted hopes, and of unregulated ambition, assailed the weakness of the peaceful and confiding pastor. The unprincipled despot, whose tyranny struck awe into the people, whom his waste had astonished, has frequently replenished his exhausted coffers from this treasury; and in every age the pen of the venal, the panegyric of the profligate, and the commendation of the irreligious, sustained and strove to justify the rapacity of such invaders.

If that see possessed to-day a small portion of what had been thus confided to its keeping, we should be entitled to what would more than satisfy our wants; but the history of the last fifty years exhibits to you the catalogue of plunders, of profanations, of humiliations, of insults, of incarcerations, and of contumelies, to which the extraordinary, great and meritorious men, who have within that period succeeded the first Apostle, have been subjected. They have eaten the bread of tribulation: their drink of bitterness has been mingled with tears, yet were they not unmindful of their children; and of the scanty stock which they gathered from the fragments left by the spoiler, they have cheerfully divided a portion. It is true, that you will find our part exceedingly small, but under the circumstances in which it was given, you will value it as exceedingly precious! And because it has been given and received, we are said to be conspirators against the liberties of our country.

If, then, it was necessary to make those exertions on my part, the object being to secure for you and for your children, and for your children's children, the benefits of religion, are you not bound to make corresponding exertions? Of what use will it be to have churches, unless you have a clergy to officiate in them? Your former experience shows you that you cannot calculate upon procuring good pastors, unless you provide for their education; and although we have, thank God, been able by considerable efforts on our part, and great sacrifices and privations on theirs, to create the body of priests now in the diocess, yet they are not immortal, nor are they sufficiently numerous. We are called upon to supply pastors to many who, for years, have had no ministerial opportunities, and as yet we are unable to answer their petitions; there are, it is true, a number of students in our seminary, if I may so call the wretched building in which they are placed; but we have no certain nor probable income for its support; they do much to assist themselves—a meritorious association of ladies in Charleston has done much to procure for them some of the first necessaries, and has been thus eminently useful; the small produce of the general fund, whilst it was paid, was applied to this object: a considerable portion of the money obtained abroad, and some benefactions at home, were contributed to its support; but you will discover in all this nothing of permanency, nothing which is calculated to insure the existence of an institution essential to the continuance of a ministry. Ask yourselves what Georgia has done for this purpose? The answer is easily furnished. The question now remains, what will it do? This is for you to answer. A proper building ought to be erected—funds should be created for the support of a sufficient number of professors—means should be found to aid in maintaining the students. In every Catholic country, the means for these purposes are furnished either by the

government or by the people. Our government cannot be looked to; the claim is upon the people. Look to your brethren of other religious denominations throughout our republics, see how amply they have endowed their colleges, how independently they support professors, how liberally they aid their students. Will you make no effort to do the same? There are now in the seminary of Charleston thirteen students, and another, a native of this state, is proceeding immediately to join them; two others from South Carolina are studying in the Urban College of the Propaganda in Rome, where they receive not only their education, but their board, lodging, and clothing, free of expense. This is not too great a number for the diocess: and even with this number, it will not be easy for some years to supply the demands that are made.

When I last had the pleasure of addressing you, I informed you that I had organized a church at Columbus, yet it was only this year that I was able to send a priest to take charge of its concerns. I must take this opportunity of expressing my perfect satisfaction at the manner in which he has been received and treated, and also testify to you, and to our brethren of other religious denominations in Columbus, my profound gratitude for their munificence in contributing to aid us in erecting a church in that prosperous town. May the Almighty repay them in multiplied benedictions.

But, brethren, there are several other missions differently circumstanced; and it will be necessary frequently to aid, not merely for the erection of a church, but also for the support of a clergyman upon some new station. You are aware that two principal objects for creating the general fund, were the education of a clergy and the sustaining of poor missions. By the constitution of the church under which we are an organized body, you have undertaken its payment, but the appointment of the collector in each place is confided to the vestry. I would advise you in each church to adopt a by-law, similar to that which has been adopted by the vestry and members of the cathedral, by which the treasurer of the church is ex-officio constituted the collector of this fund, and directed to collect it, together with the pew rent, and to pay it over quarterly, according to the provisions of the constitution, to the proper treasurer. This will probably be the most simple and effectual mode of rendering this resource available.

I am happy to find that in the churches of Georgia the same good spirit has manifested itself that has already produced some good results in Charleston. The Society of St. John the Baptist is a voluntary association, founded upon the same principles, and for the same objects, as the association for propagating the faith which exists in France, and the Leopoldine Association in Germany. The members undertake to pay small contributions for missionary purposes, and to unite their prayers daily with each other, and, with the labours of the clergy, to obtain from God his blessing upon the work in which they are engaged. The great difference is, that France and Germany contribute to aid their brethren abroad. You contribute to aid yourselves, to sustain our own institutions, to provide for your own wants, to secure the blessings of religion for your own descendants. Do, I exhort and entreat you, do persevere, and be not wearied of doing well. Will you, at the hour of your death, regret the contribution you shall have made, the time you shall have given, the labour you shall have bestowed in an effort of this description? Will your children be the less wealthy in this world? How many blessings will you not have secured for them in the next?

You are aware that for some years I have been engaged in efforts to establish, in this diocess, some houses of those useful women who, under the regulations of religion and the bond of a vow, devote themselves to the works of spiritual and corporal mercy, to the instruction of the ignorant, to the education of youth, to the protection of the orphan, to the leading, by admonition and example, in the way of virtue, in the practice of piety, to regions of more pure enjoyment than we can expect here below, to the solace of the afflicted, to the care of the despised and the neglected, and to smoothing the pillow of disease, encouraging those who languish in sickness, endeavouring to restore them to health, or to cheer them on towards heaven. To a considerable extent it has pleased God to bless those efforts; aided by a faithful clergy, and seconded by the devotedness of the females who desire thus to consecrate themselves to God, I have the gratification of seeing the Sisters of our Lady of Mercy, in Charleston, assiduously occupied in the care of a very flourishing and remarkably well-regulated school; training up the children entrusted to their care in science, in virtue, and in habits of industry. They have also charge of some orphans, for whose support voluntary contributions have been occasionally made, and in the advances which they have made in their internal discipline, I flatter myself that I perceive the sure promise of permanence and usefulness. A number of young persons of their sex, who are desirous of

joining their institute, have accompanied me from Ireland; and if, as I should hope may be the case, they will be found fit, and continue desirous of joining them, I trust that before long you would feel it to be a duty to have the benefits of the institute extended to this state, for though we could not at present yield to such an application, I trust the day [in] which we could is not distant.

There are other ladies in Charleston, some of whom have belonged to religious institutes in France, who are desirous of forming an establishment in that city, or at least in the diocess. I am exceedingly anxious for their success; hitherto some little difficulties have prevented their perfect organization as a religious community. But I trust they will soon be fully removed. Amongst them are persons eminently qualified to fulfil the duties to which they are devoted; their school has been for a considerable time in operation, and they have given satisfaction to those who have entrusted their children to their care. It will be an additional blessing to the diocess should they succeed.

One of my earliest resolutions, when I undertook the charge of this diocess, was to establish therein one of the best houses for the most perfect education of young ladies. I had long known the peculiar qualifications of the Ursuline community in Cork for this important task. I have since then had many opportunities, in various parts of this and of the European continent, as well as in the British Isles, for obtaining an intimate acquaintance with the first establishments for female education, and the result of my observation was to confirm me in my original intention of endeavouring to procure a colony from that house. This I was so fortunate as to effect, and some of the ladies of that community have accompanied me to this country, and are now established next to the cathedral in Charleston. They have, at the beginning of the year, commenced their labours. Their principal object is the instruction of young ladies of their own communion, in the highest branches of literature, and the most becoming accomplishments that befit their sex, whilst they train them up to a solid practice of perfect piety. They invite none, they are ready to fulfil the duties which they have undertaken under the proper circumstances. Should any of our brethren of other religious denominations desire to profit by their school, they hold out no inducements, they openly exhibit the conditions on which the children of such parents will be received. Should application be made from such quarters, it will be for those who apply to determine, after having received accurate information.

I have thought it right to exhibit thus to you the exertions that have been made to increase the facilities for the improvement of your children, as well as to procure advantages for yourselves.

I would remark that you have within the diocess to which you belong, the oldest Catholic paper in the United States. The Catholic Miscellany belongs to you, it has served you on many occasions when you have been misrepresented and assailed, its sources of information have been always various and authentic, its tone temperate and firm, its contents, perhaps, might be advantageously compared with those of many others, its editors never sought remuneration, not to say profit. It has served you over twelve years at a loss of upwards of two thousand dollars to its conductors. At the present moment it is altogether a losing concern. Is it the wish of the Catholics of Georgia that it should perish? If it be not, let them sustain it. Its conductors will form their determination, not upon any barren resolution that this convention may pass, but upon a view of what subscriptions shall be paid into the office. I apprehend that if you suffer it to perish, you will have cause to regret your negligence when it cannot be so easily remedied.

I have stated to you that my request to be released from the legation with which I was charged was unavailing. I respectfully stated, however, to the holy father, that I could not in conscience leave my diocess, because the presence of a bishop was essential to its welfare, and that it had already suffered considerably by my absence. I was then told that this inconvenience would be obviated by affording me a coadjutor, with the episcopal character, who could aid me when I was present, and administer, under my direction, during my absence: and I was told to furnish the holy father with the names of those priests whom I considered best qualified and willing to undertake the charge. Thus pressed, I made the selection, taking into account, as well as I was able, the opinions of the clergy of the diocess, and the reasonable desires of the people; and at the same time I transmitted a list of the names to every bishop in the Union, and to the clergy of the diocess. I am gratified at having ascertained that in no quarter was there any objection. One gentleman who had been named, the Rev. Dr. Cullen, President of the Irish College in Rome, declined the appointment; another, the Rev. Dr. Clancy, Professor of Moral

Philosophy, in the College of Carlow, in Ireland, was induced to accept the nomination. I expected him to have arrived in Charleston, for consecration, in the month of last February, but he was prevailed upon, under circumstances which I had not foreseen, to get consecrated in Ireland, on the 21st of last December, and will not probably arrive in this diocess before the month of September. I have been acquainted with him from his childhood; he was placed under my care when he first entered college; he is well known to several priests of the diocess, and I am convinced he will share largely in your esteem and affections, for I know his deserts.

At our last provincial council, which has been celebrated since our last convention in this state, two new diocesses have been created in our ecclesiastical province. Vincennes, which has for its territory the state of Indiana and a large portion of Illinois. In this see is one of our most amiable, erudite, and pious prelates, the Right Rev. Simon Gabriel Brutè, formerly Professor at St. Mary's, at Emmetsburg. The other see is fixed at Detroit, with Michigan and the Northwest for its territory; the excellent prelate to whose zeal it is entrusted is the Right Rev. Dr. Frederick Resè, by whose creditable exertions the association of the Leopoldinen Stiftung was formed in Germany.

It has also pleased God to call from amongst us our late venerable archbishop, the Most Reverend Doctor James Whitfield, Archbishop of Baltimore, whose life was as edifying as his sense of religious obligations was conspicuous. He is remembered with affection by his flock, as he was regretted by his clergy. To him has succeeded in our metropolitan see, the Most Rev. Doctor Samuel Eccleston, a native of Maryland, who at an early period of life was convinced of the truth of our religion, and embraced after due investigation the tenets of that church in which he holds so conspicuous a station, by the unanimous recommendation of the prelates of our Union, and the approbation of the holy father. These facts proclaim his eulogy at a comparatively early period of life, and lead us to anticipate desirable results from his administration. May he long be preserved and strengthened for the performance of his arduous duties!

Since I have last addressed you in convention, I have ordained four priests, one of whom, the Rev. Cornelius Ryan, has been called away from us, in what to us appeared to be, the commencement of a bright and an useful ministerial career. However, the Lord gave, and the Lord took away; blessed be his name! He sees better than man can conjecture, the time when he can save, and he frequently baffles our calculations in the wise arrangements of his providence.—Whilst our hearts rejoice in the hope that they have found favour through the merits of atonement, let us still send our prayers to the throne of mercy on behalf of our departed friends.

The Lord has also summoned to account before his tribunal the late Emperor Francis of Austria; with his political character we have no concern, but he was our benefactor and our brother in the faith. He generously removed the obstacles that interposed between the charity of his subjects and our relief; let us not forget him in our prayers; let us intercede in his behalf, that if his soul be in a state of temporary suffering where it is capable of relief, that aid may, by the merits of our Redeemer, be conferred upon it.

I am not aware, beloved brethren, of any other topic, to which I would at present direct your attention, but should you desire any other information, that it is in my power to bestow, I shall, upon your application, be ready immediately to communicate it, and I pray the Almighty, through the merits of Jesus Christ, by the influence of the Holy Ghost, to enlighten our minds, to direct our deliberations, and to bless our efforts, so that we may determine upon what will be useful, and execute it to his glory, and to our own salvation.

I remain, beloved brethren,
Yours, affectionately,
In Christ Jesus,
† JOHN, *Bishop of Charleston.*

Augusta, May 10th, 1835.

The following extracts from the journal of the house of lay-delegates, will exhibit the true state of the diocess with regard to funds; and will show how little ground there exists for the reports of immense means having been placed by the despots of Europe, at the disposal of the prelates.

May 11th.—The following document was received from the house of the clergy:

Whereas, it appears, from the statement submitted by the Bishop, to the house of the clergy, and to the house of lay-delegates of the Roman Catholic Church of Georgia, now in Convention assembled; that the diocess of Charleston labours under a debt of upwards of six thousand dollars, contracted for the general purposes of the diocess; and that the greater part of the said debt is subject to the payment of interest: and whereas, this Convention is satisfied, that by the regular payment of the contri-

bution to the general fund, and by the probable income from other sources, the said debt can be extinguished in four years, and whereas it is very desirable that the sum now paid for interest, should be saved to aid in extinguishing the principal of said debt; and the same may be effected by procuring a loan free of interest, to be repaid to the contributors by the payment of one-fourth thereof yearly, on the first day of July, during four years:

This Convention pledges the amount of the general fund in the state of Georgia, and the Bishop pledges the amount of the sums derivable from other sources to the repayment of such loan, in the manner above described. And moreover, in order to enable every member of this church to take part in so meritorious a work: this Convention authorizes the issuing of a certificate, to be signed by such persons as the Bishop shall designate, as evidence of claim for repayment to every person who shall lend the sum of twenty-five dollars for the purpose of cancelling the above debt.

This Convention also authorizes and requires the treasurer of the general fund, to apply yearly on the first of July, the amount of the fund which then might be in his hands to the payment of the instalments due upon those certificates, until they shall have been fully discharged.

This Convention moreover urges in the strongest manner upon the members of the Roman Catholic Church of Georgia, immediately to come forward and to aid generously in this loan by contributing and taking up as many as possible of those certificates.

JOHN BARRY,
President of the House of Clergy.
JOHN HEALY, Secretary.

Which communication having been read and considered by the house, was, upon motion, unanimously concurred in.

ROBERT DILLON,
President of the House of Lay-delegates.
DANIEL MACMURPHY, Secretary.

May 12th.—The following resolution from the House of the Clergy was taken up for consideration, viz.:—

Resolved, That having examined the accounts submitted by the Bishop to this Convention, we feel perfectly satisfied of their correctness, and that the explanations with which they have been accompanied, are quite satisfactory.

JOHN BARRY,
President of the House of Clergy.
JOHN HEALY, Secretary.

The house of lay-delegates having examined the accounts, concurred fully in the above resolution.

ROBERT DILLON,
President of the House of Lay Delegates.

The following joint resolution was also passed by both houses:—

Resolved, That this Convention does, in the name and on behalf of the Catholics of Georgia, return its sincere thanks to the Right Rev. Doctor England, for his zeal and unremitting care in promoting the interests of his diocess, and respectfully requests that he will make known to the liberal contributors in Europe to the wants of the Catholics of this diocess, the gratitude of the Catholics of Georgia, for the benefits extended to them.

JOHN BARRY,
President of the House of Clergy.
JOHN HEALY, Secretary.

ROBERT DILLON,
President of the House of Lay Delegates.
D. MACMURPHY, Secretary.

THE UNITED STATES CATHOLIC MISCELLANY.

The following preamble and resolutions were received from the House of the Clergy, viz.:—May 11th, 1835.

Resolved, That the following preamble and resolutions received from the House of the Clergy be concurred in, to wit:

Whereas, the United States Catholic Miscellany has at an early period, under unfavourable circumstances, undertaken the defence of our religious principles, and mildly, though firmly, maintained the same, we, without any intention of drawing an invidious comparison between it and similar publications, do sincerely regret that its onward career is likely to be paralysed by its not being adequately upheld. And whereas, a more simultaneous effort on the part of its patrons would have enabled its conductors, without additional pecuniary sacrifices, to have continued its utility—Therefore,

Resolved, That the United States Catholic Miscellany is entitled to the immediate support and unabating co-operation of every Catholic in the Union, and more particularly to that of the Catholics of this diocess.

And being read, were concurred in by the House of Lay-delegates.

JOHN BARRY,
President of the House of Clergy.
JOHN HEALY, Secretary.

ROBERT DILLON,
President of the House of Lay Delegates.
D. MACMURPHY, Secretary.

ADDRESS OF THE RIGHT REVEREND DOCTOR ENGLAND,

TO THE NINTH ANNUAL CONVENTION OF THE ROMAN CATHOLIC CHURCH OF THE STATE OF GEORGIA, HELD IN THE ROMAN CATHOLIC CHURCH OF ST. JOHN THE BAPTIST, IN THE CITY OF SAVANNAH, ON WEDNESDAY, THE 10TH OF APRIL, AND ADJOURNED TO THURSDAY, THE 11TH OF THAT MONTH, IN THE YEAR OF OUR LORD, 1839.

BELOVED BRETHREN:—We are assembled, by the permission of the Almighty God, to consult respecting the mode by which our exertion may be most usefully directed to the promotion of religion and the extension of spiritual benefits to this state. One of the principal objects that will call for your attention, is an important series of amendments to that constitution which, upwards of sixteen years since, we have adopted as a plan upon which we might be preserved from the evils attendant upon, and consequent to any attempt at usurpation by the laity, of the clerical rights, or from efforts on the part of the clergy to exclude the laity from that province in which they may rightfully interfere. For this purpose, the special rights and duties of each have been detailed with some precision and minuteness in that instrument, by which, in common, we have consented to be bound. During the period that we have observed its regulations, I flatter myself that we have had amongst us perfect, peaceful, mutual confidence, and have cordially co-operated for the great object that we united to attain. I am better aware, than you can be, of the good that it has produced in almost every portion of the diocess, by affording, on several occasions, a sufficient and satisfactory rule for the immediate settlement of differences, and removal of jealousies and distrust, that must otherwise have proved as disastrous in their results to us, as they have in other churches where no sufficient mode had been provided for their removal.

I believe that the provisions made for this purpose, then, continue to meet our full approbation, and to be sustained by us in all their integrity. That constitution contains other provisions, whose object is to procure that from common consideration of our wants and our means from time to time, and especially, at annual conventions, we may have our zeal better excited, our judgment better informed, and our action in perfect co-operation, to increase and to apply usefully the means necessary to promote the welfare of our church. The proposed amendments have for their object to attain this end better, by substituting one annual convention of the diocess in some convenient place to be designated by the Bishop from time to time, instead of an annual convention in each of the three states which compose the diocess; and also, supplying an omission in the original constitution, in consequence of which no provision was made for electing those officers whose election was fixed for a special day, in case that day should pass without the election being made.

It is provided that before any amendment shall be made to the constitution, the Bishop shall deliver his judgment in writing as to its compatibility with the doctrines and general discipline of the church, and with the special discipline of the diocess of Charleston. I have given that judgment in Charleston upon the application made to me on the 2d of November, 1837, by the clergy and lay-delegates of South Carolina, that the proposed amendments contained nothing incompatible with that doctrine or discipline. I repeated the same in Augusta on the 13th of May, 1838, upon the application of the clergy and lay-delegates of this state. Upon this judgment having been given, in each instance, the several houses took up the amendments for consideration, and in each case they were certified to me to have been unanimously adopted. I, then, as required by the constitution, sent copies of them to the several vestries, who returned them to me as unanimously approved. I then, a second time, submitted them to the House of Clergy and Lay-delegates of South Carolina, at the Convention in last November, and I found upon their proceedings that they were unanimously adopted in each house, to be considered part of the constitution as soon as they should have been adopted by Georgia and North Carolina, and approved of by the Bishop. North Carolina has already sufficiently expressed itself upon the subject, and the amendments are now laid before you for final adoption or rejection by the majority of the clergy and a majority of the lay-delegates of this Convention. By the fact of my submitting them in this manner to your final decision, I express my favourable judgment in their regard, for the constitution provides that if my opinion concern-

ing their utility should have changed, I would be at liberty to withhold them.

I consider it far more conducive to unity of sentiment and of action, attended with much less expense and inconvenience, better calculated to produce, and tending much more powerfully to attain the great object for which the Convention is intended, to have but one annual assemblage for the entire diocess, than to waste our energies in partial efforts.

Should such be your opinion, and that you adopt those amendments which have now, during nearly eighteen months, been going uninterruptedly through their previous course, another question will present itself for your consideration—that is, whether you shall enter upon any of that business which henceforth will be matter for the assembly of the entire diocess, and not that of either particular state. Should you determine that you will not enter upon such business, but let it lie over for a few months until the Convention of the diocess shall be assembled, you may, by your vote, should you so deem it proper, continue the present general trustees and treasurer of the general fund in office, until that period; but should you deem it expedient to enter upon other business, I shall have the accounts of the diocess prepared for your immediate inspection and information, and such other information as you may require, communicated to you to the utmost of my power, with the least possible delay.

I shall, therefore, for the present, not detain you from proceeding to consider the business thus submitted to you, and holding myself ready to meet such inquiries or communications as you may think it proper to make, shall implore upon our proceedings the blessings of the one God, Father, Son, and Holy Ghost, through the merits of our blessed Saviour Jesus Christ, to his honour and glory, and the salvation of souls.

† JOHN, *Bishop of Charleston.*

Savannah, April 11, 1839.

ADDRESS OF THE RIGHT REVEREND DOCTOR ENGLAND, BISHOP OF CHARLESTON,

TO THE MEMBERS OF THE HOUSE OF THE CLERGY, AND OF THE HOUSE OF LAY-DELEGATES, AT THE FIRST CONVENTION OF THE CHURCH OF THE DIOCESS, HELD IN THE CATHEDRAL OF ST. FINBAR, IN THE CITY OF CHARLESTON, ON SUNDAY, THE 17TH OF NOVEMBER, 1839.

THE first convention of the diocess of Charleston, was held pursuant to notice in the Cathedral Church of St. Finbar, in the city of Charleston, on last Sunday, the 17th inst.:—

The following priests were in the city, viz.—Rev. John Barry, pastor of the church of the Holy Trinity, Augusta, Geo.; Rev. J. F. O'Neill, pastor of the church of St. John the Baptist, Savannah, Geo.; Rev. Richard S. Baker, pastor of the Cathedral and vicar of St. Mary's, Charleston; Rev. Peter Whelan, pastor of the church of the Purification of the B. V. M., Locust Grove, Warren Co., Geo.; Rev. Timothy Bermingham, pastor of the church of St. Peter the Apostle, Columbus, S. C.; Rev. John Fielding, assistant to the pastor of Savannah; Rev. Thomas Murphy, pastor of the church of St. Patrick, Fayetteville, N. C.; and of the church of St. John the Baptist, Raleigh, N. C.; Rev. Patrick O'Neill, pastor of the church of St. Patrick, Charleston Neck; Rev. James Graham, pastor of the church of SS. Philip and James, Columbus, Geo.; Rev. Andrew Doyle, pastor of the church of St. John the Evangelist, Washington, Beaufort Co., N. C., and of Newbern, do.; Rev. Gregory Duggan, missionary on the railroad works in Cherokee, Geo.; Rev. Edward Quigley, pastor of the church of the Assumption, B. V. M., Sumter, S. C.; Rev. William Burke, assistant to the vicar of St. Mary's, Charleston; Rev. T. J. Sullivan, assistant to the pastor of the Cathedral; Rev. M. Magrath, and Rev. T. Malony; the Rev. James Wallace was absent by permission, and the Rev. T. J. Cronin, was on duty in Augusta.

The following is the return of the lay-delegates:—

Cathedral, John King, James Preston, Doctor J. C. W. M'Donald, and John M'Keegan; St. Mary's, Charleston, John Michel, and John D. Ravina; St. Patrick's, Charleston Neck, Antonio Della Torre, and Patrick

O'Neill; St. Peter's, Columbia, Thomas Martin and William Magennis; Assumption, Sumter, Thomas Ryan; St. James, Colleton, Alexander England; St. Andrew's, Barnwell, John Ryan; Camden, Peter A. Downey; Cheraw, Conlaw Lynch; Newberry, William O'Conner; Orangeburg, James Jones; St. John the Baptist, Savannah, Antoine Barbot, and John Clarken; Holy Trinity, Augusta, Edward Lafitte and Charles Kanapaux; Purification, Locust Grove, Lawrence Ryan and Martin Roddy: SS. Philip and James, Columbus, Thomas M. Howard; St. Mary's, Camden Co., Patrick Cantwell; Cherokee, Andrew Cunningham; St. John the Evangelist, Washington, John Preston; St. Patrick's, Fayetteville, William Daly; St. John the Baptist, Raleigh, John O. Dougherty; St. Paul's, Newbern, Thomas O'Brien.

Upwards of twenty lay-delegates met on Saturday evening, and Mr. Michel was called to the chair and Mr. Magennis requested to act as Secretary. Doctor James C. W. M'Donald, was unanimously chosen president of the house of lay-delegates, and Antoine Barbot, president *pro. tem.* and Sheriff Ryan was elected secretary. After which they adjourned to meet next morning for the High Mass, at which time, the Bishop informed them he would open the convention. They accordingly assembled, and took their seats in front of the railing of the sanctuary. The priests, robed in their vestments, occupied the stalls and chairs, giving an exceedingly rich and solemn appearance to the sanctuary. The Bishop celebrated a pontifical High Mass of the Holy Ghost, being attended by three Italian missionaries who are proceeding to serve the Indians, in the vicinity of the river Amazon, [who] did the duties of assistant priest, deacon, and sub-deacon. At the usual period, before the blessing, the Bishop was seated in front of the altar wearing his mitre. The lay-delegates were called, and the president not being present, the president *pro tem*, and the secretary came into the sanctuary; the Rev. John Barry being the senior priest, came forward as president of the house of the clergy; both presiding officers then made the declaration and promise required by the constitution, the Bishop reading, and they subscribing it. After which the Bishop made the following

ADDRESS.

Beloved Brethren:—This is our first meeting as a Convention of the diocess, for, as you are aware, such amendments as were necessary to effect this change have been made by the conventions and vestries of South Carolina and Georgia, according to the forms that were required by the constitution. North Carolina in the primary assemblies of her few congregations adopted them: thus with the most perfect unanimity this change has been effected, and after sixteen years of close observation of the manner in which the provisions of our constitution aid in securing uniform and harmonious action in the administration of our affairs, an additional opportunity has been afforded to me of being still farther convinced that our laity are equally anxious as are our clergy for the preservation of the rights of the hierarchy, the peace and respectability of our churches, and the welfare and prosperity of our institutions.

The situation of the Roman Catholic Church of South Carolina, was exhibited to its last Convention, nearly twelve months since; that of the church of Georgia was briefly considered upon a similar occasion in Savannah, in the month of last April. In North Carolina we have not during years had a Convention. I shall proceed to lay before you a general view of the situation of the diocess, previous to entering upon any history of the transactions of the past year, and making those observations which I consider that view will require.

When I was appointed to the charge of this diocess upon its creation in the year 1820, I found in it upon my arrival, five priests, of whom only three had jurisdiction, and but two were in charge of congregations, one in this city, and one in the city of Augusta. Since that period, forty-six other priests have belonged to it for shorter or longer periods — making the entire number fifty-one. Seven of these have died within the diocess and engaged in its duties—of the remaining forty-four, twenty-six have at various times and for different causes, departed from us,—three for just and sufficient reasons, three on account of infirmity, four whose departure was not regretted by either me or their people, and sixteen, most of whom are now engaged in other missions, very few of whom were by any means justified, as I believe, in their departure. Besides the five who were in the diocess at the time of its creation, nine others, elsewhere ordained, were affiliated to the diocess, not one of whom remains at present with us; thirty-seven were ordained for the service of our missions, most of whom were educated in this place; of these, six have died, thirteen have left us, and we have at present eighteen in the several stations of the diocess.

From this view, you will perceive that our missions have been principally served by those whom we have laboured to train

up to the ministry amongst ourselves, and that we have every inducement to continue, and with more zeal to prosecute the exertions which we have made for this purpose.

In accounting for the defection of those who have left us, I believe two causes will sufficiently explain why other diocesses receive a preference. In the first place, our missions are much more poor; and next, their duties are generally more unpleasant. Whilst, therefore, I cannot approve of the departure of those who were ordained to labour with us, I the more value the spirit and the services of those who continue at their post. Their trials may be severe in this world, but they seek their recompense in a better. You will also perceive the obligation of the laity to exert themselves more strenuously to support their clergy in a becoming manner, and to make greater sacrifices in order to secure to the diocess an efficient clergy.

We have at present in the diocess, nine churches regularly and permanently served, and three which are served for nearly half the year, each, at intervals; besides two which are only occasionally visited—making fourteen in all; three or four others are likely to be added to this number before long; and a considerable number of stations are occasionally attended to, where the faithful from the vicinity have opportunities, sometimes not unfrequent, of approaching to the sacraments, of hearing instructions, and of being confirmed in their faith, and our separated brethren frequently have the strange opinions which they have indulged of our belief corrected. Efforts are also made to supply, as well as our means will permit, the demands and the spiritual wants of those persons employed upon our works of internal improvement. And when the vast extent of territory is considered, together with the small number of our clergy, and the very limited resources for meeting the expenses, I am convinced it will be found that if all that could be done has not been effected, still we have not been altogether negligent. It is true that some of those stations which are now in a languishing condition, would, probably, before this, have had churches and good congregations, had the priests, who, we had reason to expect, would have established them, continued at their posts, and been satisfied to endure something more for the love of God and for the salvation of souls. I am not, however, without hope that we shall be able, gradually, to carry into execution, plans that I had, years since, looked upon as about to be effected, until my expectations were thus prostrated.

It is of the utmost importance to have those stations, not only multiplied, but systematically visited at proper and settled intervals, because thus habits of regularly receiving the sacraments will be continued; whereas, irregular attendance produces occasional neglect, which soon degenerates into perfect irregularity, ending in their total desertion, and not unfrequently a falling off from the faith. Our scattered brethren stand in the most deplorable need of this assistance; separated from their altars, estranged from their brethren, dwelling in the midst of persons who have been taught to consider their worship idolatrous, their doctrines superstitious, their morality degraded, and their whole profession an abomination in the sight of heaven! The missionary who finds himself surrounded by a host of believers, and who offers the sacrifice in a splendid temple, and announces the Gospel to an admiring crowd, by whom he is respected, applauded, and enriched, may, indeed, do much good; but how far more meritorious is he who performs a tedious journey with poor accommodations, in the midst of those who view him with distrust, and are taught that he is an enemy to the truths of God, and to the liberties of the country? He makes this wearisome journey, perhaps to console, to sustain, to instruct, to edify, and to administer to one obscure family, who, though they need his ministry, cannot meet even his moderate expenses. Yet, if this family be overlooked, the faith of the parent is undermined, and the child grows up estranged from the altar of its parents, shamed out of the profession of their religion, by the perpetual repetition of the calumnies with which it is assailed. But if, at regular and stated periods, the habitation of this family be visited by him, who, like the Son of Man, has not a dwelling of his own, but like the Apostles, is a guest in the houses of those whom he serves, and is occupied, as was the Saviour, in preaching to the poor, not only is the parent consoled and sustained, but the faith of the family is preserved, the vicinage is edified, and the grain of mustard seed, which, during years, was cultivated in humility and self-denial, with an industry worthy of the fervour of those early days when Christians justly appreciated the value of a soul for which Christ has shed his blood, fastens its roots into the soil, whilst it shoots upwards with the cheering prospect of becoming a mighty tree, which not only will refresh the eye with its beauty, but will afford sustenance and shelter to those who need them.

I have dwelt long upon this topic, be-

cause, too often, I have found that my brethren of the clergy, wearied and disgusted by the toil, and the want of immediate success in performing this duty, have persuaded themselves, and sought to persuade each other, that it was a hopeless occupation; and because my brethren of the laity have more frequently supposed that they performed all that was required of them in the way of sustaining religion, when they provided in some manner for their own special churches, and their own particular pastors, without taking into account what they owe to their scattered brethren. The consideration of this topic, and the effort to provide some mode for remedying this extensive evil, necessarily devolve primarily and chiefly upon me, and it is in making the effort for that purpose that I have been hitherto most disappointed, yet, though frequently baffled, my hopes are not crushed. There is, amongst our clergy and laity, too much zeal for religion, too much love of God, too much charity for their neighbour, too great a love of immortal souls, to leave this great duty unattended to, and even should we overlook it, God can, from the very stones, raise up children to Abraham. He will not leave his people to perish, though he may, in his just providence, deal severely with those who, having put their hand to the plough, and begun to labour in his cause, look back and abandon the field into which they have been sent, because other places of culture may be found more pleasing and less laborious.

At an early period, I was convinced of the absolute necessity of having a seminary for the education of the youth that aspired to holy orders; I have on so many previous occasions, explained how essential it was to create it, and the great advantages of its existence, that I shall not now enter upon the repetition. I shall only tell you to look around, and to ask if we had it not, who this day would serve on our missions? I shall ask you to recollect, poor as is our cathedral, how beneficial has been the observance of our ceremonial, and had you only the bishop and the pastor of this church, to officiate in your sanctuary, where would we have found the means of celebrating our ritual and pontifical offices? I have been more than once told, that its location in the interior would be more advantageous, in point of health, and more economical, in point of expenditure. Upon close examination, and mature reflection, I am led to more than doubt the benefit which would be anticipated from such a change. The youth educated in such a place, would, under our present circumstances, generally be obliged to pass one or two years in the city, previous to being engaged upon missions; they would be then, probably, more exposed upon the score of health, than they would be at an earlier period, and as they could not all be kept in the interior, and most of our missions are in the lower region of the diocess, it would be an exchange of inconvenience between exposing a priest, and exposing a student; besides, the number of students that we have lost by disease peculiar to our city, has been comparatively small.

Upon the score of economy. In the city, the superintendence of the students is undertaken without salary, by the priests attached to our churches; in the interior, we should have at least two priests for this purpose, and, to say nothing of the expense of their support, where could we at present find men whom we could spare for this purpose? Surely, I could not spare them from our missions, at a moment when I could find ample occupation for a number, in addition to those already employed. Were a farm to be purchased, I doubt whether its cultivation would repay us for the loss of the services of the person who should superintend its concerns, and for the expenses necessary for its purchase, and to render it profitable. Thus, after having, for years, given the subject my best consideration, I am under the impression, that the location of the seminary, for the present, in the city, is, both as regards health and economy, at least equally beneficial as its location in a remote part of the diocess, far from the supervision of the Bishop, without any opportunity for the students to become acquainted with our ceremonial, to learn, by observation, the proper mode of giving religious instruction to the public, and of being exercised in the duties of the inferior orders, as they gradually rise to the priesthood. I do not here advert to the benefits which they confer in catechetical instruction, and in giving order, and solemnity to her cathedral offices, in which they, in some measure, supply the place of a chapter. At present, the number of students is indeed very small, but several applications have been made, and that number is likely to be soon enlarged. You have, in these observations, the general grounds upon which I have heretofore acted, and upon which I am likely to continue my determination of keeping the seminary in the vicinity of the cathedral. I am aware of some objections that have been made, upon other grounds, but I find, upon examination, that where they are well founded, the inconvenience is

easily removed, and the remedy has, to a certain extent, been already applied; and in other instances, the benefits far outweigh the inconvenience. In this life, we cannot look for absolute perfection in human institutions; we must only endeavour to follow in practice that system which, in our actual position, gives to us the greatest good, with the least evil.

You are aware that we have been somewhat aided in our efforts, by the existence some time since of a seminary for lay students in this city, but for several years it has been discontinued. There were strenuous exertions made for its destruction by influencing the parents of other religious denominations to withdraw their children under a variety of pretexts, though it was on all hands conceded, that the education was solid and extensive—and that no interference whatever, with regard to religion, existed. However, the pastors of other churches and their associates, thought it their duty to have it crushed; they at length plainly communicated their motives, and in many instances, the parents were told that it was criminal to sustain us, because in the first place, the profits of the school would be applied to support our religion; and in the next place, though we did not use any efforts to produce a change in the religious views of the children, yet their intimacy with us, and their regard for us as teachers. would influence them through life to such an extent as to destroy that abhorrence in which our superstition, as they termed it, should be held. Though many yielded to this entreaty, others disregarded it, and neither the diminution caused by this influence, and by the creation of other seminaries for the purpose of receiving the children thus withdrawn from us, and some established upon other principles, would have induced me to discontinue our establishment, however small the number of pupils, and even should it not be a source of profit; but I found the demand for priests to perform their first and appropriate duties to be such as to place me, by reason of the defections to which I have before adverted, under the necessity of either leaving the missions deserted or the seminary suspended. Nor have I as yet been able to secure a sufficient number of properly qualified clergymen to enable me to have both properly attended. Of course I was obliged to prefer the missions—but I trust the day is not distant when I can without injury to them, establish a literary institution upon a more permanent basis than the former. It is greatly needed, nor am I by any means indifferent to the existence of so essential a portion of those establishments which our situation requires. I do not contemplate it as a source of revenue, because I do not venture to calculate upon its producing what would be requisite for its own support for a considerable period after its erection; but I am deeply anxious to secure for the children of our own flock that sort of education which will be most beneficial to them, not only for time but through eternity.

I also received formerly some little aid by the method indicated in the eighteenth chapter on Reformation, in the twenty-third session of the Council of Trent, by receiving from one or two of the churches which were then able to afford it, a portion of the income allowed to the support of the clergy. to be applied to the seminary. But I would have been deeply involved in such inextricable difficulties as would have quite impeded our progress, had it not been for the charitable aid so liberally bestowed upon us by those admirable societies for the aid of foreign missions, that of the Propaganda in France, and the Leopoldine Society in Austria. We have also been aided by the Holy See, and I have received something from Ireland. The amount and the application of those sums have been submitted to the successive previous Conventions.

I felt that it would indeed be strange if, whilst we received aid from our brethren in Europe, we should make no exertion for ourselves: accordingly, about five years since, I recommended the formation of a society in this diocess, similar to those whose charity we experienced. It was formed under the invocation of St. John the Baptist, whom the first Convention of the church in this state, had selected as its patron. And the contributions of its members were to be disposed of by its committee, as they should see proper, between the support of a seminary, and the aid of poor missions. We have received considerable aid also from this source, but I trust that greater exertions will be made, and that prayer will be always an accompaniment of their almsdeeds; for not only is it written that God loves a cheerful giver, but also that we should pray the Lord of the harvest that he would send labourers into those fields that are already ripe for the sickle.

The priests of the diocess, foreseeing that they may be overtaken by sickness, by accident, or by age, and rendered incapable of serving the flock, though they felt that in such a case it would be the duty of the laity to support them, as having for the purpose of their service, given up all other prospects and opportunities of making provision for themselves; yet determined, small as were their

means, and strong as was their claim upon those whom they served, to make an effort by laying aside a little of even the pittance they receive, to create a fund, out of which the destitute of their body may be aided. They have thus formed what may be denominated rather the germ of a fund, than a stock which would be applicable to the relief of any one of their body did he need it. The laity have done nothing as yet to aid them in this effort.

For the purpose of educating female children, of having care of orphans, and of assuaging the sufferings of the sick and aiding towards their recovery, I, about ten years since, formed the congregation of Sisters of our Lady of Mercy, taking the principles of their rule from that drawn up by St. Vincent of Paul for the Sisters of Charity. Their number has gradually increased, and they have made great progress towards attaining that perfect observance of all their duties, to arrive at which not only humility, charity, and steady habitual correspondence with those graces which God mercifully bestows through Jesus Christ upon his servants are required; but also a considerable share of experience is necessary. Already have the sisters earned for themselves the lasting gratitude of numbers upon whom they conferred great benefits, but I trust they have laid deep those foundations of virtue, upon which they may raise a superstructure of usefulness, and secure for themselves the blessings of their God.

In whatever way other diocesses may exceed us in numbers, in means, in churches, in colleges, and in seminaries, I can safely assert that no one of them surpasses us in the possession of a good institution for the perfect education of young ladies. Five years have nearly elapsed since the Ursuline nuns have come amongst us, and already they have succeeded beyond my expectations.

We are so perpetually assailed and misrepresented by the public press, especially by that portion of it which is sustained to promote the objects of our brethren of other denominations, that I have always considered it to be essential to our well-being to have a periodical paper, through whose columns we may be able to give such explanation as those assaults and calumnies may render necessary: not that I would consider it prudent or useful, or even practicable, to keep up a perpetual conflict with those, who without any regard to principle, seek for controversy, to profit by its accompanying excitement, or to be continually engaged in noticing charges, which have been frequently refuted. But as, from time to time, the mode of the assault is varied, it may be necessary to meet an old charge in its new form; occasionally, too, an honest inquirer after truth, may seek for the solution of a difficulty, or the correct exhibition of our doctrine; and for Catholics themselves, the information thus conveyed is exceedingly useful. Hence, during a number of years, we have, though at serious pecuniary sacrifices, continued to publish the United States Catholic Miscellany.

I may then in a few words recapitulate so as to show you our position.

We have eighteen priests, fourteen churches, one convent, one establishment of sisters, sufficient opportunity for as many ecclesiastical students as we need, though the accommodation is exceedingly poor, a society, to aid by subscriptions our seminary and our poor missions, and to these I may add a society of ladies to aid the seminary, not only by their contributions, but by other very valuable services—and our periodical Miscellany.

Respecting our missions; though the number of priests who serve on them meet with no great pecuniary encouragement, and have to endure in several instances great inconveniences and privations, still their success in keeping together those committed to their charge, in occasionally witnessing additions to their number, in breaking to them the bread of life, in leading them in the path of virtue and to the use of the sacraments, is considerable. On my visitation in the course of this year I was consoled and edified at the progress that I witnessed. The districts are, however, in general, much too extensive, and it would be desirable to have them more limited; of course this would require a more numerous clergy, and had they who were originally destined for this mission remained amongst us, and endured a little longer, much more good would have been done. I have for several years contemplated divisions and establishments which I have not been able to compass, but I trust that I may before long effect what I so ardently desire.

In consequence of the evil to which I have here adverted, I am painfully aware of some defections and losses. I trust the fault does not lie at my door; yet I must lament what at present I cannot remedy. These losses are comparatively few, but one soul would be too much.

An increase in the number of priests is necessary, not only for the purpose here indicated, but it is plain to the most ordinary observer, that there has been a considerable increase of population within a few years by emigration on our sea-board, that a large

portion of those who thus arrive, are members of our church, that as the internal improvement of the states advances, they begin to spread towards the interior, and that it is necessary to take timely measures, to have them supplied with a ministry to preserve their faith, and to secure their morality. Nothing is more evident, as well from principle as from observation, than that when bereft of the aid of religion, and the moral influence of a clergyman, such persons become very quickly, the degraded disturbers of society, instead of being as they would under such influence, the sinew of industry, the creators of property, and the strength of the land.

The contrast between the good conduct of those persons who, being engaged upon the public works, have the benefit of religious attendance, and of those who have not, is palpable and notorious. It is not only the cause of their own ruin, but it is an injustice to the community to have them neglected, where attention to their spiritual wants is at all within our power.

I may add that for the purpose of creating a proper establishment for the education of our male youth, we would also need three or four additional clergymen. So that it is plainly our duty to make exertions for the purpose of adding, as soon as possible, to the number of our clergy.

Since we last met, it has pleased God to call from amongst us, our oldest brother in the ministry, the Rev. Robert Browne. During many months previous to his death, he was in so debilitated a situation as to be unable to officiate, but he turned his leisure to account; and by the performance of those acts of religion which he had so often recommended to others, he endeavoured to prepare himself through the merits of his Saviour to obtain the mercy of his God. His memory is cherished by many. May he rest in peace!

During the last year, we have received four candidates for orders, one of whom has been ordained. Our present number is five, and there are several applications under consideration.

Sickness has been again within our borders; but thank God its ravages in this city, though spread over a larger space of time, have been comparatively limited as regards number. And during its prevalence, the Sisters of our Lady of Mercy were at their post. Augusta, however, has been long and sorely afflicted. Its pastor was aided in the laborious discharge of his duty by the Rev. T. J. Cronin, whom I felt it necessary to send to his assistance, as no single priest could by any exertion do all that was necessary in such a state of desolation and of death. They performed their duty for the sake of their God, and the love of immortal souls, redeemed by the blood of our Lord Jesus Christ. From him they are to expect their recompense! yet they have been consoled, not only by the testimony of their own conscience, and the blessings of those whom they served, but the approbation of a grateful public, and the kind expressions of the municipal authorities have been added thereto. Three of the Sisters of our Lady of Mercy have also the consolation of knowing that even here below, their charity and devotions have been duly prized by men, though intended by them only as an offering to that God to whom they are so deeply indebted. The pastor of Savannah has also been zealously occupied, in the midst of severe privations, upon a remote portion of the public works attached to his district, in ministering to the health of the souls and bodies of a number of the labourers, who were seized upon by a bad fever. Far not only from the land of their birth, and the comfort of their families, but in such a state of destitution, and remoteness from all necessary attendance, that but for his charity, they must have perished; whilst his assistant was, at the same time, nearly overwhelmed by the numerous applications of those who were dying in the vicinity of the city. Yet has God sustained them to continue still to serve him, with like fidelity on similar occasions. I must also here notice the charity of the congregation of the church of the Blessed Virgin, at Locust Grove, in the generous relief which they sent to the sufferers in Augusta! May the God of charity give them a rich reward.

The afflictions which have thus fallen upon our principal churches will probably, when we also contemplate the pressure upon the moneyed and mercantile portion of the community, account for the backward state of the contributions of the present year, as compared to those which have preceded it, to sustain the Society of St. John the Baptist. At different places, on my visitation, where no branches of this society previously existed, they were formed at my instance, and I should hope that exertions will now be made to collect the contributions and to have them forwarded to the treasurer.

You are aware that, in amending the constitution, no change was made in the clauses regarding the general fund. I am still of opinion that if the nature and object of the contribution thereto were properly and occasionally explained to the members of the church, it would be cheerfully paid, and if

the several vestries made a regular appointment of collectors, and got their returns in the manner pointed out in the constitution, a sum would be procured of sufficient magnitude to be a serious assistance to our poor and struggling church, whilst no individual would suffer any inconvenience from paying his share.

I made efforts to have the amended constitution printed, so as to have it ready at this period for distribution, but I regret to say that I have been disappointed. In fact, until lately there were very few printers in the city, those few were otherwise employed, and they who were absent, would not return until the weather had changed.

During the year which had elapsed since we last met in this city, I have dedicated the church of St. Patrick, on the Neck, newly erected, and which was greatly needed by the population of that vicinage, a large number of whom now form its congregation. It is nearly free from debt. I have also dedicated the spacious church in the city of Savannah, which has been built of solid materials, in place of the small one which previously existed there. It is dedicated under the same invocation, that of St. John the Baptist. We owe great gratitude to our friends of other religious denominations, in that city for their generous aid in the successful effort that was made to extinguish its debt. The church in Columbus is well built, and its style is very good, but I declined dedicating it, as the debt under which it labours is so great as to make it questionable whether we may not be deprived of its use, and I therefore preferred, as I considered myself bound, to defer its dedication, until its debt should be greatly reduced. I dedicated the new and pretty church, which has been lately built in the district of Sumter, under the invocation of the blessed Virgin. As there are in the vicinity of the church, considerable tracts of land to be sold in parcels to suit purchasers, I am decidedly of opinion that Catholics, who are disposed to become farmers in the South, would be wanting in their duty to themselves and to their families, if they went to distant places, remote from all opportunity of religion, without at least examining whether they could not here, or in the neighbourhood of some other church, settle themselves with sufficient prospects of doing well. And I am equally of opinion that it would be criminal on their part to forego such opportunities and expose the faith of their families by leaving or neglecting such locations, in order to make a little more money, where no such religious facilities exist. What will it profit a man to gain the whole world, and to lose his own soul? How can he be unmindful of the souls of his family?

The oldest church we had in this diocess was that of St. Mary, in this city, which was destroyed by the conflagration of April, of the last year. On the 15th of August, the festival of the Assumption, I laid the foundation stone of the new one that has been erected on its site, and such was the zeal and assiduity of its building committee, that the spacious and neat edifice which has risen in its stead, was dedicated by me on the 9th of June; before the lapse of ten months from that day, I laid its foundation. It is, however, labouring under a very heavy debt, to extinguish which every exertion should be made; but the debt being to the state, under the provisions of the act for rebuilding the city, and the terms of payment not being oppressive, I felt no hesitation as to the propriety of the dedication.

I also dedicated in Fayetteville, North Carolina, under the invocation of St. Patrick, the excellent church which has been built upon the site of that which was destroyed by the memorable fire, which nearly consumed that town. Great credit is due to Mr. John Kelly, for the valuable land that he has given for its site, for the large contribution that he made for its erection, and for his useful superintendence of the building. In Raleigh, I also dedicated a small church which had been erected some time since by the few Catholics of that city, aided by the donations they had received from the diocesan fund. Its patron is St. John the Baptist.

When I visited the town of St. Mary's, in Georgia, I fixed upon a site for a church upon a lot given for that purpose, by the corporation of the town; an estimate was formed of the cost of such a building as would answer our present necessities, and a subscription was opened. I am about to send a priest thither. Indeed, I had hoped that I should have been able to have him stationed there long since, but a variety of obstacles prevented it hitherto. A contract has been made for the erection of a church in Camden, and a part of the money has been already paid to the contractor, but it will be necessary to use great exertions to obtain the large sum which is still necessary. In North Carolina, the town of Newbern has long needed a church, which want will, I trust, be soon supplied, as they have a fine piece of ground that has been already paid for, and they have money and subscriptions nearly sufficient for their purpose, and are in treaty with a builder; so that, I hope, before our next convention, it may be announced not as erecting, but erected.

The city of Augusta has means, and yet

is miserably deficient as regards its church. The present little edifice was erected upwards of a quarter of a century since, when Augusta was not one-fourth of its present size, nor its Catholic population one-fourth of its present number. I believe that the greatest blessing to our religion there would be, if by some means its present church could be made to disappear altogether. I have for years considered it, because of its contracted size, to be an obstacle to the progress of religion. I trust it will not be so for a much longer period, especially as the day of the city's suffering, which probably retarded their action, has passed by; and surely it is time for us to consider of some mode of substituting a proper cathedral, for the miserable temporary shed in which we are here assembled.

We have had this year to mourn the loss, and to pray for the repose of the Reverend Mother Superioress of the Ursuline Community, a lady of a fine and highly cultivated intellect, of fervid zeal, elevated virtue, devoted to the cause of religion, and who for many years endured the pains of illness, with that fortitude and resignation which is imparted by contemplating the Redeemer upon the cross, enduring pain and ignominy, that he may save fallen man. As her life was devoted to his service, so was her death a manifestation of her affection for him, and her confidence in his merits. Great as our hope may be, let us not forget her in our supplications!

You will see, by the accounts that shall be laid before you, that though not so favoured as other missions, we have abundant reason to be grateful to the French Society for the Propagation of the Faith; and from Vienna we have received generous aid. Without these contributions, it would have been quite impossible for us to have done one-sixth of what has been performed. Gratitude, deep and lasting, is due on our part to our benefactors; they shall not be forgotten at our altars. May God remember them in his mercy!

I have long felt the want of an asylum for the orphan children of the deceased Catholics—and as I had already a sum of money collected to build a residence for the Sisters of our Lady of Mercy, I thought it would be more beneficial to have one good edifice, which would answer for them and the orphans, than to make separate buildings. I purchased, for that purpose, a sufficient lot of ground near the western end of Queen Street, and paid part of the purchase-money. A generous and exceedingly successful effort was made by a number of good ladies, to raise funds by means of a fair, on behalf of the orphans; by this, they realized a sum approaching to four thousand dollars, which, added to that already in my possession, will go far towards enabling me to execute the project I had formed. I have procured some plans, and have already fixed upon gentlemen who, I expect, will form a committee, to which I shall submit the plans, and to whom I shall leave the making of the contract, and the supervision of the execution.

Since the convention of last year, different meetings have been held, for the purpose of ascertaining how the United States Catholic Miscellany could be sustained, without encroaching upon the fund of the diocess. The result determined upon was, that a sum of one thousand dollars ought to be raised by subscription, in order to form a fund for its publication; that new subscribers should be sought, and when the sum stated was raised, that a committee should take charge of the concern. The sums subscribed and paid in amount to less than seven hundred dollars; and I have not called on the committee. I have again this year charged the deficiency to the diocess, though I consider that exertions could and ought to be made to relieve it from this burden.

You will also find to the credit of the seminary the sum of one hundred dollars, sent by a priest who left our missions, probably as a compensation for the loss of his services, which I look upon to be more valuable than any money whatever that may be given.

I regret to observe, latterly, that a more hostile spirit has manifested itself in several parts of this diocess amongst several of our brethren of other denominations. The spirit is not confined to one sect only, but it pervades all, though it does not influence all their members. I should hope, and I do believe, that by far the greater number of our fellow-citizens are animated by a spirit of more kindness and charity in our regard, than is breathed forth by others who seem to delight in acrimonious contention, in palpable misrepresentations, and repetitions of refuted slander. We have all experienced the affection of the great majority: let us make to them a due return, nor let us, in respect to our assailants, return evil for evil, but let us overcome the evil by good. Thus shall we be made more like to our great model, as we the more closely observe his injunctions: thus shall we, as far as in us lies, make peace and charity to reign upon the earth, and walk in the path which leads to heaven.

May the God of light and of peace guide

us to those means which will be most conducive to his glory, and to our salvation, through the merits of our blessed Lord and Saviour Jesus Christ. May we, to this end, feel the influence of that Holy Ghost, who benignly sheds his enriching gifts upon those who beseech them of him in humble sincerity.

Such is the prayer of, beloved brethren,

Yours, affectionately, in Christ,

†JOHN, *Bishop of Charleston.*

Charleston, November 17, 1839.

ADDRESS OF THE RIGHT REVEREND DOCTOR ENGLAND, BISHOP OF CHARLESTON,

TO THE MEMBERS OF THE HOUSE OF THE CLERGY, AND OF THE HOUSE OF LAY-DELEGATES, AT THE SECOND ANNUAL CONVENTION OF THE CHURCH OF THE DIOCESS, HELD IN THE CATHEDRAL OF ST. FINBAR, IN THE CITY OF CHARLESTON, ON SUNDAY, THE 8TH OF NOVEMBER, 1840.

BELOVED BRETHREN:—We have come together, on the present occasion, to beseech the blessing of the divine light, for the direction of our counsels, that we may diligently examine what has heretofore been done and what it may yet be in our power to perform, in order to spread abroad the means of salvation amongst the scattered members of our flock, who labour under so many difficulties in this extensive diocess: that we may not only endeavour to provide for their pressing wants, but, as far as possible obviate their future necessities; and look also to those demands which a succeeding generation has upon us. We have ourselves received the rudiments of religion, and been trained up to the service of the Lord, by the faithful persons to whom we have succeeded; and we owe it to those who have gone before us, to those who are to rise up in our places and to the everliving God, before whose view all ages are present; not only to hold for ourselves the deposit of the faith, but to transmit it to future generations. To effect this, is the great object of our thus assembling. Let others labour for that meat which perisheth, and the partakers of which can thereby only protract a transitory state of being. Let it be our part to labour for that which endureth for ever, not only that we may ourselves have wherewith to sustain us for eternal life, but that we may be able to communicate to others the mighty boon and thus ensure their gratitude, our own becoming satisfaction and the approbation of our heavenly Father, having their foretaste on this earth and their completion in the regions of beatitude.

The year that has elapsed since our last convention, has been indeed marked for much of that political intrigue which, in the contests of mighty parties, distracts, bewilders, and excites men so powerfully as to absorb their minds, leaving them scarcely the disposition or the ability to attend to more holy and more profitable concerns; for what doth it avail a man if he gain the whole world and lose his own soul? The deceit, the fraud, the falsehood, the animosity, and the dissipation which, unfortunately, are mixed up at present with the proceedings of the parties, are eminently destructive of that spirit of piety, which alone can be the proper aliment of that zeal which is jealous for the glory of the Lord, active for the salvation of souls, generous and devoted in the laborious efforts for the cause of religion.

To this may also be added another cause that has had no trifling influence. It is a notorious fact, beloved brethren, that avarice and ambition pervade our country to an alarming extent. The spirit of acquisition which, properly moderated, produces industrious exertion, and is promotive of the prosperity of a people; when unchecked by the restraints of religion, and contemning the ancient maxims of morality, it seeks only self and disregards what is due to others, leads into the wildest speculation, entertains the most visionary projects, and calculates its own success upon its ability to overreach or to delude. This has been one of the master spirits which for years has had rule amongst us. Ambition is its kindred companion and was found, together with it, exercising an equal influence, and, if possible, was more reckless of the means that it employed. To these in all ages, as to a natural cause, the ruin of religion may be traced; they are what the Saviour de-

signates as the world, and with which his spirit could hold no communion, because they are diametrically opposed. It is therefore that he told us, that no man can serve two masters, you cannot serve God and Mammon. And unfortunately, Mammon has been too long our master, and we have too long been his obsequious slaves.

The Saviour frequently warned us to place no confidence in the deceitful promises of the world: the divine wisdom has told us, that "riches shall not profit in the day of revenge: but justice shall deliver from death," and that "he that trusteth in riches shall fall: but the just shall spring up as a green leaf." It was therefore he gave the advice "Get wisdom, it is better than gold: and purchase prudence, for it is more precious than silver. The path of the just departeth from evils: he that keepeth his soul keepeth his way. Pride goeth before destruction, and the spirit is lifted up before a fall." It is in the disposition of God's providence that, though the wisdom of the world should prosper for a time, the moment of disappointment, will exhibit that it is truly folly and the proof will be given at the crisis when it calculates upon the certainty of success.

During years, our country has been suffering under the effects of the unbounded indulgence of avarice and of ambition; their natural result should follow in due course: and the disappointment has been painful, when the crisis had arrived. Would to God that it may prove salutary! but in the first bitterness, when bright visions have vanished, dejection may be expected, and the difficulty and mortification with which the sufferer is surrounded, too often tend rather to estrange him from the duties of religion than to lead him to seek consolation and aid from his heavenly Father; though smitten and humbled he has not yet entered into the spirit of him who wrote, "It is good for me, O Lord, that thou hast humbled me, so that I may learn thy justifications." Whilst this spirit of bitterness is abroad, whilst the politician labours to turn the crisis to his account, religion or its concerns will occupy a very secondary place in the esteem of those over whose imaginary prospects a dark cloud has settled! Beloved brethren, during the year that has elapsed, the spirit of the world has had too much influence amongst us, it has been also inordinately excited to the injury of individual sanctification and of the concerns of the church. And, therefore, little has been done. May I indulge the hope, that it may be granted to us, in the comparative repose that will ensue, to have once more enkindled amongst us that zeal whose genial fire would warm us to exertion?

The condition of our clergy is but little changed since I last addressed you. One of our priests, who for some years appeared to me not to be satisfied with his place upon our missions, applied to me, a short time before Easter, for such a document as I would give to a priest leaving the diocess; I gave it without difficulty, as for the reason that I stated, I had for sometime previously determined to comply with the request as soon as it should be made. A variety of circumstances led to the report that he has abandoned the church: how far that is founded in truth, I am at present quite unable to say. To us, save as a matter of regret for himself, it is a subject of little concern, yet I am not without the hope that events may yet arise, that would explain his conduct without establishing this conclusion. We have received into the diocess a priest from a foreign church, who has been devoted to the performance of his duty, and very useful since he has come amongst us. Another who was on his way hither to serve in the church of St. Mary's, in this city, and of whom I had very favourable testimonials from a much respected source, has prematurely died in St. Louis. May his soul rest in peace! We have also lately added to our number by the return of one of our students, who for some years had been in the Urban College of the Propaganda, at Rome, and who will, I trust make, for many years, to our missions that return which the kindness that he and we received in that quarter so justly demands.

The number of our students has increased to seven, besides one that we have in the Urban College. This number, permanently kept up, would suffice probably to afford us the necessary supply for the demands of our poor, though extensive diocess. I have still to lament the inconvenience of the building in which they reside, but as I see no immediate prospect of having any improvement in this respect, highly as it is to be desired, and as the place would not be habitable without pretty extensive repairs, I have applied to this object a portion of the funds that were entrusted to my discretion by the foreign societies that have so charitably, and so efficiently come in aid of our missions.

The discipline which the students observe is good, and the progress they make in their studies is satisfactory. I have been aided to a considerable extent by the Society of St. John the Baptist, to provide for the support of this indispensable institution, and the ladies who have associated in its aid,

have supplied it with many necessary articles of clothing and furniture. I beseech God to bless them for this, their charity; though I regret that they have not been able to confer their favours to as great an extent as they have done heretofore.

To you I must still urge the necessity of taking into early consideration the propriety of adopting timely measures to create a permanent establishment for this great and essential nursery of the future ministers of our religion, as also to encourage amongst your children the spirit of devoting themselves to the glorious service of the Lord, at his holy altar, and in labouring for the salvation of those souls for which Christ gave the ransom of his blood.

I would next draw your attention to our missions. They are exceedingly poor, perhaps the most so of any in the United States. The nature of our domestic institutions, and the religious character of the large body of the ancient settlers of the state, make it extremely probable that, for many years, this must continue to be the case. The few Catholics that are found out of the large cities are separated from each other by great distance, and hence it is at present almost out of the question that congregations can be formed, except in the towns, in more than three or four spots of the three states for whose benefit we consult. In two or three instances efforts had been made by us for this purpose; the hopes of success that were for a time entertained have not been realized. In few, even of the towns, can anything like a congregation be formed.

What then is to be done? Is no effort to be made to give instruction to the young, and sacraments to the adult? Are we to abandon the field entrusted to our charge, because its cultivation is difficult? Surely it would be criminal to leave our brother who still holds to his faith in the midst of the trials and the prejudices that encompass him, without the consolation of being visited, without the gratification of feeling that he was not forgotten by his church, not abandoned by his clergy, not left unsustained in the hour of temptation. How often have my brethren of the clergy felt their labours rewarded, their sacrifices more than compensated for, and their hearts melted to tender joy at witnessing the gratitude of those to whom they brought religious consolation, and into whose spiritual wounds they poured the oil and the wine of the sacraments? If the good shepherd left his ninety-nine to go into the desert after the single sheep that strayed from his fold, and having found it, rejoiced and brought it back upon his shoulders, through a long and wearying journey: and if this has been exhibited to us as a model that we should copy from, how much more cheerfully should we seek for those who have not wantonly strayed from us, but who, by the circumstances that surround them, are placed at a distance from the altars at which they desire to adore, and the sacraments of which they would gratefully and gladly partake?

Surrounded by those to whom their creed has been perpetually misrepresented, to whom their practices have been descried, whose prejudices have been excited against them, who have been called upon in the name of patriotism and of religion, to prevent the contamination which even their presence is said to produce; in the midst of a people who have been continually taught that they would do a service to God by prevailing upon our brethren to renounce what the unreflecting, or the uninformed, or the interested call our errors: can we feel justified in abandoning those who profess our faith under such trying assaults? No, beloved brethren; no priest who feels the responsibility attached to his character, no layman who has a particle of generosity or the least sense of religion, will shrink from the performance of his duty in upholding the missions by which our brethren are aided, are strengthened, are confirmed, and are consoled. My brethren of the clergy feel that their sacrifice would be quite incomplete, and that they would be unworthy of the dignity of their vocation if, after having renounced voluntarily the homes of their childhood, the affections of their kindred, and the society of their friends, and having accepted the character of the priesthood upon the condition of being engaged in those missions, they should, having put their hands to the plough in order to break up this stubborn soil, meanly look back and begin to calculate how much more surrounded by worldly comforts they would be, how much more honoured they would appear in the eyes of men, how much more of the perishable wealth of this land they could obtain in other stations of the ministry than in those in which their lot has been cast. The spirit of their state is, that having food and raiment, they should therewith be content; and that they should have a holy emulation, each to excel the other in patience, in perseverance, in laborious exertion to gain souls to Christ, and in that disinterested and generous reliance upon the providence of our Heavenly Father, who feeds the bird of the air and clothes the field with the beautiful variety of its herbage. This is the practical faith that has been in-

culcated by him who asked his messengers, "When I sent you without scrip or purse, did you want anything? and they answered, Lord, nothing." This was the example set to us by the Apostles and by those who, imitating the Apostles, converted nations to God.

Do, beloved and reverend fellow-labourers in the vineyard of the Lord, cherish this spirit, of whose possession you have already given so much evidence, and you will overcome, with the blessing of heaven, every difficulty; your faith will be indeed tried, your fidelity will be tested, your patience will be proved and your perseverance will be rewarded: accompanied by those whom you will have saved from ruin, you will be crowned in heaven.

Nor are you, beloved brethren of the laity, wanting in zeal for the solace and the benefit of your brethren in the faith. Though frequently having your attention drawn away by your ordinary avocations, yet when the subject is brought under your view and pressed upon your attention, you enter fully into the sentiments that I have endeavoured to express, and you acknowledge the necessity of not only making provision for the religious wants of yourselves and of your families, but also of your brethren, who, with less means, are more in need of that ministry whose services you enjoy.

Within the last year I have been able to form a new district in the southeastern part of Georgia, and not only has it been of serious benefit to the members of our church in this diocess, who have so long desired a pastor, but the Catholics of Amelia Island and of the northeastern part of Florida have thereby been placed within the reach of those sacraments whose necessity they had almost forgotten, as they had been so long deprived almost entirely of their use.

During my visitation I found that several Catholic families were scattered through that region of Georgia which intervenes between the mission belonging to Locust Grove, in Warren County, and that belonging to Columbus, on the Chattahoochie. In Macon especially, I found that, by reason of its distance from Columbus, the Catholics had not as many ministerial opportunities as they desired. A committee was named to make inquiries and to report to me the result, so as to enable me to decide upon the practicability of establishing a new district and erecting a church. I have only within two days received their report, and it is of such a character as leads me to hope that no serious obstacles will interpose to prevent our success. I found also at Athens several Catholics, of whose residence in that place I was not aware.

A piece of ground has been granted, and some means furnished, by one of our zealous brethren in Washington, in Wilkes County, in the same state, and others have contributed according to their means: considerable progress has been made in the erection of the edifice, which is the first stone construction of the sort in the diocess, and I trust before long we shall be enabled to offer the holy sacrifice therein.

In this state I have authorized a committee to contract for the erection of a good frame church in the town of Camden: considerable progress has been made in the work, a portion of the money necessary to pay the builder has been collected, and he has received about one-third of the amount for which he is to complete the edifice, and I trust we shall be able, by some exertion, to procure the remainder, and to have an opportunity before long of using the building. The lot upon which it is to be erected is the donation of a good and pious member of the little congregation of the town.

Several scattered Catholic families, residing in the northwestern districts of this state have been occasionally visited, heretofore, from Columbia: the distance was too great, the visits too few, and the attention of the pastor of Columbia was called for by several new applications for his ministry in other and more convenient directions. I therefore sent a missionary to give more regular attention than could heretofore have been given to this region, and to a large portion of the southwestern counties of North Carolina, in which he found several Catholic families, and the accounts from the ground of his mission are much better than I anticipated. It will be necessary to keep up this station.

In the town of Newbern, in North Carolina, a contract has also been made for the erection of a good framed church, upon a very fine lot which the Catholics of that place, have for several years had in their possession, they have a good portion of the necessary funds collected, and I should hope that when we next meet I shall have to inform you of the completion of these little churches and the stability of these missions.

I am aware of the slenderness of our means. No one has better cause to know it fully than I have, but if all our members will cheerfully co-operate and each will perform faithfully his share of the duty, I know that we shall have abundance, and, may God be blessed and praised for his mercy, we have reason to rouse ourselves

to action, were it only to manifest our gratitude to our brethren in the faith in Europe, who have been our generous benefactors. Beloved brethren, let us encourage each the other to exertion, let us not be weary of well-doing, let us press upon the slothful and the selfish, and let us all provoke each other by holy emulation!

The example given to us by our brethren in Europe, whilst it calls for our utmost gratitude, is also well calculated to stimulate us to exertion. What a noble spectacle is presented to the church by the generous associations of France and of Austria? In the former country two councils superintend the receipt and the expenditure of the alms contributed for foreign missions. That in Paris superintends the concerns of the East, and spreads its benefactions from the coast of Senegal to the shores of Japan: the missionaries to whom it gives its benefactions accompany the Tartar in his excursions, and are found spreading civilization and the knowledge and the practice of the religion of the Apostles in New Zealand: and whilst they induce the savage to cultivate peace and industry upon this earth, they lead him to glory and to happiness in heaven. During many years this society has sustained those who, in China, have emulated the zeal of the men that in the first ages scattered, in the midst of enemies, the seeds of the Gospel, and then nurtured with their blood, what they had sowed in their perspiration. Nor has the soil been altogether ungrateful: multiplied thousands there profess and practise the duties of our holy religion under the most appalling and protracted persecution. I have seen in some of the colleges of Italy, the sons of those confessors of Jesus Christ in their own halls, preparing for ordination, that they may return with the power of diffusing incalculable blessings through the land of their fathers. They had before them, not the prospects of worldly enjoyments, not those of honour, or of renown! On the walls of their abode were the representations of the tortures which they were prepared to undergo. The painter had set before their eyes the sufferings of those generous men who, trained up in the same school, going forth from the same halls, had in the midst of their labours, in the prime of life, been delivered up to the executioner, and thus were they educated for martyrdom! Ours is the same ministry as theirs; we are enlisted in the same army, and shall we complain of the difficulties of our mission?

Another council at Lyons supervises the collections and the disbursements for the western world: amongst others, we are objects of its care, and a great part of the success of our missions is attributable to their zeal and their charity.

The Austrian Leopoldine association has, upon the representation and at the entreaty of some of our own prelates, been established upon exactly the same principles, to aid our missions in these United States. The late emperor kindly granted for its establishment that permission, without which it could not legally exist in his dominions, and the present emperor, who, in the lifetime of his father was the protector of the society, continues to it his generous support. You will perceive, in the accounts that shall be submitted to you, that we owe to both associations the expression of our gratitude and the tribute of affection and of prayer. By an arrangement to which we have most cordially given our assent, the numerous churches and missions through the world, which are in any way connected with the French Society, unite in their suffrages for its living and deceased members, on the 3d of November, by the holy sacrifice of the Mass. We have duly observed it this year, and I invite you to unite with me in a similar offering for the members of the Leopoldine association to-morrow.

By what mighty sacrifices is this great work of missions effected? By a trifling contribution, regularly paid by each member, its amount is insured by the division of labour, and by punctual payment. A number of zealous collectors, each of whom regularly obtains weekly, from ten others, a sum not exceeding two or three cents, and who as regularly returns the collections thus made to the local treasurer; the efforts of all rendered efficacious by that blessing which Heaven bestows upon a multitude, each individual of whom daily offers, in the sincerity of his heart, a short prayer for the propagation of the faith and for the prosperity of religion. How insignificant is a grain of sand, yet what a mighty mound will a collection of grains produce! How small is one drop, but what a bulk and what a force is in the mighty ocean?

In Great Britain and in Ireland similar societies have been formed for the supply of the British colonies, and they are already producing therein the happiest effects. Belgium and Italy have contributed to swell the amount. And whilst our brethren, the children of the household of our faith, are thus nobly emulating each other in this great work of zeal, and we are profiting by their generosity, does it become us to continue mere dependants upon them, and not unite in their exertions? The council at Lyons invites us to form a branch of the

association. And I submit it to your decision whether the time has arrived when you should undertake it.

We have, a few years since, formed in this diocess a society for a similar purpose, but, confining its operation to the aid of our seminary and of our poorer missions. That Society of St. John the Baptist has been exceedingly useful, though I regret to say, that during the present year it seems to have lost much of its former spirit, and from a few of its branches no returns whatever have been lately made. By its means, however, our seminary and our missions have profited not a little. Perhaps I may suggest to your consideration, whether it would not, if a union with the council in Lyons should be judged expedient, be more advisable to have the existing society become a branch thereof, than to form a new one. I am aware that it is not in the power of this convention to dictate to the Society of St. John the Baptist, but I am certain that its opinion and advice would be taken into the most respectful consideration by that body.

As regards the education of youth, I have not been as yet able to do anything towards establishing within the diocess such a school for the instruction of our male youth as I feel to be not only desirable but necessary. I should hope, however, that my inquiries and efforts may not always be as fruitless upon this subject as they have hitherto been. The female children who can profit by the opportunity which the Ursuline Convent in this city affords, have, I can safely assert, advantages equal, at least, to those which any other establishment in the United States can offer. And I feel perfectly satisfied that the children under the charge of the Sisters of our Lady of Mercy, are equally fortunate to the extent of what is undertaken to be taught.

Since we last assembled, I undertook to build such a house as would answer for the residents of the sisters and their boarders, besides affording room to receive a number of orphans to be placed under their charge. I had previously purchased the lot which, though not as large as I could desire, yet as conveniently situated for this purpose as any that I knew. Aided by a very respectable committee, I contracted for the building, which, so far as it has been constructed, has been very solidly and faithfully executed; and in a few months will be, with God's help, occupied by this community, whose increased number, both of sisters and of boarders, as well as of orphans, needs the enlarged space which they will there obtain. The sum of nearly four thousand dollars, to meet the expenses of this undertaking, was furnished by the ladies, who kindly conducted a fair for that purpose, in this city, about eighteen months since, and a sum of about an equal amount has been contributed by individual donations, some of which have been exceedingly munificent. A large debt will, however, effect it, for the extinction of which, I trust to the providence of God and to the generosity of a well-disposed public.

Some years since, by reason of the meddling fanaticism of persons in other states, who, equally uninformed of the divine sanctions respecting property in slaves, as they are of the kind treatment which this portion of our population generally receives amongst us, undertook to interfere with our domestic institutions; many of our citizens were excited, and in a moment of irritation required that we should desist from even that instruction which our laws permitted to the free children of colour. We yielded at the time to their wish, though our judgment differed from theirs. I trust, however, that we may now be permitted to resume that instruction, which the irritation of the moment required us to suspend, and that our fellow-citizens will feel convinced that in the discharge of this duty, we feel ourselves answerable to God to avoid anything that can disturb the peace and good order of society, or violate the laws of those states whose exclusive jurisdiction on this subject we religiously acknowledge.

Our triennial provincial council has been held this year, and has exhibited the growing prosperity of our church and the increasing usefulness of our institutions. I did hope that before this period its acts would have been returned from the Holy See, after having received any necessary emendation, and the approval of the holy father, and thus that I should have been able to exhibit to you details that would give you more abundant proof of the success of our undertaking.

You have, however, seen the pastoral address that has been sent to the churches, and are, I feel assured, disposed to enter fully into those views that it recommends. To one of its topics I would for a moment draw your attention, that which regards temperance. What a wonderful amelioration has Ireland exhibited, as the consequence of entering fully into the spirit of that renovating principle? Ardently indeed do I desire that the destructive habit of intemperance should be taken away; how deplorable are its ravages on earth, but how much more ruinous are its results for eternity? How much more glorious is the victory which is gained over this foe, than

that which, even in our country's defence, strews the battle-field with the mangled remains of our fellow-men? Instead of filling the land with the wailing of the widow and casting the unprotected orphan abroad, this conqueror gives consolation to the afflicted, restores the husband to his wife, and gives to their children an industrious and a healthful protector. In one or two of our congregations, temperance societies have been formed; my own opinion is, that it would be more useful to found them upon the principle of religious association, and with the practice of a regular participation of the sacraments, than upon any merely moral motive or civil principle, but I would prefer even an imperfect restraint which will produce some benefit, whilst it prevents no good, to a total inactivity.

I regret to say that the bad spirit of systematic misrepresentation of our tenets, ridicule of our practices and uncharitable excitement against our institutions and ourselves, continues to manifest itself in a variety of ways. It is to be expected that the portion of the press, which is regularly engaged in the support of those religious denominations that oppose us, should seek by all honourable and becoming means to perform what they have undertaken. Were such their line of conduct we would have no just ground of complaint, but it is indeed to be deplored that too many amongst them are, to a serious extent, guilty of the violation, not only of decorum but of truth in our regard. It is, however, our duty, whilst we endeavour to defend ourselves, to avoid being infected with this contagion. I would also urge, what I am fully convinced, after much experience and close examination, is the fact, that many, very many, of those who think and speak and write unkindly of us, do so under exceedingly false impressions: they have studied only in the school of our enemies, the pages of history have been blurred by falsehoods to our prejudice, the interests of the parties which have governed for centuries in that country to which this was once colonial, required that we should be belied for their justification; many of their statutes in our regard were founded upon notorious fictions, several of their solemnities and religious services were the farces of now acknowledged fables; the blushing justice of our own day has, in their very capital, obliterated the lying inscriptions of monuments raised in bad times to vilify us to succeeding generations. The colonies adopted the principle of the mother country in our regard; the laws treated us as outcasts. Our predecessors were few and were either contemned or pitied, and without the opportunity of correcting the slanders with which they were overwhelmed, can we be astonished that, at this day, when our vindication has been scarcely commenced, when whole districts of our states may be found where a Catholic would be an object of curiosity and wonder, can we be astonished that well-disposed persons, poorly informed in our regard, and having perpetually before them the calumnies of our assailants, issuing from what they deem respectable sources, can we be astonished that persons naturally disposed to piety and justice, should even at this day imagine that we deserve the contumely of those who, as they think, would establish pure and undefiled religion?—Can we say that such persons deserve our censure? No! Our religion forbids us to be uncharitable even in regard to those who mislead them, for the divine injunction is, "Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust." Our duty is to correct their mistakes by our own good example, showing by irreproachable lives, the utter want of truth in their allegations. Our duty is, to endeavour to have for them better opportunities of information, not returning railing for railing, but in the spirit of kindness, to lead them into truth, by removing the mists of representation that have been cast around us.

Beloved brethren, I regret to say that you have not afforded anything like adequate support to the Catholic Miscellany, that has been established for the purpose of endeavouring to effect to some degree this object of disseminating correct information. The accounts will show you the extent of the neglect.

Some time since, a tract society has been established in Baltimore for a similar object; upon my application, a considerable number of tracts have been forwarded to me, and I request of you to consider what may be most usefully done for their distribution.

There are other topics which I would bring to your notice, several of them very important, but, in my opinion, it would be premature, and only productive of distraction and loss of time. I shall have laid before you the accounts of the money which has been placed at my disposal, together with the appropriations that I have made. No money has been raised for the general fund, nor is there any other fund that I am

aware of at present at your disposal—I shall however respectfully attend to any suggestions that you may see proper to make respecting the appropriation of the money placed under my own control.

I shall also be happy to communicate to you such other information as you may desire upon any subject connected with the concerns of the diocess, to the extent of my knowledge.

Let us then, beloved brethren, under the invocation of the Holy Ghost and the protection of the Most High, turn our attention to the performance of our sacred work, to the greater glory of God, the promotion of religion, and the salvation of souls. In the eye of the world, ours is considered an occupation of minor importance; it is not so in the sight of God and the holy angels and saints; when the curtain that separates us from eternity shall have been withdrawn, and God alone perhaps knows when that shall happen, a very different sentiment shall prevail: the mighty and the ambitious, who have been wise in their own conceit, will say, groaning for anguish of spirit—What hath pride profited us, or what advantage hath the boasting of riches brought to us?—All those things have passed away like a shadow, and behold, these are they whom we had some time in derision, and for a parable of reproach: we fools esteemed their life madness, and their end without honour. Behold! how they are numbered among the children of God: and their lot is among the saints. Let us, beloved brethren, labour to insure this happiness to ourselves and to procure it for others, through the rich merits of our Lord and Saviour Jesus Christ.

Affectionately yours,

† JOHN, *Bishop of Charleston.*

ADDRESS AT THE FIRST ANNIVERSARY OF THE SOCIETY OF ST. JOHN THE BAPTIST.

SOCIETY OF ST. JOHN THE BAPTIST.

THE anniversary of this society was celebrated on Thursday afternoon. The severity of the weather prevented as full an attendance as would otherwise have taken place, and the library being sufficiently large to accommodate those who attended, an adjournment took place thereto.

The Bishop having taken the chair, he opened the proceedings by a short recapitulation of the objects of the society, and the necessity of its persevering with renewed ardour to their attainment. After which, he read the following document, drawn up at the request of the society by a former resolution as a preamble to the constitution:—

ADDRESS.

The destitute condition of the missions in the diocess of Charleston has during years been notorious. Without any establishment which could serve for the education of candidates for orders, having no applications from the youth of the country for admission into the ministry, nor resources from which funds could be obtained to sustain a seminary, if candidates could be found; there appeared no prospect for the creation of a clergy, to serve the very few congregations that were organized on three or four spots of the immense surface of three of the principal states of the Union. Those congregations were but partially, imperfectly, and temporarily supplied, and no certain grounds could be furnished to insure a better or more permanent service for their altars. Other diocesses were also, in a great measure, labouring under the same hardships, but in no one of them was there so great a dearth of spiritual aid, or of the means to procure it, as was here experienced. — And the wants of several others, were in a great measure, supplied by the zeal and charity of a few of the churches in Europe. Of the aid thus given, the diocess of Charleston partook to some extent in the benefactions of the Austrian Catholics, limitedly in those of the Holy See, and partially in those of a zealous and useful society in France. The Irish Catholics, suffering under the dreadful consequences of ages of persecution, during which they had been repeatedly stripped of their possessions and of the greater portion of the fruits of their industry, contributed also something to aid their brethren in these regions. In this manner, with more limited means, less of foreign aid and greater obstacles than were to be generally found in the other districts—the diocess of Charleston contrived, by no ordinary exertions and

through no common endurance, to make some little progress.

However, after upwards of fourteen years of labour and suffering, it was found that it would be unwise to place our chief reliance upon foreign aid, and it was ascertained that there existed at home a disposition to make every exertion that could be expected from a faithful people with very contracted means, to sustain the cause of religion. It was acknowledged that most of the aid furnished from abroad, was drawn from funds to which multitudes of the faithful made very small but very regular contributions; it was seen that the very large disbursements made by our separated brethren of other religious denominations in these states to propagate and to maintain their opinions and establishments both abroad and at home, were drawn from a treasury created by comparatively small subscriptions, regularly paid, aided also by occasional donations generously given; and it resulted from a simple calculation, that if each member of our church in this diocess, limited as is the number, faithfully performed his duty by steadily making a trifling contribution at a fixed period, a sum sufficient for all the reasonable wants of the diocess, would be easily furnished:—and if, as must always be unfortunately the case, several should be negligent, it was hoped that the benefactions of friends residing in other diocesses would supply for their defection. Upon these considerations, it was determined to make the experiment.

Accordingly, on the 21st of January, 1835, the outline of a constitution was drafted and submitted to several persons anxious to form a society to aid in erecting and supporting an ecclesiastical seminary, and in sustaining a few missionaries to visit the neglected Catholics who are scattered many miles apart, through the two Carolinas and Georgia. On the 25th, an open meeting was held in the cathedral, at which the Bishop presided, and after some discussion and explanations, the draft of the constitution was submitted to the assembly, and was adopted and generally subscribed by those who attended: after two intermediate meetings on the 8th and 12th of February, a meeting was held at the church of St. Mary, Hassell Street, on Sunday the 15th, at which the constitution was fully ratified, and the new association took the appellation of the "Roman Catholic Society of St. John the Baptist." On Thursday the 19th, the collectors elected their superintendents, and on Sunday the 22d, the society elected the twelve lay-members of the committee, who on the next day elected the secretaries and treasurer, and thus completed the organization of the society.

The evidence of the necessity and of the utility of the society, was such as to insure it patronage—whose results in the first year of its existence have been gratifying. The sum of nine hundred dollars has been contributed to aid the seminary, and one hundred dollars was given to missions; the sum in the treasurer's hands, in addition to these, would show receipts of upwards of twelve hundred dollars. This was a most opportune aid, and one without which very serious difficulties would have perplexed those charged with the administration of the diocess. But when the list of contributors is examined, when the amount received is considered and compared with the demands which press heavily upon those nearly overwhelmed in their efforts to build up the church of God amongst us, it becomes manifest that much more could be done, and that it ought to be done.

In Europe, the colleges and seminaries are either endowed by wealthy benefactors or by the state.—Very large estates, in most instances, belong to those literary and religious corporations; their resources are ample, their accommodations to the student are liberal. Hence, the people are seldom appealed to for aiding in their support. In these United States, the benefactions of our fellow-citizens have, in many instances, secured nearly equal facilities to the candidates for their ministry amongst our separated brethren:—more than one such instance is to be found amongst our brethren of the household of the faith, in some of our diocesses,—but here we have no fund but the benevolence of our friends—nor have we a more convenient mode for placing our seminary within the reach of that benevolence, than the medium of this or some similar society. It is, by the divine law, a duty of indispensable obligation upon every one, to contribute according to his means freely, cheerfully, and liberally to the support of religion. The neglect of its performance would be criminal. This duty is not fulfilled by merely aiding to build and to preserve a church, and to support a clergyman. That priest is not immortal:—and who is to succeed him?—Provision should be made in time to secure that he should have a successor, and this is a common concern in which all should unite, and he who would evade the performance of his portion of the duty is, to that extent, a prevaricator; for religious justice demands the contribution.

If provision be not thus made for the securing of a ministerial succession, upon what are we to rely? It sometimes happens that

a foreign church will have a superabundant clergy, and that some of them would come upon our missions, arduous as the duties are, and small and precarious as the remuneration is known to be; yet, though it has frequently occurred, that an ardent and disinterested zeal has led many a meritorious and useful clergyman to our shores, sad experience has also taught us that it is not in every instance that the best and the most exemplary priests were allowed to depart from their own churches. Men generally are more ready to part with those who would be more detrimental than useful to our infant missions. Nor would it be reasonable to calculate that the Catholic church of the United States should continue to be dependent upon a foreign supply for the perpetuation of its ministry: though it is true, that as a considerable portion of our members is an immigrant population, it is natural to expect that its churches must be served by an immigrant clergy. This is, however, only suitable for the commencement, and it would neither be politic nor convenient nor practicable to consider it as a system. The children of those settlers will offer themselves as candidates to minister at the altars for their brethren, in the land of their birth; it is necessary to have seminaries in which they might be prepared for the discharge of this important duty; and in this diocess there is certainly no other mode of creating and supporting such a seminary, but by the voluntary contributions of those whose sense of duty, whose zeal for religion, whose patriotism and whose provident love for their own offspring will induce their co-operation: and no more convenient mode has suggested itself than through the medium of this society.

The second object is to aid in sustaining missions, for the purpose of giving to our brethren of the faith, scattered through several parts of this diocess, occasional opportunities of worshipping according to the rite of their fathers and the conviction of their consciences, at the altar of their God; of commemorating the death of their Redeemer, and showing it forth in the sacrifice of the Mass, until his second coming, of partaking those sacraments which he has made the ordinary channels of his grace, of training up their children in the way in which they should walk, so that when they are old they will not depart therefrom, and of guarding them from being tossed about by every wind of doctrine, emanating from the instability of human opinion instead of the unchanging word of the eternal God.

Too frequently have those who were educated in the principles of the religion of the Son of God, who were attached thereto and practised its duties whilst they had the opportunity, been drawn away into neglect, error, and infidelity, by reason of their removal from those few places in this diocess where its ministry is found. Too long has this desolation existed—and its ruinous consequences are too plainly manifest in the coldness, the indifference, the apathy, the unbelief of those who are its victims, and the estrangement of their children from that fold to which their parents belonged. Let us suppose that the clergy of our church were, in a body, to present themselves before us, and announce to us their determination to depart from the diocess forthwith—to leave our churches vacant, ourselves uninstructed, our children untaught, our Sundays without mass, our festivals without communion, our death-beds without their ministry, our afflictions without the alleviation of religious consolation. What would we think of their cruelty, of their criminality? What complaints would be uttered? what denunciations would be made? Yet is not the situation in which all would then be left, the situation of multitudes at present, who are without a teacher, without an altar, without a sacrament? who are in that state which God denounced as one of its greatest calamities to prevaricating Israel. It is unfortunately true, that numbers have wantonly and criminally flung themselves into this deplorable situation, from a restlessness of spirit, a wandering disposition, an impatience of staying in a settled abode, or from an avaricious thirst for a little more worldly property, to the total abandonment of the institutions of religion, of the benefits of redemption. But there are also several who by circumstances over which they have no control are thus driven from the altars of their God: and though the former deserve little compassion, the latter are justly objects of our commiseration. Religion also charitably calls upon us to overlook the prevarication of those who unnecessarily separate themselves from the vicinity of a church, and to exert ourselves to save them, as it were, in very spite of themselves; it also points to their children and to their servants, and proclaims to us that if the principals be criminal, the accessories are in this case innocent. Thus it becomes our duty to use our best efforts to supply their spiritual wants. Nor will those persons themselves leave us unaided: in almost every instance they will cheerfully contribute to sustain the missionary priest who zealously devotes himself to their service; their house, their fare, their gratitude are his, and he will reap blessings from them in this life and from his God

hereafter, whilst he feels that consolation which the world cannot give at contemplating those whom his exertions have saved from error and vice, and beholding the wilderness cleared, if he cannot have the happiness of laying the foundation and erecting the structure of religion.

It is however absolutely necessary to have some fund to aid the commencement of this work of Christian benevolence, of apostolic blessing—and this society essays to create that fund.

The mode of co-operation is simple.

Let any one disposed to co-operate inquire, and he or she will soon discover some others equally desirous,—let them daily pray to God to aid them by his blessing on their efforts. Each person for his purpose can say the Lord's Prayer and the Angelical Salutation and Glory be to the Father, &c., at least once.

Let them select some of their number to receive their weekly contributions.

Let this collector be *punctual* in gathering in the contributions.

Let the amount be paid to the treasurer *monthly*, at least.

Let the members encourage each other, sustain each other and take a deep interest in the welfare of the society.

Let each individual feel and act as if the whole success or decay of the work depended *upon himself or herself alone.*

Let every member endeavour to attend at the meetings; whenever it can be conveniently done.

Country members, who are separated from others, can, as far as their opportunities will admit, conform to the above. They can send their contributions to some friend or to their clergyman, who will take care to have its receipt acknowledged on the Catholic Miscellany.

An exact observance of these few regulations will insure the prosperity of the society, and bring down multiplied blessings on ourselves and on our church.

SUBSTANCE OF THE

OBSERVATIONS MADE BY THE RIGHT REV. DR. ENGLAND, PRESIDENT OF THE SOCIETY,

AT THE SECOND ANNIVERSARY MEETING OF THE SOCIETY OF ST. JOHN THE BAPTIST, HELD IN THE CATHEDRAL CHURCH OF ST. FINBAR, ON THURSDAY, FEBRUARY 2D, 1837.

After the report of the committee was read, the President rose and observed nearly as follows:—

The society is aware that its objects are twofold—first, the support of a diocesan seminary;—secondly, the aid of poor missions within the diocess. I have already so often dwelt at length upon the topics which show the necessity and the advantage of your exertions for those objects, that I can urge nothing new; I deem it right, however, to remind you occasionally of what has been previously inculcated, so as to preserve upon your minds those impressions, under whose influence you have been associated.

You need not be told that, for the creation of a ministry and its perpetuation, the church has, from the very earliest period, given special attention to the selection and the instruction of those who were to be occupied in discharging the duties of the sacred office. When the Saviour instituted that ministry in the persons of his Apostles, he had his own motives of peculiar wisdom for selecting the humble, the obscure, the rude, the illiterate, and, in a worldly point of view, the inefficient. It was, as the Apostle informs us, that by the weak things of the world, he might confound the strong, and by the foolish he might confound the wise, so that no flesh should glory in his sight; so that the enemy of religion should not have a pretext for asserting, that it was by human cunning, by the power of philosophy, by the force of worldly influence, or through the agency of the great, or by the allurements of wealth that his church was established. The knowledge which he communicated was, like the authority which he bestowed, conferred upon the Apostles in a supernatural manner, through the operation of the Holy Ghost: and it was by the immediate aid of this all-powerful co-ope-

ration they were enabled to break down every barrier of human difficulty and of worldly or diabolical opposition. Yet, though the immediate and miraculous action of this sacred Spirit was thus manifestly used in the original creation of the ministry, it was not the intention of the Saviour that what was wisely regulated for the origin, should be made the system for the perpetuation: because, though at all times the aid of the Holy Ghost was to be expected and relied upon, it was not assured to be given in such a manner as to preclude the industrious use of means naturally fitted to produce, or to aid in producing the great result which it was sought to obtain. Hence, we see that immediately, the Apostles themselves and their associates and successors used those means whilst they besought also the aid of Heaven and relied upon the promises of Christ. Two things were necessary for the ministry, viz.: capacity to discharge the duty, and authority to perform it. The latter was to be communicated by the positive act of those whom the Saviour appointed to be the agents for its conveyance:—it emanated from Heaven, and its continuation to others was not by human power, but by the direct agency of Heaven, through the ministerial action of the Apostles and their associates, and their successors; so, too, the immediate agency of Heaven was to produce the spiritual effects attached to the ministration of those duly sent with the proper authority. But, as respects the fitness of those chosen to receive this power; recourse also should be had to human industry to discover or to create and to improve their capacity. Hence, in the days of the Apostles, we find that, though several were bereft of early opportunities, whose want was miraculously supplied, others had from their childhood known the Scriptures, and sat at the feet of eminent teachers, from whom they imbibed the lessons of doctrine, as well as the maxims of piety; some, too, had been deeply imbued with human literature which they made greatly subservient to the cause of religion. Amongst the first ministers of the church, we discover not only Paul, and Luke, and Timothy, together with others of similar natural and acquired capacity. but a large portion of the first priests of Christianity had been priests of the race of Aaron, or Levites in the service of the temple; nor were all the scribes and doctors of the law enemies to Jesus. Nicodemus, and Joseph of Arimathea were not alone amongst the first disciples who worshipped in spirit and in truth, in early life, under the ordinances of the old law of Sinai, and subsequently under those of the Gospel. How many well-instructed and pious converts were amongst those who besought baptism on the day of Pentecost? How many amongst those who united themselves to the church after the discourse of Peter, when, accompanied by John, he healed the cripple that besought him with his eyes at the Gate of Beauty? The great proportion of the first teachers and pastors of our church were those men who had been previously the most exemplary in performing the duties of the temple. And when they were admitted to the Christian ministry, the adoption was not indiscriminate, they were selected upon that principle laid down by St. Paul for his disciples; faithful, and tried, and well-instructed men were chosen, to whom was committed the trust of teaching to others what they had themselves learned before many witnesses, so that there should be neither novelty, nor error, nor contradiction, and that they should not only be faithful ambassadors of Christ in their teaching, but also faithful dispensers of the mysteries or sacraments of God and of the other ordinances of religion.

If, from this first view, we turn to glance rapidly over the history of the subsequent ages, we shall continually discover the anxiety of the church, now manifested by one provision and then by another, according to the variety of circumstances, but always regulating, as a matter of paramount importance, the preparation of the candidates for orders; and it is quite natural that such should be the case, for the whole of the interests of religion are in a great measure committed exclusively to their care and to their administration. When they had the spirit of their state, and lived and walked worthy of their vocation, the blessing of Heaven was manifest in the prosperity of that field which they cultivated; but, if they were ignorant, or negligent, or unfaithful, all its beauty vanished: it became barren or rank, and noisome with foul weeds. The proper education of her candidates was then, at all times, an object of the greatest solicitude for the church, and was one of those concerns over which she was jealously vigilant, and for which she made continual exertion. The education of a clergyman is not a private concern of himself, or of his family, but it is an affair which belongs to the church, and in which every one of her members is deeply concerned. His situation is not like that of a professional man, to whom you may have recourse, if you will, or from amongst several of whom you can select him whom you would prefer. No:—the clergyman is your pastor, commissioned to teach you the doctrines of religion, to guide you in the way of virtue, to offer up the

holy sacrifice on your behalf, and to administer to you the sacraments which the Saviour has instituted. He is placed in this situation, not to support his family, nor to amass a fortune: not for his own private advantage, but primarily and chiefly for the great purposes of religion, for the glory of God, for the salvation of souls. The education of a person to fill this place has, therefore, been always considered not a speculation for the advantage of the individual, but an object for the benefit of religion; hence, the creation and the maintenance of establishments for this purpose, was always considered the duty of the faithful at large, because it is for their advantage that such houses should exist, and be upheld; and indeed if, in any place, the clergyman could expect such an income, as would repay him for the outlay and the time, and the labour of an education, it will not, at all events, by those whom I address, be imagined that any clergyman in this place can indulge such an expectation. It is then the duty of the faithful to have, amongst other provisions, a care for the education of those who are to minister at their altars.

This duty has been fulfilled in a variety of modes, during eighteen centuries, in the several regions where our church was found; and at this day, it is differently regulated under different circumstances. In some places, where the church is supported by the state, the government established and endowed colleges; in those same places also, and in others, we find many splendid institutions munificently founded by the legacies or the donations of piety; various associations have also contributed to erect and to support such schools: the clergy themselves have, in very many instances, not only expended their superfluous wealth, but even much which they had saved by their self-privation, for such objects. Thus, in the older countries, we not only find abundant means consecrated to this end, but we trace the ruins of many a noble edifice which had been destroyed by some unbridled robber, with, or without a crown, who rioted, in his power and wantonness, upon what better men of other days had destined for more beneficial purposes. The Catholic countries of Europe, which are said by those who know them not, to be immersed in ignorance, though they have preserved only a remnant of what has escaped successive destroyers of this kind, yet are covered with schools for every description of useful instruction, in which not only the candidates for orders, but every aspirant to knowledge, however humble may be his station, has some of the best opportunities for acquiring science.

It is not only in the day of their prosperity that the faithful have devoted their wealth to this important object, but even in the midst of poverty, and under the very scourge of persecution, as they better prized those comforts which religion is then peculiarly fitted to bestow, they heaped their contributions upon the altar. To exemplify this, I need but remind you of what, if not well known to yourselves, yet was familiar to the parents and progenitors of several amongst you. When the Irish Catholic Church was devoted to destruction, by its English persecutors, though France, Spain, Italy, and other nations, hospitably invited to their schools such of her youth as dared to risk their lives, in the midst of [suffering] and want, to ministerial duties, for a people thrice legally robbed by confiscation, and perpetually plundered under the pretext of law, for not deserting their religion; though in those nations contributions were made to create establishments for the education of those Irish Catholic youth, whom the barbarous code of the oppressor of their country and their creed, prevented from receiving the blessings of education at home, and doomed to death for going to receive it abroad, yet would not the Irish Catholics themselves, though ground to the earth and steeped in poverty under heavy oppression, forego the pleasure or neglect the obligation of contributing their little savings to this work of religion. During the long night of their bondage, notwithstanding the efforts of their vigilant taskmasters, they contrived to secure, in foreign lands, the most abundant resources for the education of their youth, and the perpetuation of their priesthood. I see amongst you the descendants of the people who afforded this hospitality; but mark the vicissitudes of life, and see the fluctuation of events. The blaspheming infidel, under the names of outraged reason and insulted liberty, subsequently covered the surface of France, with the mangled limbs of its clergy, and swept it with his besom of destruction; whilst England, taught moderation by adversity, and finding she could no longer follow up her system of persecution, repealed her bloody code, and blushing for the crimes of the past, she has, in Ireland, created and endowed a college, from which the clergy, who so usefully serve that church, have come forth. France, too, has recovered from her temporary insanity, and I have seen in the city of Paris upwards of one hundred Irish students, living under the most regular ecclesiastical discipline, and

with the most ample opportunities for religious and scientific improvement, residing in a beautiful edifice, built by their ancestors in the days of persecution, but torn from them, and desecrated by the men who, with liberty on their lips, perpetrated the most outrageous despotism, and who, in mockery of equality, destroyed every semblance of order. It is true, that only a small portion has been required of that fund which had been consecrated by zealous Irish poverty to the support of religion, but which licentious anarchy flung to profligacy and ruin, and this is in keeping with all similar previous partial restitutions. This is but one instance, given to exemplify what the student of history will find copiously spread out upon the pages of successive centuries, and proving that not only have the faithful considered themselves bound to give for the creation of a clergy, a portion of their abundant wealth, but, even like the widow who cast her mite into the treasury of the temple, to spare some savings from the supply of their poverty. And I need not inform you, that what you have yourselves done was in imitation of her conduct. You are far from being overburdened with the goods of this world, but yet you lay up something for yourselves in the treasury of heaven!—and I feel assured that I may promise you that the blessing of the relieved prophet will follow such conduct as it came upon the widow of Sareptha, whose cruse of oil did not fail, and whose stock of meal did not diminish throughout the desolation of that famine, which swept the over-calculating and the selfish, and the avaricious, in exhaustion and anguish to their graves.

We have here no union of the state with our church, nor do we consider such an alliance to be desirable. There are no public funds applicable to the purpose of educating our candidates; we are of the ancient church of Christendom, but in this diocess we are only as of yesterday, our congregations are only in progress to formation; we have neither bequests nor benefactions; in a word, we have everything to undertake, and no resources, save what the charity of our brethren and our own exertions can create; and the observations that I have made, plainly indicate the necessity of exerting ourselves to provide for an ecclesiastical seminary. It was with this conviction that we associated to raise, by small but frequent benefactions, the sum necessary for this purpose; all that we need is, with God's help, within our reach. Zeal, patience, perseverance, and charity are indeed necessary, some exertion on the part of the collectors, good-will and punctuality on the part of the other members. Your pecuniary contributions are not heavy; and I believe such of the members as have found it convenient to attend our weekly meeting, have discovered, that besides the good which was effected, the [time] was not disagreeably spent. It would be well, then, to afford that mutual encouragement to good which is produced by frequent attendance, and I am happy that the committee have reported in favour of the expediency of continuing those weekly assemblies.

I remarked that the individual contributions were light, but the aggregate is not small; and upon analyzing the accounts of the two years that we have been in existence, I discover that, notwithstanding the two impediments of the Florida campaign, and the affliction of the cholera, have, as the report remarks, considerably interfered with our success, still our receipts from our natural and permanent source within the diocess have not been diminished. I know not what others may think, but when I find already that the seminary has received $1900, and the missions $300, making an aggregate of $2200, of contribution to the objects of the society, whilst our other expenses of every description did not amount to five dollars, and when I see a balance of upwards of $200 still in the treasury, I consider that I have reason to be grateful, and that I am bound to say that much has been done; and I feel confident, from the spirit that I observe amongst you, that I may well anticipate for better success for the year upon which we enter, than has been experienced in that which we close. And now permit me to ask: "Does any one regret his share of the contribution?"—"Is any one impoverished by what he gave?"—"Does he feel its abstraction?" or "has he thereby been deprived of any of the comforts that he would otherwise have enjoyed?" I will venture to assert that he has not. Look, then, at the good in whose creation you have aided; and, beholding it, I say to you—rejoice!

Was it not for the aid thus obtained, I know not how the seminary could have been supported for the last two years. It is true that several of the candidates have aided us with their own purses, and formerly we did receive some aid from the income of a school which we taught. I shall, probably, for the last time, relate what I have here stated on a former occasion. I did hope, some years ago, to create for the south a literary and classical institution of a higher grade than any which it has as yet possessed. The commencement which I

made was flattering, the encouragement given to me was cheering, and I was preparing to follow up my plan. Having no desire to enrich myself, but anxious to afford employment to such of the candidates for orders as were qualified to aid in the institution, as also to form a body of teachers, upon whose services I could better calculate, and whose discipline I could with facility control, I intended that, whilst I gave to the state a school which would raise its standard of literary instruction, I should have my recompense in turning to the creation of a seminary, the profits of this school. No one has ever ventured to assert that the religion of any pupil was directly or indirectly interfered with, though it was said that the children could not retain the dislike of our religion which it was thought proper to instil into their minds, if they were permitted to remain under our tuition, and most of the clergymen of other religious denominations of the city used their influence, as by concert, with their flocks, and succeeded in having our pupils withdrawn. I shall only say that they acted as, I trust, I should not have done in their regard. Though I have, for some years since then, continued the school, the income from which was trifling, I have now determined to discontinue it altogether, though I am not without the expectation that a day may come in which I should be able to effect my original purpose of creating, in Carolina, a school of a higher character than it has hitherto possessed. Indeed, my chief object in adverting to this topic, was to show you that our candidates have always been more willing to use their own honourable exertions to maintain the seminary, than sought to profit by that claim which I have shown you your religion has upon you for their support. And I feel that I may also call upon the diocess to say, what would have been its situation had this seminary not existed! Let it look to its pastors, and ask whence have they come—let it look to their labours, and ask where is their recompense? I put the question, not for any purpose of complaint, but to show the ground upon which I say this society has the strongest claims to the support of every Catholic in the Carolinas and Georgia.

Having said so much of the seminary, allow me to detain you by a few words upon the missions. There are, perhaps, amongst those whom I address, a few who have occasionally resided far from the habitation of a priest, remote from a church, and feeling deeply the absence of religious aid. There are others who have never known this desolation, save by description; let both look around through the vast territory comprised in this diocess, and see how few are the priests who are scattered thinly through it: how few the stations they can attend to, and how many of their brethren are thus necessarily bereft of all spiritual aid! Suppose the seminary in full operation, and that it gave to us an abundant supply of priests—how are they to be sent to those, our abandoned brethren? I need not inform you that ours are not the wealthy of the land. It is generally their necessity and their industry that banish our members to such a distance from their priests and their churches, and however they may long for the services of religion, and I may desire to afford them, still, there is an unavoidable expense to be encountered in the support of a missionary, and in defraying the cost of his journey: and, in several instances, neither the means of those who are thus bereft, nor those at my disposal, are sufficient for this purpose; and the second great object of this society, is to aid in sustaining missions of this description. From the earliest days of our church, the bestowing of such aid was looked upon to be one of the highest works of Christian charity, one of the holiest obligations of religion.

Allow me to remark, that you have not procured for yourselves, but you are indebted to the zeal and the charity of others, for many of the greatest religious advantages which you enjoy; and should you not exhibit your gratitude to Heaven, by extending a similar favour to your brother? Can you attend at your church, be present at the holy sacrifice, hear the lessons of instruction, partake of the sacraments, and enjoy every other advantage of religion, and coldly fold your arms, contemplate the dereliction of your brother, and say that it is his concern, and not yours, and think that the charity of God abides in you? Such is not the doctrine of the Apostle, who tells you that, if you see a brother hungry, or thirsty, or naked, and merely commend him to the mercy of God, without exerting yourself to aid him, it is a heartless mockery, void of charity, and you cannot have the spirit of God in you. And are you not equally bound to succour him in his spiritual need? Is not the soul superior to the body? Think you, that, if you had been thus treated, you would this day have amongst you these religious institutions, of whose benefit you seem to be sensible? Place yourselves, for a moment, in the situation of one of those brethren living in this spiritual dereliction. If you cannot imagine, I may attempt to describe it: for I have often seen and conversed with those

who, for ten, twenty, even thirty years, had not seen a clergyman, and to whom it appeared like a resurrection from a tomb, once again to witness an almost forgotten ceremonial; to point out, for the first time, to wondering children, that which had been so often previously described, and in some manner explained to them; to assist once again at the holy sacrifice; to hear from the lips of one never seen before, doctrines so familiar to their childhood and their youth, but so long estranged from their more advanced life; to receive sacraments, of which they scarcely ever hoped to partake, and of which they would have given all their worldly goods to have profited, when, in the agony of sickness, and under the weight of desolation, they were surrounded only by those who were ignorant of their tenets, or blasphemed their faith, as they seemed to touch the threshold of eternity. Yes, this is a situation of which you know very little, but of which I have seen much, and to ameliorate which is the second object of this society. How little is the contribution felt by the individual! but when many unite their efforts and their contributions, their aid becomes great and powerful, and efficacious; and in this diocese, the opportunities for this description of Christian charity are very great, though, as yet, being in the infancy of our institutions, they have not been turned to much account. Allow me, however, to ask, whether charity or zeal, or love for religion, can be said to abide in the person who would contribute to procure for himself religious opportunities, and to receive the sacraments, and be insensible to claims of this description? For my part, I would say, that selfishness and monopoly are not the characteristics of true religion.

Our society is founded upon the purest principles of charity, and we seek to carry into effect the injunctions of the Saviour to make his Gospel known, and to have its benefits communicated. I congratulate the society upon the progress it has made, and I pray that God will spare us, and enable us, at the end of another year, to meet and rejoice at the still greater good which I anticipate from your exertions.

OUTLINE OF BISHOP ENGLAND'S ADDRESS,

ON THE THIRD ANNIVERSARY OF THE SOCIETY OF ST. JOHN THE BAPTIST.

He commenced by observing on the view given by the statement laid before the meeting. He dwelt on the advantage of perseverance by numbers united for a common object, though what should be done by each individual may be apparently of little value; and the consequent injury arising from the sloth or the neglect of individuals, excusing, too often, their dereliction of duty under the pretext that no harm could result from so trifling an omission. Unfortunately this, he said, was a wide-spreading and a contagious evil: it was the cause of the failure of many an excellent project. Human beings should always act in concert if they sought to achieve any great or general result, and the success was insured by each individual doing that part allotted to him with fidelity and diligence. A large city was composed of a great number of buildings, and each building was formed of a vast number of pieces, originally separate, but subsequently placed together, each in its proper place. An army was composed of a multitude of individuals, each of whom could truly say that no efforts of his could vanquish the enemy, and if all yielded to the influence of this feeling no exertion would be made, no opposition would be given, and an easy triumph by their foe would place them at the mercy of their assailants. Yet how different would be the result if each was to exert himself as if the fate of his country depended upon his single prowess. And, in fact, is it not so? For if each faithfully performs his duty, the entire army is inspired with valour, acts with energy, and secures the desired result.

So in the case before us. If each member of the society to which we belong had been punctual in the performance of his duty, the result would, to us, have been very different from what it now is. There are four or five collectors in this city, and a few straggling members, who have performed all that the past year exhibits; one of the branches, whose concerns have been well attended to, and another that has done something, have come to their aid. Thus has the sum acknowledged by our treasurer

been produced. See, then. small as the body of Catholics in this diocess is, how very few of even that small body has done its duty in regard to the important objects of this society. What could be now the consequence if all had been equally faithful as those few have been?

I know that it is said the times are exceedingly bad, money is scarcely to be had, and business is wretchedly dull; I acknowledge all this; I know it, because I feel it, perhaps, at least as sensibly as does any one who hears me. And no person is more disposed than I am to applaud and to recommend proper retrenchment of expense and becoming economy. And I am one of those who believe that the present distress is chiefly owing to the neglect of economy, and to the indulgence of extravagance and of miscalculating speculation. But I would ask, whether the total abandonment of an object of the first necessity, and where the expenditure is trifling, be that species of economy which is to relieve the public or the individual, from the pressure of distress. It is neither my object nor my wish to enter into the detail of the expenditures upon which a retrenchment could, and perhaps ought, to be usefully made; you will yourselves, each individual for himself, more properly and less objectionably pronounce upon your own cases than I could. It will be sufficient for me to say that they who strive the most, under this pretext, to palliate their neglect, are the persons who generally are the least disposed to deny to their table, to their wardrobe, to their furniture, or to their enjoyment, what would be, perhaps, demanded as a sacrifice to prudence at least, if not to some other virtue. In truth, the names of those who perpetually repeat these excuses are seldom, if at all, found upon the lists of those who sustain our religious or charitable institutions: and with them the pretext is always the same, whether abundance and prosperity bless the land, or famine and bankruptcy stalk through our cities. Yet the expression aids the disposition to neglect, and operates upon those who feel the obligation to aid in sustaining the institutions which religion demands, but who require to have that feeling kept alive by frequent appeals.

There are, unquestionably, several in this diocess, a large proportion of them necessarily in this city, who are members of our church, whom we are happy to see in our churches and receiving the sacraments, and who have never contributed in any way to sustain religion by any contribution, however small; and from my own observation and knowledge, I declare that, in most cases, it is from such persons I have heard the most loud and frequent and eloquent lamentations that, because of the difficulty of the times, they are unable to contribute.

Let me make a practical appeal to you who have contributed! Have you reason to feel that you are now less independent, more embarrassed or involved in any difficulty, because of what you have thus returned for the service of that God who has enabled you to earn what you gave, and what you retained? Will you tell me of any comfort or necessary of which you have been deprived by reason of your contribution? On the other hand, which of those who neglected to co-operate with you is in a more enviable position by reason of the mite that he has withheld? Would you forfeit the consciousness of having done your duty to get back what you gave? I have never known the good, the charitable, the benevolent, or the just, to regret their performance of duty: but I have frequently known those who, through life, looked upon themselves as peculiarly wise in having escaped contributing to works of piety and of charity, to be afflicted and to weep at their folly, as they approached the judgment seat of that God who made them rather the stewards than the owners of their temporal goods. I have known them to make the effort, by a tardy bestowal of what they could not carry away, to compensate for that selfishness which they had considered wisdom, but then acknowledged to be folly.

The Bishop announced that had the Catholics of the diocess, in even an imperfect manner, sustained the efforts of those who composed the active part of this society, the sum in the treasurer's hands would have been at least four times the amount that it was. Of the subscriptions received in this city, nearly one-fourth had been collected by one individual, and, indeed, there had not been more than three or four efficient collectors. To what was this attributable? Clearly to two causes. The collectors in most instances, like the members, persuaded themselves that little harm could result from the inactivity of an individual; and in each case the individual was self, but taking the average of each collector's receipts in the year to be thirty dollars, the neglect of the individual caused that loss to the society. It is true that the collectors have some trouble. But what beneficial object was ever attained without it?

Indeed, where true zeal is found the labour becomes agreeable, and success repays those who endure it. In this case the exertion was for the glory of God, for the salva-

tion of man, for the honour of religion: the results pass beyond time, they pervade eternity. It was a species of apostleship in which they were engaged, they were fellow-labourers not only with the Apostles, but were co-operating with the ministry of Christ our Lord himself. This was a motive, also, for the members to be punctual in their payments, and cheerful in their intercourse with the collectors, so as rather to encourage than to dishearten them in the performance of their duty.

Besides the neglect or the procrastination on the part of the collector, there was another and a very powerful cause for the diminution of the funds. The want, on the part of members and others, of duly appreciating the value of the society.

He then, at some length, detailed the wants which it was calculated to supply. The first was a seminary for the education of a clergy sufficiently numerous and well-informed to supply the demands of a diocess, which, though not numbering very many Catholics, was wide in its extent, and had its congregations and its stations exceedingly remote from each other. It thus became the more difficult to supply them, and not only was the service more laborious, but the number to be engaged therein must be much greater. The second object was to supply those stations and to afford an opportunity, by frequent missions, to the scattered sheep of our fold occasionally to hear the voice of their pastor and to partake of the food of salvation.

He then asked whether there could be imagined more necessary objects or more pressing demands. Let him suppose for a moment, that in one of those periods when sickness made its appearance amongst us, when the fevered patient was about to be called to an account before the tribunal of his Judge, when the disease was spreading, when the emblems of death were perpetually in their view, and their best services were kindly given to alleviate the sufferings of the agonizing and to attempt the recovery of those for whom some hope remained; suppose that in such a moment as this, the penitent was craving for the aids of religion, and beseeching the mercy of God, and that the bishop was to forbid the approach of the priest, the administration of the sacraments, or any of the consolations of religion for the dying, and to prohibit the ceremonies and the prayers of sepulture for the dead. Would there not be abundant ground of serious complaint against him for this criminal and cruel dereliction of duty? Undoubtedly there would. But should you in such a moment aid him in keeping away the priests of the church from your dying friends, and declare that you felt it your duty to prevent them, as their attendance would render a small sacrifice, on your part, necessary, what would be the estimation in which any person of common humanity, not to say of common sentiments of religion, would hold you? And pray, where is the mighty difference between the bishop, who, foreseeing that this must be the case, unless he provides beforehand for the presence of the clergy on such occasions, will make no such provision? Where the great discrepancy between the people who neglect by small contributions to furnish the means for having a proper clergyman at such a moment, and the bishop and the people that I have supposed? You and I are bound to provide for such a moment, by creating and by sustaining a semlnary. It is not enough that you say, you will support a priest to serve you. You are bound to contribute the means of having him when you shall need him. He must be educated, he must be supported during the period of his education. He is not to be miraculously furnished at the moment he is wanted, without any previous industry or expenditure! This a topic upon which you do not reflect as frequently and maturely as its importance demands. Did you give it more of your attention, you would be more zealous in the performance of the great work which you are so clearly bound to carry on.

Look through this diocess, and you find that, with scarcely an exception, every one of its priests has been educated and ordained amongst us. And upon whom else have we claims? Who is bound to furnish our altars, our churches, our missions? Had we not this clergy, we should to-day have no ministry. Had we no seminary, where could we have found those that are now the pastors of our people? Was it then not a duty on our part to have provided them? and is it not this day equally a matter of obligation on us to continue to make provision for the sufficient extension and the succession of the ministry? This is one of the objects of the Society of St. John the Baptist.

Let them for a moment contemplate the situation of their brethren in the faith, whose position was remote from any church at whose altar they could worship, surrounded by persons to whom their tenets had been perpetually misrepresented, to whom their principles were caricatured, to perpetuate whose prejudices history has been distorted, fables have been forged, and even whose patriotism has been invoked against their toleration. Have they no fel-

low-feeling for those brethren, or for their families? Very seldom do they see a priest; to them is the holy sacrifice of the altar a rare indulgence; how great a favour do they regard the discourse of the authorized herald of the Gospel? And what a blessing do they regard the opportunity of partaking of holy sacraments to be? In the day of sickness, when the hand of death is upon them, how do they yearn for what is scarcely ever obtained in those places—the consolation and the support of the last sacraments of the Saviour. They, indeed, can appreciate your opportunities—yes, opportunities which are undervalued and neglected by those who enjoy them. They, indeed, are ready, and are anxious to contribute, for one visit of a clergyman, what is equivalent to the ordinary contribution made by one of you for securing the services of the year,—but that will not frequently suffice. The way is long, the conveyance is expensive, the isolated families are very distant from each other, the priests are few; these persons are therefore in a measure altogether abandoned, their fervour begins to abate, their children grow up uninstructed, imbibing the prejudices and adopting the opinions of their associates, reading the misrepresentations with which even their school-books abound. What, then, can be effected by a short visit hastily made once, or perhaps twice, in the year?

You may ask how this can be remedied by you. My answer is, provide a clergy, and aid in meeting the expenses of their more frequent missions to your distant and your neglected brethren in the faith. By contributing to sustain our society you do this. Are you grateful to God for your own opportunities, if you are negligent in this? What becomes of your profession of a brotherhood in the faith? What of your desire for the salvation of your neighbour? What of your zeal for the honour of your God? Are you innocent if you omit to exert yourselves for this high, this holy object? Tell me that you have provided for the religious wants of yourselves, and of your families, and that it is for others to do the same for themselves. This is not the spirit of the Christian religion,—this is the vile selfishness of the world. Neither is the assertion true. The provision that has been made so abundantly for your spiritual wants has not been made solely by yourselves. You have been aided, to a very great extent, by your brethren in Europe, who, within a few years, have had a holy spirit animating them for the propagation of the faith.

I have received and expended amongst you, for your benefit, the alms and the benefactions which have been contributed by associations formed to aid those whose means will not yet enable them fully to provide for all the wants that press newly erected churches. Gratitude to God and to our benefactors, then, requires that we should exhibit to others, to our brethren placed in more unpropitious circumstances, mercy and affection, like that which our brethren in Ireland, in France, and in Austria, have shown to ourselves.

But in this Society we do not rely upon alms alone. We recollect the injunction of the Saviour, that prayer should be offered to the Lord of the vineyard, that he would send labourers into his vineyard; and therefore the constitution requires of each member to offer daily a short prayer, generally the Lord's Prayer, the Angelical Salutation, and the Doxology, for the purpose of imploring his blessing upon our labours. Indeed, if the members be punctual in the performance of this duty, there will be little, if any, neglect in the other duties required,—for he who sincerely prays for the attainment of any object, will be zealous in his other efforts for that attainment. Let me then earnestly urge upon you that punctuality in prayer, and all our views will be accomplished. He who, from the stones, can raise up children to Abraham, will bring to us that aid which we desire.

The anniversary High Mass offered for the living and deceased members of the society has not yet been celebrated; I shall with God's help have it offered on Monday, and I invite you to assist thereat with suitable devotion. Let us place our confidence in God, let us be instant in prayer, let us have mutual charity, let us co-operate in seeking to promote his glory and the salvation of immortal souls, and we shall be aided.

What a glorious spectacle presents itself to him who looks abroad through the Christian world? The nations are rising up to repair the evils that the enemy has wrought. Within a very few years two powerful associations of our brethren have been formed, one in France, the other in Austria; they are aided by the other nations, and they have already contributed greatly to extend the dominion of the Gospel of Christ. Their missionaries are found in the prisons and on the scaffolds of China, or by stealth, breaking the bread of life to the tens of thousands who emulate the fidelity of the glorious martyrs of our early church; the cannibal of New Zealand is entering into the pale of civilized society, and is found in the fold of the universal shepherd; the

islands of our southern seas are beginning to taste true peace, that which comes from the Saviour, but not from the world; and in many an intermediate spot between the rising of the sun on the shores of Japan, to where his setting tinges the wave beyond California, is the altar raised, where they, who are sustained by the bounty of those zealous societies, offer that clean and holy oblation which Malachias had foretold.

The spirit of wild innovation, which has during so long a period distracted Germany, is already subsiding, and numbers of her enlightened sons return to those altars which their fathers had forsaken. France has become renovated in the youth of religious devotion, and by the sacrifices of her children atones for her temporary estrangement. Returning to the wisdom of their ancestors, the people of Great Britain are rapidly emerging from the mists that hung around their land; and as the sun of justice beams upon their fields and their cities, the light spreads on every side, and the religion of her Alfred, of her Edward, of the barons of Runnymede, of those who founded her institutions, who sustained her liberties, the religion of those who won the fields of Cressy and of Agincourt is resumed. The progress of time destroys human institutions, and produces even upon the face of the church vicissitudes, which give seasons of obscuration and of brightness: like those clouds that intervene between us and the bright luminary of heaven, these successive transitions dim for a season the effulgence of that body, whose substance they cannot destroy.

I speak of events which have occurred, I may say, to-day,—for they have fallen under my own observation. Nor are we ourselves arrested in our progress, though indeed there was no lack of obstacles placed to impede our course. During more than twenty years, it has been given to me to have ample opportunity for observing our history. And what a contrast between our present position and what we then were?

Within a period considerably later than my arrival here, I recollect one of our best scholars and well-informed public men, in an oration which he delivered in the city of Philadelphia, stated, as an instance of the progress of our religion, that there were then about one hundred thousand Catholics in our Union, with as many as one hundred clergymen, and probably more than that number of churches. Now we are upwards of a million and a quarter, with nearly six hundred priests, and a corresponding increase in our churches. Our facilities and our resources are also comparatively more extensive. How many calumnies have we exposed? How many misstatements have been corrected? How have we, by plain exposition, by calm elucidation, by the very falsehoods of our opponents, and the investigation of the candid inquirer, gained upon the public mind? Our fellow-citizens have been misled in our regard. It requires patience, kindness, candour, and the friendly communication of truth on our part to gain their affections. We have not exhibited those who have assailed us in false and odious colours. We have not gathered up the calumnies, of which the old world had grown ashamed, to cast against them in the new. We never imputed to them disaffection to our state and national institutions, and hostility to our civil liberties, that we may excite suspicion and hatred against their persons and their creed. We never sought, under the pretext of patriotism, to prevent the naturalization of their kindred, that we might deprive them of the just weight of their numbers, and keep them in helotage and degradation. We have not hired the polluted outcasts of society to libel the morals of their most exemplary members, and to befoul their best establishments. We have not burned their religious edifices, and turned their unprotected women and defenceless children to sicken under the dew of the night, in the fields, whilst we plundered their dwelling, and scattered abroad the bones of their dead. It is not by such proceedings as these that we have made progress in these republics. Even though success should attend such misconduct, God forbid that we should be the perpetrators of crimes like these.

In those countries where the church has subsisted through a long period of ages, the accumulation of the donations and legacies of the pious has furnished ample endowments for schools, for colleges, and for universities. The munificence of former benefactors has long since produced for the support of students, as well as for salaries of professors. The churches are multiplied, and have ample revenues from similar sources. Hence in those regions there is no such demand made as become necessary here, by reason of our being totally bereft of such funds. Our brethren of other religious denominations are gradually creating, by their own exertions, theological seminaries for their own purposes; you are called upon only to do as your fellow-citizens are doing.

In other countries where no such funds have accumulated, or where they have

been, as was too often the case, seized upon by the rapacious hand of the state, the government furnishes the necessary funds; but whence do they arise? From taxation. The burden of the impost is increased, that the governor may be able to support the college. It becomes, then, in some parts of Europe, a compulsory contribution, not made more light by the payment of the collector, nor more large by its passing through the hands of public officers of the state, nor more economically expended by the management of those who seek office for their support. You have the more meritorious and the more gratifying system of voluntary contribution, and the more cheap and economical process of direct collection and direct expenditures.

What, then, remains for us to perform? To pursue, but with more zeal and energy, the path in which we have walked hitherto. To place our trust in God, to beseech his blessing, to place our confidence in him, whilst we exert ourselves; to sustain our institutions.

Allow me then to indulge the hope that, during this year upon which we enter, the Society of St. John the Baptist will, by the zeal of its members and the blessing of God, prove more beneficial than it has been in any preceding year to this diocess, whose necessities require all our united exertions.

LETTER ON THE EMANCIPATION OF THE CATHOLICS OF IRELAND:

ADDRESSED TO THE ROMAN CATHOLIC INHABITANTS OF THE CANADAS, AND NOVA SCOTIA, AND TO THE OTHER ROMAN CATHOLIC SUBJECTS IN AMERICA, OF THE KING OF GREAT BRITAIN AND IRELAND.

Charleston, S. C., Oct. 8, 1825.

BRETHREN:—You and I profess the same religion, we are members of the same church; that church which has had its origin in Jerusalem, now eighteen centuries since—and has made progress, from the river Jordan to the ends of the earth. Our fellow-Catholics are found in every nation in which the name of Jesus is known, and our clean and holy oblation is offered up from the rising of the sun to the going down thereof; whether we use the Latin rite, the Greek, the Sclavonic, the Syriac, the Coptic, whatever rites have been lawfully retained by those who believe in the same doctrines, who use the same sacraments, who are united under the same visible head, the successor of Peter, His Holiness, the Pope, Leo XII. We have followed in the footsteps of our fathers, as they have followed theirs, and long since the mighty leaders of our numerous host have passed the boundaries of earth, and we now know that the Apostles who have conducted our predecessors, have, together with many of their followers, been crowned with the glory of conquest, through the merits of our Saviour. No matter what is our language, or our country—we are brethren in faith, we march together under the standard of the cross.

We should have a sympathy for each other. To exclude others from our charity or our affliction would be irreligious, but to have sympathy for our brethren under affliction, is humane, generous, charitable. He who commanded us to love all men, inspired also his Apostle to write a preference in affection for the household of faith: and this glorious Apostle did himself manifest his zealous love for his brethren.

This principle is not confined to religion, though it is connected therewith; it extends to every bond of brotherhood in which men can be united, whether it be the link of fellowship voluntarily created or accidentally produced, the bond of marriage, the close union of the common land of nativity, or the strong and necessary social tie of common country and common government. According as those ties are multiplied, the claims for affection and sympathy become more strong.

A large portion of your fellow-Catholics and fellow-subjects, seven millions of the inhabitants of Ireland, lamentably persecuted for professing your religion, claim your sympathy. Many of you are led to believe that they are rather a discontented than an injured people, and you have been perhaps led by their enemies, to believe that if their conduct was as good as that of the Canadian Catholics, they would be as you perhaps are, without any ground of complaint. I believe they have been exhibited to you as not worthy of your sympathy, because of their turbulence and discontent; and you have been asked, "does

the British Government persecute you because of your religion?" When you answer "no," you were told, "That it was plain proof that there must be some cause different from that of religion, to call for the severity of your government against the turbulent Irish."

Inhabitants of Canada, many of you are Irish. Thousands of you are Irish Roman Catholics; you have in Canada the same dispositions that you had in Ireland. Why are you now free from persecution, at this side of the Atlantic? I will tell you it is because you are neighbours of our glorious republics.

Canadians, why were you not persecuted before the Revolution which separated these states from you? Because, between the time of the surrender of your fathers to Great Britain, and the period of the Revolution, you were people just taken from a powerful enemy, and it would be gross impolicy to outrage your feelings upon a sudden. But I am in possession of documents from the archives of the British government, to show that it was intended to subvert your religion as soon as it would be convenient to do so. But before that convenient time arrived, the American Revolution occurred, and the folly of some of the first revolutionists led them to place in the enumeration of the misdeeds of Great Britain, her toleration to your religion, for they had still much of English Protestant prejudice; you also recollected the petty religious warfare of the New England colonists, the shooting of Father Raffles, and other deeds of some of your southern neighbours—you adhered to Great Britain. When the United States were free and independent, it became necessary for Great Britain to treat you with lenity and kindness in order to conciliate your affection. Thus you have escaped the lash of the persecutor, and the fang of the tyrant, your situation has been that of the most favoured portion of the British empire, whilst the situation of the Irish Catholics has been the very reverse.

Were the navy of England powerless, or were Ireland as contiguous to France as you are to our union, Ireland would not have been scourged: a generous master protects his dependants, and exerts his strength in defence of those who are placed under him; a man of a different character is noted for oppressing the helpless, and for caressing those who have powerful friends, or are able to release themselves when they will from his bondage. Ireland is weak; you could easily join our union.

You are placed in that happy state, that if Great Britain should violate her contract with you, she cannot prevent your obtaining instant redress. But I need not inform you that the Atlantic Ocean is wider than the river St. Lawrence. Believe me, though you should not advert to it, *you feel the difference of position*. May God preserve your happiness, and increase your comfort and prosperity.

You have been told that much was done for the Irish Catholics, and yet they were never satisfied. It is true, they are not now ground down as severely as they were when you first became a British people. Bishops are not now liable to be hanged. Priests are not hunted, and on their way to a prison, made a mockery of by the rabble. A Catholic might now even have a horse worth £100 without being obliged to give him to the first Protestant who paid him £5, that is one-twentieth of his value, as happened to the Bishop of Cork, since you joined England. A boy of twelve years of age, the youngest of his family, will not now be able to plunder his aged father and mother, and his brother and sister, of the paternal estate, because they are Catholics, and he has gone to a Protestant Church, and signed his name to thirty-nine articles, not one of which he understood, but to all of which he assented, for the purpose of legalizing his robbery and his disobedience. One cousin cannot now, as I have known to be done, and I am not as yet forty years old; after spending his share of the patrimony go and swear in court that, up to that period, he was an idolater, in order by his perjury to rob his industrious and conscientious cousin of the other moiety, which came to him by descent from their common ancestor; and were my father still living, he would not be under the necessity to which he was once driven in his youth, after seeing the last shred of the remnant of what his ancestors possessed taken away from his father, to fly from his native county lest he should be sent by a Protestant bishop for trial before a judge at the assizes, who must necessarily transport him as a felon, because he could not escape conviction upon a charge of having taught a whole book of Euclid's elements, without having forsworn the religion of all his ancestors, and of the great bulk of the Christian world. I acknowledge to you that now the Catholic is not persecuted, as he was then. Were Canadian Catholics ever persecuted in this manner by Great Britain? You will tell me "No." I tell you that since you were British subjects, those things, and worse than those have occurred in Ireland. You are not then at liberty to charge the Irish with discontent at being in a good situation, under a good

government, for that government which was obliged to treat you well, was at liberty to oppress them, and has most wantonly abused that liberty. I write what I know, I testify what I have seen. You are not then to argue from your comfort to that of your Catholic brother in Ireland.

The relaxations which Britain made in her worse than heathen code of persecution, were made through fear, without merit, with a bad grace, when she could not avoid making them. She acted without generosity, from mere self-interest, and she always endeavoured rather to change the mode of annoyance, than to desist from worrying her victim. I shall give you the testimony of Mr. Sheridan, the friend of your present king, upon the subject:

"The fact is, that the tyranny practised upon the Irish has been throughout unremitting. There has been no change but in the manner of inflicting it. They have had nothing but a variety in oppression, extending to all ranks and degrees of a *certain description of the people.* If you would know what this varied oppression consisted in, I refer you to the penal statutes, you have repealed, and to *some of those which still exist.* There you will see the high and the low equally subjected to the lash of persecution, and still some persons affect to be astonished at the *discontents of the Irish.* But with all my reluctance to introduce anything ludicrous upon so serious an occasion, I cannot help referring to a little story which those very astonished persons call to my mind. It was with respect to an Irish drummer who was employed to inflict punishment upon a soldier. When the boy struck high, the poor soldier exclaimed, "Lower, bless you," with which the boy complied. But soon after, the soldier exclaimed: "Higher, if you please." But again he called out, "A little lower." Upon which the accommodating boy addressed him, "Now, upon my conscience, I see you are a discontented man; for strike where I may, there's no pleasing you." Now your complaint of the discontents of the Irish appear to me quite as rational, while you continue to strike, only altering the place of attack.

Colonial Catholics, the British government having failed in its efforts to extirpate the Catholic religion by persecution, now seeing that they must ultimately yield to necessity, are occupied in endeavouring to subject that religion to their control, and to affix to emancipation, conditions which, viewed in the abstract, might appear speculatively harmless, but viewed in connexion with the circumstances of Ireland, would be practically destructive to our religious principles. So the Irish bishops, priests, and people have repeatedly declared.

Another effort is about to be made by your Irish brethren to obtain redress of the manifold evils with which they are oppressed; and those evils are manifold indeed. They cannot be privy councillors, masters of the rolls, judges in the King's Bench, judges in the Common Pleas, barons of the Exchequer, secretary at war, lords of the Admiralty, lords in Parliament, secretary of state, chancellor of the exchequer, president or fellow of any college in any university, secretary for the colonies, governor of a colony, lord lieutenant of Ireland, attorney-general of England, or attorney-general of Ireland, solicitor general, king's counsel, member of any college of physicians in England, mayor of any city, chief magistrate of any town corporate, member of the House of Commons, sheriff of any county or city, director of the Bank of England, director of the Bank of Ireland, president of the Board of Trade—nor in either of an hundred other offices, which it would tire one to enumerate and you to read. They cannot endow any church, bequeath any property for any benefit to their religion, nor for any charity connected therewith. They cannot establish any glebe for the maintenance of their clergy, they cannot confer any literary degrees upon their children in their schools or colleges, they have no share in the management of the funds granted for the education of the poor, but those funds are uniformly placed in the hands and under the control of those hostile to the Catholic tenets, and who meanly use a variety of indirect and perplexing modes for drawing the poor Catholics, by their wants, to sell the religion of their children. The Catholic clergy are insulted and vilified on a thousand occasions, and in all party trials the Protestant sheriffs, who return juries not by ballot, but by selections, are generally charged with being partial.

I will mention to you an instance which came under my own observation.

The present master of the rolls in Ireland, is now a Protestant and a baronet. He was formerly a serjeant-at-law, which place he could not hold without being a Protestant. He frequently served Mass, and was examined in his catechism in the same parish church that I served Mass and was examined in. He was then a Roman Catholic. His younger brother, who is now a general, was a Catholic school-fellow of mine—he is now a Protestant. I know the other members of the family to be Catholics.

When this gentleman was a serjeant-at-law, he led a prosecution in the city of

Cork. Two persons were to be tried for the same offence, under separate indictments. One was a Catholic the other a Protestant. They were separately arraigned, and both ready for trial. One of them, the Protestant, was indicted in a number previous to the Catholic—say No. 59—the Catholic, 60. In course No. 59 was placed at the bar—and the clerk of the Crown asked the sheriff for the list of jurors. The sheriff handed him what was called the long pannel, which contained about one hundred names. The list had not been called, when the judge, by the request of the lawyers, put No. 60 forward for trial in place of No. 59. Immediately, the sheriff called for the list, observing that he had made a mistake and given a wrong paper. He was sitting at a desk, where I was perhaps the only person in court who could observe what he did. I saw it—he gave back the same identical list. I could not yet observe what the mistake could be. But the mystery was solved as soon as I heard the list read over. I do not know whether the master of the rolls in his varied avocations can have any, even the most trivial recollection of me, nor do I know if he even then knew my name; I stood behind him, and in a low voice said, "Serjeant McMahon, one would imagine * * * was to be tried for Popery." He turned to me and said the observation was incorrect and unfounded. I only remarked, "perhaps I have better reason to know what I say, than you suspect or are aware of." I am convinced that he knew nothing of what I saw, and probably does not to this day. I added, "I will warrant you the challenges and the settings aside will leave you a good jury for the purpose." Nothing more passed between us. The jury was formed after the prisoner had made his twenty peremptory challenges. Men against whom it would not be easy to show cause, came thick and threefold to pass upon him, but they were men who of all others he would not have chosen. He was however acquitted, for want of evidence.

The whole management was this: the list consisted of names written upon two separate sheets of paper pinned together. When the sheriff got it back he merely changed the order of the two papers. But by this simple contrivance after the list was called, I saw that the names were so arranged that it made a most serious difference as to the character of the jury—which paper should be first read.

What could be done? I saw the trick, but it would be useless to testify it. Any one who knows Ireland, would laugh at my folly in exposing myself to ruinous persecution by a protected party, and no good could result.

Catholic Colonists, your state is not so wretched as this. You have no notion of the persecution which your Irish Catholic fellow-subjects endure.

You have, where you dwell, perfect religious freedom. The Protestant dissenters in Great Britain and Ireland are also seriously oppressed, though compared with the Catholics their sufferings are trifling and light; yet they ought not to be subjected to any penalty or inconvenience for professing the religion of their choice. But to shut our eyes to the gross and ridiculous and monstrous tyranny of a Protestant government saying, that every man has a right to be led by his own conscience *only*, in matters of religion, and yet cruelly punishing men for the exercise of this conceded right. You will agree with me in the principle, that God gave to no government, spiritual or temporal, commission to inflict bodily or civil or political punishment upon man for mere religious error. He reserves the infliction of such punishment as the obstinate heretic or the criminal infidel may deserve, to his own tribunal. He gives to the church authority to teach his doctrine, to administer his sacraments, to regulate her discipline—and by spiritual censure to punish her refractory members. To people he leaves the right to constitute their government, upon the government he imposes the obligation of preserving peace and securing property. But to neither has he committed the decision of man's eternal destiny: this he reserves for himself; to neither has he given a commission to propagate his doctrine by cruelty, but to all he has given a command to love one another.

The Catholics of Great Britain and Ireland are anxious, not merely for emancipation for themselves; they desire religious liberty for their dissenting brethren, they desire to have their state in the mother country assimilated to yours. Surely you cannot but feel that humanity, charity, and justice require you to aid them. You can materially do them a service which is not in our power to perform: you need only to be told how you can aid them, and I feel confident you will eagerly avail yourselves of the opportunity to do so.

You have strong claims to the gratitude of Britain, nor is she very willing to displease you; when she was opposed to our states, you stood by her with singular fidelity, many of you made your bodies ramparts upon our frontiers for the protection of her possessions. Call upon your govern-

ment to emancipate your brethren, call upon her for the sake of justice, of humanity, of religion, of policy, call upon her by the gratitude which she owes you, by her regard for her own character. She now, a cruel, shameless, persecuting nation! No! The nation is not. The people of Great Britain have led the way. The British Protestants have given to you a noble example—Colonial Catholics. Do British Protestants love Irish Catholics better than you do? Do the Protestants of this Union love Irish Catholics better than you do? The first have petitioned—the second cannot. We cannot approach a legislature upon which we have no claim, with which we have no connexion. Call upon your Protestant neighbours. It will be better if they join you—if they do not, the honour will be yours, the reproach will be theirs. Unite your voices—entrust your petition to the patriotic Brougham, and in the lords you will have perhaps a difficulty of choice between the truly noble Duke of Sussex, the brother of your king, the truly venerable Doctor Bathurst, the benevolent Protestant Bishop of Norwich, and the steady friend of the Irish Catholics, the Earl of Donoghmore, or his gallant brother Lord Hutchinson, the personal friend of George IV.

My brethren, I have taken the liberty of thus addressing you, because I know the cause to which I invite your aid deserves your support, and I know your application will have great and deserved weight. Whether your good, pious, learned and venerable hierarchy will feel that this is a claim in which they are concerned, I cannot surmise; but this I know, that if they should vouchsafe to join in your application it would not detract from the esteem in which they are so deservedly held; it would draw closer the bands of brotherhood, between the prelates of the same empire at both sides of the Atlantic—it would diffuse heartfelt joy through many a bosom of the Irish under their charge, and tend to make the Canadian native, and the Irish emigrant one loving people, more than would any other measure that could be devised, and many of the people of these states would send up their prayers on their and your behalf, and none more fervently, brethren, than your sincere friend and respectful admirer,

† JOHN, *Bishop of Charleston.*

LETTER ADDRESSED TO THE CHARITABLE AND THE BENEVOLENT CITIZENS OF THE UNITED STATES,

IN BEHALF OF THE CATHOLIC CONGREGATIONS WHICH SUFFERED BY THE GREAT FIRE AT CHARLESTON.

BELOVED BRETHREN:—You are already aware of the awful dispensation of Divine Providence, by which nearly one-third of the city of Charleston has within a few years been reduced to ashes; the principal destruction having taken place towards the termination of the last month, leaving a melancholy token of ruin and of desolation to point out the former abode of industry, of wealth, of decoration and of happiness. You know that in the great conflagration, about one thousand of our stores and dwellings have been consumed within a few hours; and extensive sufferings and despondency have come upon families whose prospects were, on the very day previous, as cheering and as flattering as their enjoyment appeared to be secure.

You have not only learned that we have thus heavily suffered, but with generous ardour and with creditable emulation, you have pressed forward to cast your offerings of benevolence and of affection into the fund whence relief has already been dispensed to numbers who have had no other resource, and will yet be given to alleviate the distress of many, who, without this aid, would sink under the weight of their calamity. In union with thousands, I earnestly beseech the Father of mercies and the bestower of every good gift, that he would give to you light and knowledge and docility and zeal for his service and for the salvation of your own souls, together with the blessings of abundance and of content upon this earth; and a recompense for the charity which you have manifested.

Beloved brethren, it would be on my part unpardonable obtrusion, were I in the first moments of the common grief and common suffering of the whole body of our citizens, to press upon you the consideration of a particu-

lar class, as entitled to your sympathy and your aid for a special purpose, however high and however holy may be the object to which I would draw your attention: but as you have nobly provided for the general want and the more pressing necessities, permit me to solicit your notice of a case, which, I trust, will also engage your good feeling.

The Roman Catholics of this city are, as a body, the least wealthy of its religious denominations. In the other parts of the state they are exceedingly few and by no means rich. The Catholic diocess, of which this state is a portion, is, I believe, without question, that which of all others in the United States, has the least worldly means as compared with its spiritual wants,—and thus its members in this city may be considered as the least provided for. I shall lay their situation before you.

From the number of the Catholics in this city, and the manner in which they are separated, as well as from their situation in life, the larger portion of them having little power to dispose of their own time, even on the Sundays, it is absolutely necessary to have three churches; two in the city and one in the outlets. About thirty years since, a brick edifice of moderate dimensions had been erected and was used as the only place of our worship. It was surrounded by a cemetery, where the remains of those who originally worshipped in the church are deposited. The church, latterly known as St. Mary's, had lately undergone a thorough repair, and been fitted up in such a manner as gave the prospect of many years of service with very few demands for its preservation. A debt of upwards of $2,000 remained unliquidated, but which it was hoped the savings of a few years would extinguish, together with the interest to which it was subject. The congregation and their friends had subscribed to pay the amount of the expenses, and had defrayed all except the above sum. In one night, the church and its organ were destroyed, notwithstanding every exertion to save them. An insurance had been effected for a sum considerably under the value of the property destroyed, but of the money which will be obtained, when the sum of two thousand dollars, due as above stated, shall be deducted, the remainder will not be one fourth of the sum necessary to place the congregation in the same state in which they were, for the convenience of the divine offices, previous to the conflagration; and its friends have suffered more or less by our general calamity. A subscription has been entered into for rebuilding the church, and though the sums promised are, under our state of loss and suffering, as large as can be expected, yet they fall greatly below what is absolutely necessary to build upon our ancient site, a church of such materials as our city council now wisely requires to be used in building within the incorporate limits.

About seventeen years since, it became necessary to provide a location for a cathedral; and an excellent site was purchased, upon which the present temporary building of rough framework, used as a cathedral. (St. Finbar's), now stands. Years had passed away before, even by extraordinary exertions, this purchase-money and its accumulating interest could be paid up. Indeed I may say, that it has only just now been effected. The situation itself is most eligible and convenient; though by no means near the centre of the city, and very remote from the outlets. Our poverty is such that we have been obliged to consider as likely to be used for many years at least, as our cathedral, a rough, low frame building, originally thrown up merely as a temporary accommodation, upon the rear of the lot, and which was only intended to be used for two or three years, within which time it was hoped a substantial cathedral would be erected. This is now the only church we have in the city and its vicinity.

Previous to the fire, when it was used exclusively for the accommodation of its own congregation, it was filled to overflowing, and now the congregation of St. Mary's have been invited to use it with those who previously frequented it! I need not dwell further upon a description of what you must conceive!

During some years, the necessity of providing a place of worship for the Catholics on "Charleston Neck," or the outlets of the city was manifest, and ground was purchased which has been used as a cemetery, reserving a sufficient portion for the church. Several efforts have been made to raise the funds necessary for this purpose, but they have proved abortive. Mass has, however, been celebrated in a private house on the Neck during a considerable time past, for the accommodation of those who can be admitted within so limited a space:—the foundation of the church (St. Patrick's) has been laid; a contract was entered into with a very respectable mechanic, for the erection of the building, and it was hoped that by an effort, which promised well, the sum necessary for defraying the cost of a frame building would be procured. A small part only of the subscriptions had been collected, when the fire consumed the larger portion of the frame and other materials which were in

the shop of the architect, who is himself one of the heaviest sufferers by the conflagration! But our chief loss was, the total ruin of many of our subscribers, and the almost insuperable obstacles to our obtaining a sufficient collection to meet the payments which we have undertaken.

Behold then our situation! Deprived, we may say, of two churches; having left to us only one, exceedingly mean and insufficient; in the diocess which of all others in the United States has the least resources among the members of our communion; with our fellow-citizens in our community, who would be disposed to our aid, severely smitten, and our own means exhausted, we appeal to you, to extend to us your benevolence! You have given food to the hungry amongst us,—you have given drink to the thirsty, you have clothed the naked, you have sheltered the houseless and consoled the afflicted. We now intreat you, to afford us an opportunity of worshipping according to the dictates of our consciences, at those altars before which our fathers and their progenitors bowed in adoration of the heavenly Father, of his beloved son Jesus Christ, and of the Holy Ghost. So shall our suffrages be there offered on your behalf, that you may be protected from the consuming fire, from the blast of pestilence, from the scourge of famine, from the noon-day evil, from the shafts of malice, from the snares of darkness, from disquiet at home and from disaster abroad!

Some of our brethren of other religious denominations have also been deprived of their places of worship, but their friends and their associates have with a creditable liberality come to their aid. Their edifices will rise from the ashes, more durable in their structure, more commodious in their arrangement, more decorated in beauty. Our expectations are more limited; we must be content with less. But even for procuring what is merely necessary, we must be dependent upon the generosity of our friends, of the charitable, of the benevolent, and of the liberal.

We address ourselves confidently to all, but I think that we may, without any unkindness in the discrimination, feel, that we have stronger claims upon those who profess that same creed to which we adhere, and we rely upon them greatly, though not exclusively, to befriend us in our day of trial.

I am aware, that were I to send priests to solicit the benefactions of the well-disposed, it would be probably attended with more success than any appeal of this description is likely to be. It is not, however, in my power to do so, without going through a process, which I do not feel to be convenient to me at present, or subjecting the priest so sent to liabilities to which I would not expose him. Again:—the number of priests in this diocess is exceedingly small, and I could not spare them from the duties of their mission, for even so important an object as this. There are many other objections which it would be useless to enumerate. I am, therefore, placed under the necessity of making this public appeal, requesting the aid of the clergy and laity, of the benevolent, of the charitable, of the friends of religion, and of the afflicted, to enable us to build up in this city, and on the Neck, the churches of St. Mary and of St. Patrick.

Any sum transmitted to me for that purpose, shall be duly acknowledged, and applied according to the directions of the benefactor. Should no specification be made, I shall divide equally between both churches the sums that I receive. Should any specification be made, I shall have the sums applied to one or the other, as I shall be directed.

I shall finally take the liberty of requesting the venerable prelates and their reverend priests, through the United States, to have the charity to receive and to transmit to me such sums as may be given to them for this purpose. And should any of my lay-friends be kind enough to act for me upon this occasion, I shall have their names published, so that they may the more easily receive and transmit to me the sums contributed in their vicinity.

I entreat you, beloved brethren, to remember us also in your prayers, that God may sustain us; and we shall also be mindful of you, and if our humble supplications shall find acceptance before the throne of Grace, we trust that our benefactors will receive from us that return which alone it is in our power to make.

May the peace of God be with you, brethren, is the prayer of

Yours,

† JOHN, *Bishop of Charleston.*

Charleston, S. C., May 28, 1838.

AN ESSAY ON THE RELIGION AND CUSTOMS OF THE TRIBES OF AMERICAN INDIANS,

BY THE RIGHT REV. JOHN ENGLAND, D.D., BISHOP OF CHARLESTON.

READ AT A PUBLIC MEETING OF THE LITERARY AND PHILOSOPHICAL SOCIETY OF CHARLESTON, AT THE CITY HALL, ON WEDNESDAY, JANUARY 10TH, 1827.

MR. PRESIDENT:—In tracing the history of nations, the philosopher discovers the basis upon which he must raise his general observations, because those observations are usually but results drawn from a multitude of facts. For this purpose, the history of the savage, is in some degree as necessary as the history of civilized man; because in the one we see the development of our principles and passions unrestrained by the rules of civilization, and in the other we find the consequences of those rules. Thus, the proper aim of philosophy being the discovery of that wisdom which will procure human happiness, the history of the human race is amongst the best studies of the philosopher.

But as man is an immortal being, whose existence continues beyond the span of his sojourn upon this earth, and who will remain in his new state during eternity, the philosopher ought to inquire in the history of the human race for those events which will tend proximately or remotely to elucidate the important concerns of his perpetual happiness; and several of those are to be found in the religion of nations. Leaving for a time the region of revelation, let us examine some of the facts that history presents to our view in those times and places wherein no claim is made upon sufficient grounds, to supernatural instruction.

A writer who, by his pleasing style and bold manner, drew after him for a time, not only the light and thoughtless body of English readers, but even many of those who were distinguished for intellect, has by a fallacious theory diverted the attention of several men of genius and ability from fact to speculation; leaving the beaten paths of earth, he rose on the wing of imagination and caused his followers to soar above the plain way of events into the clouds of conjecture; and, substituting probability for evidence, he next assumed possibility for fact, and thus created amusing visions for established history; from what had thus been given in place of the proceedings of our predecessors he drew conclusions which were perfectly logical, and nothing was requisite to uphold their truth, save that which was the original deficiency, namely, the correctness of the statement upon which they rested. But a more discriminating age is detecting the aberrations of Mr. Hume, and we, too, may add our little examination to the general fund of evidence from which more useful materials may be procured by those who build their systems upon observation and not upon imagination.

One of this gentleman's theories was, that polytheism was the original religion of men, and that this original religion was created by an affrighted fancy. Yet even for this he deserves not the credit of originality, as a pagan poet had been amongst his leaders in the assertion; and with as little support from former fact, as might be easily seen. Mr. Hume proceeds from this assumption to state, that as man became enlightened, his reason corrected the superstition of his terror, and brought him to acknowledge the unity and supremacy of the deity; hence, he would conclude, that man has no knowledge of religion except from the progress of his reason, and that the notion of revealed religion is a delusion. If the facts were as the essayist assumed, his conclusions would be good. But if history will destroy the assumed correctness of his statements, his argument has no foundation. Hence, the investigation becomes to all men a matter of importance, and it would appear to be the duty of each nation to bear testimony to the facts which come under its own view.

If a man had been originally a savage, who reasoned himself into civilization, and that as he became civilized, he cast away his superstitions and religious errors, of which polytheism was the most absurd; the savage who chases the deer through our wilderness and who is by the opponents of revelation said to invoke the Great Spirit, who is one, and impervious to the senses, must surpass in his civilization the philosophers of Greece, the merchants of Egypt and of Tyre, and the senate and the people

of Rome.—"Red-Jacket" is superior to Solon or to Cicero, "The Mad Tiger" is preferable to Socrates or to Virgil. Horace and Pliny must bow to the superior wisdom of "The Sleeping Wolf," and of "The Cat that Watches." Besides the absurdity of such consequences, which flow legitimately from the assumed principle and supposed fact, we have in safe history undoubted evidence that theism was man's first religion, from which he degenerated, and that the savage was not his original state. Sir William Jones in his essay on the gods of Greece, Italy, and India, very rationally elucidates the first of these positions, but I have seen it far better treated and upon a more extensive scale, by a French writer of the last century; the proof of the latter position cannot be mistaken or overlooked by any attentive reader of ancient history, and the writer to whom I have alluded finely shows the progress of tribes to barbarism in the early ages of the world. When we cast our eyes upon Egypt, Persia, Greece, and the northwestern coast of Africa, we need scarcely recollect the shade which passed over Europe to confirm in our minds the truth that a civilized people may degenerate, and that the human mind is not steadily and uniformly progressive. There is a delusive semblance of philosophy which constructs theories by the force of imagination, and then regulates the nature of occurrences to harmonize with these preconcerted systems; there is also a duty which even to the philosopher is not always easy: that of reconciling minor facts to a principal occurrence of whose truth he has convincing evidence. In this case, candour, patience, and industry, will generally insure success in our attempt to remove the apparent incompatibilities, which at first sight startle the inexperienced, prevent the progress of the idle, and give occasion to the false conclusions of the thoughtless.

Of this description is the difficulty which presents itself when we view the varieties of the human race, in conjunction with the fact, that all those beings are the descendants of Noah. The difference of colour, the difference of structure, the difference of religion, the difference of customs, and the separation of continents, have been obstacles to the admission of the common origin at a period so comparatively recent. I shall not touch upon the first two topics, but I shall advert a little to the others, though the facts upon which my observations shall rest shall not be all adduced in the present essay.

I wish to make a passing remark upon the theory of Mr. Hume, before I enter more deeply upon my subject. We know that our red brethren are far from being civilized. We know that the inhabitants of Greece were much polished, that the Romans had excelled us in many of the accomplishments of the social state. Yet those Greeks and Romans were polytheists, and our Indian is said to be a theist. If the Indian, by the exercise of his reason, rose from polytheism, he must have risen from the barbarous state of the Greek and Roman, to his own state of superior civilization, or he has in his rude state preserved the original religion of his fathers, and thus their original religion was theism. No person will venture to make the first assertion. Mr. Hume would not permit us to make the second. But is the name of any man to impede our progress from the premises to a conclusion? In truth, they who declaim against the vassalage of the human mind to religion, will be found upon inquiry to be its worst tyrants. But, although the discovery might not be made upon our continent; to the antiquarian this exhibition is not new. Nations have been found when the Roman eagle soared in his loftiest flight and the Roman people bowed in their most degrading idolatry, who would have been called barbarian, and these people, if not theists, had very limited polytheism. The Irish druid is said by many antiquarians to have been a theist. Evidence of his religion remains, but no evidence has been exhibited to show that his religion regarded more than one God; though that God was Beal. The Persian worshipped fire, yet it is not so clearly established that his adoration was always paid to the element and not to the Deity of whom earthly and celestial fire were only emblems.

If our opponent argues that the diversity of religion creates suspicion of a diversity of origin, he must allow the force of the principle that similarity of religious belief and worship seems to indicate a common origin. Indeed, though neither is fully evident, the latter is much the more probable. Few centuries have elapsed since European Christians were members of a common church, and had almost universal singleness of faith; into how many sects are they now divided, and how many families are so opposed in belief as that they who are united by the closest ties of nature are at perfect variance upon the score of religion? But if we discover a similarity between the religious observances of the American, and the Persian, and the Hindoo, we may more naturally conclude that they have sprung from a common stock, whence they brought those observances, or had a common teacher,

or some intercourse by means of which one learned from the other; because it would contradict our experience to assert that this agreement is the result of accident.

The French writer to whom I have before alluded, traces the human family from its renewal after the deluge through its subsequent migrations, and finds in climate, in soil, in customs produced by special necessities and by occurrences of which we have in several instances good historical evidence, sufficient cause for the variance of worship and the origin of polytheism. The mythology of several portions of mankind is in admirable accordance with what he lays down. Thus the Egyptian found in the very leek of his garden a portion of that great spirit which animated the universe, but which poured fertility upon the land, when from the hidden recess of his dwelling he communicated himself through the medium of water. The Persian beheld his glories in the sun, and the heat of fire was the sacred mode through which his blessings were bestowed. In Scandinavia he spoke in the whirlwind, and passed along creating the solemnity of terror, and acknowledged by the howlings of the invisible spirits of the forest; his abode was on the summit of the rocks, or in the recesses of caverns, and in his rage urged on the desolating flood: far from exhibiting his beneficence by water, he gave it in his wrath. Thus the Scandinavian abhorred what the Egyptian worshipped.

I believe, then, that to the calm and unbiassed investigator of ancient history and of the customs and religious observances of those nations which have not been blessed with the light of revelation, it will appear that the original religion of mankind was theism, and that the several systems of polytheism and idolatry will appear to have arisen from various circumstances in different places, joined to the corruption of man's heart and the feebleness of his intellect; and that many kinds of superstition having thus arisen amongst a people whose ancestors had a common religion prescribing the worship of one God, the characters of those several superstitions were originally unlike, but having once been established in the primitive nations, the observances would continue with some alterations in those nations and in their colonies, and hence, that a striking similitude of religious observances between two tribes would lead towards the result that they had a common origin.

Of course the resemblance must be striking, and the coincidence, however exact, can form but one link of the chain which would bind them in a common origin. Upon this subject I shall close my observations with an extract from a dissertation from Sir William Jones, in whose sentiments, as here given, I fully concur:

"We cannot justly conclude, by arguments preceding the proof of facts, that one idolatrous people must have borrowed their deities, rites, and tenets from another; since gods of all shapes and dimensions may be framed by the boundless powers of imagination, or by the fraud and follies of men, in countries never connected: but when features of resemblance, too strong to have been accidental, are observable in different systems of polytheism, without fancy or prejudice to colour them and improve the likeness, we can scarcely help believing that some connexion has immemorially subsisted between the several nations who have adopted them. It is my design in this essay to point out such a resemblance between the popular worship of the old Greeks and Italians, and that of the Hindoos; nor can there be any room to doubt of a great similarity between their strange religions, and that of Egypt, China, Persia, Phœnice, Syria; to which perhaps we may safely add some of the southern kingdoms, and even islands of America; while the Gothic system, which prevailed in the northern regions of Europe, was not merely similar to that of Greece and Italy, but almost the same in another dress, with an embroidery of images apparently Asiatic. From all these if it can be satisfactorily proved, we may infer a union or affinity between the most distinguished inhabitants of the primitive world at the time when they deviated, as they did too early deviate, from the rational adoration of the only true God."

The learned and philosophical author compiled the essay in which this is found in the year 1784. In his discourse "On the origin of families and nations," delivered before the Asiatic Society in Calcutta, on the 23d of February, 1792, he states as a corollary from testimonies adduced in six previous annual discourses, the great likelihood "that the tribes of Mish, Cush and Rama, settled in Africa and India; while some of them, having improved the art of sailing, passed from Egypt, Phœnice, and Phrygia, into Italy and Greece, which they found thinly peopled by former emigrants, of whom they supplanted some tribes, and united themselves with others; whilst a swarm from the same hive moved by a northerly course into Scandinavia, and another by the head of Oxus, and through the passes of the Imaus into Cashgher and Eighur, Khata and Khoten, as far as the territories of Chin and Tancut, where letters have been used, and arts immemorially cultivated; nor is it unreasonable to believe that some of them found their way from the eastern isles into Mexico and Peru, where traces were discovered of rude literature, and mythology, analogous to those of Egypt and India."

As my aim is to excite my associates and fellow-citizens to investigate the history of the aboriginal inhabitants of our rising and prosperous country, I may be again permitted to make an interesting extract from the work of the great President of the Asiatic Society, as it will exhibit in that elder continent the attainment of a result which I am convinced must always be found the consequence of impartial and judicious, and truly philosophical investigation. I would desire to urge forward on this continent those who have more leisure, more opportunity, and better qualifications than I can pretend to. I would entreat of them fully to investigate the history of a race too quickly, I fear, about to disappear from the land of their fathers, and to place on record those facts whose truth could be established, in the hope, and indeed with the confidence that in America the result would be the same as it has been found in Asia, as is testified and proved by Sir William Jones.

"In the first place we cannot surely deem it an inconsiderable advantage, that all our historical researches have confirmed the Mosaic accounts of the primitive world; and our testimony on that subject ought to have the greater weight, because if the result of our observations had been totally different, we should nevertheless have published them, not indeed with equal pleasure, but with equal confidence, for *truth is mighty, and* whatever be its consequence, *must always prevail;* but independently of our interest in corroborating the multiplied evidences of revealed religion, we could scarcely gratify our minds with a more useful and rational entertainment than the contemplation of those wonderful revolutions in kingdoms and states, which have happened within little more than four thousand years; revolutions almost as fully demonstrative of an all-ruling Providence, as the structure of the universe and the final causes, which are discernible in its whole extent and even in its minutest parts. Figure to your imagination a moving picture of that eventful period or rather a succession of crowded scenes rapidly changed. Three families migrate in different courses from one region, and in about four centuries establish very distant governments and various modes of society. Egyptians, Indians, Goths, Phenicians, Celts, Greeks, Latins, Chinese, Peruvians, Mexicans, all, sprung from the same immediate stem, appear to start nearly at one time, and occupy at length those countries, to which they have given or from which they have derived their names: in twelve or thirteen hundred years more, the Greeks overrun the land of their forefathers invade India, conquer Egypt, and aim at universal dominion; but the Romans appropriate to themselves the whole empire of Greece, and carry their arms into Britain, of which they speak with haughty contempt: the Goths, in the fulness of time, break to pieces the unwieldy colossus of Roman power, and seize on the whole of Britain, except its wild mountains; but even those wilds become subject to other invaders of the same Gothic lineage; during all these transactions, the Arabs possess both coasts of the Red Sea, subdue the old seat of their first progenitors, and extend their conquests on one side, through Africa into Europe itself; on another beyond the borders of India, part of which they annex to their flourishing empire; in the same interval, the Tartars, widely diffused over the rest of the globe, swarm into the northeast, whence they rush to complete the reduction of Constantine's beautiful domains, to subjugate China, to raise in these Indian realms a dynasty splendid and powerful, and to ravage, like the two other families, the devoted regions of Iran: by this time the Mexicans and the Peruvians, with many races of adventurers variously intermixed, have peopled the continent and isles of America, which the Spaniards, having restored their old government in Europe discover, and in part overcome: but a colony from Britain, of which Cicero ignorantly declared that it *contained nothing valuable*, obtain the possession, and finally the sovereign dominion of extensive American districts, whilst other British subjects acquire a subordinate empire in the finest provinces of India, which the victorious troops of Alexander were unwilling to attack. This outline of human transactions, as far as it includes the limits of Asia, we can only hope to fill up, to strengthen and to colour, by the help of the Asiatic literature; for in history as in law, we must not follow streams, when we may investigate fountains, nor admit any secondary proof, where primary evidence is attainable."

The discourse from which this is extracted was delivered on the 28th of February, 1793. Little more than thirty years have elapsed since that period, and how many astonishing revolutions have occurred?—Take the map of Europe as it then was, and compare it with what is now placed before the world? Events which might be spread over the pages which history allots to centuries are crowded within a portion of the tablet which is given to individual recollection. Crowns are immersed in the blood of those whom they were given to decorate. Wild anarchy celebrates her orgies amid the mangled corpses of a devoted nation, and dares to pollute the sacred name of freedom, with her blaspheming lips. The very divisions of time are changed to attempt the obliteration of that first institution of the Creator, which gives rest to the weary and hope to the desponding; the vilest outcasts of the more virtuous sex are placed upon the altars of the living God for homage of those men who boasted that they were to illuminate a benighted world. Congregated potentates of Europe are resisted successfully by a stripling to whom this nation entrusts her destinies; almost each of her capitals sees him seated above her throne, and almost every one of her monarchs is the creature of his will, until the blasphemy has ceased, and the impiety is removed; then he who was in himself a dynasty becomes a captive and perishes in prison as

singular in its construction as was the career of him whose ashes it contains.

How rapid also has been the progress of this western hemisphere within that little time? Here too the work of centuries has been accomplished in less than half a century. Britain, it is true, possesses one million of subjects on our nothern frontier; can these be the American districts of which the president of the Asiatic Society boasted that Britain had the sovereignty? At the time of the delivery of his discourse, perhaps some lurking hope remained that the old colonies would request the protection of their former stepmother! But that hope has long since been extinguished, and for ever; where those millions of subjects had been in a state of political dependence, and several of them under religious disqualification, now over ten millions of freemen enjoy all the advantages of civil and religious liberty: their flag is seen on every ocean, and their consuls reside in every port. The Spaniard too has lost his dominion, and on the south as in the west, the progress of freedom and of improvement is indeed astonishing. And may I be permitted to add the expression of my hope that "the beautiful domains of Constantine" may receive from heaven and from earth, sufficient aid to be at length successful in their effort to expel the drones of the northeastern hive!

But what has been my object in this apparent digression? To show that when we calculate upon the progress of events by the progress of time, we are frequently led to erroneous conclusions. Frequently indeed appearing to accelerate his pace, he seems to outstrip events, and a century would, by some whose system of analogy is too perfect for an imperfect state of being, be charged as erroneously inserted. At other times the philosophist, though the evidence of facts was perfect, would by speculation prove to his own satisfaction, and to the amusement of others, that it was impossible for these occurrences to have taken place within the period assigned in the record. He would thus treat history with as little mercy as Procrustes treated his guests.

I would propose that such speculations should be altogether laid aside, that we should endeavour to follow that plan upon which the Asiatic Society proceeded, that we should in America endeavour to discover and to discuss, and to preserve those facts connected with the aborigines of our country, which might tend not only to exhibit much curious and interesting information to gratify the public, but which would greatly tend to elucidate subjects which are of great importance to the whole human race. For my part I can produce but little, but I shall communicate even that, small as it is, rather in the hope of exciting others whose opportunities and leisure are greater than mine are likely to be.

My present object is to lay before you some general observations which I think arise from the view of facts respecting the religion of the aboriginal possessors of this vast continent. Those which I shall exhibit are very few and very deficient of interest in themselves, but they may prove in their result very useful to lead us to rational conclusions as to the origin of this people. I am aware that my information is extremely limited upon this subject, but probably some of the facts upon which my observations rest are not very generally known, and my effort will at all events, I trust, produce one good effect of eliciting for the public benefit much more extensive and interesting details than I have had the leisure or the opportunity to collect. The facts to which I refer are testified by the missionaries of the Roman Catholic church, and are such as have fallen under their own observation during their residence in the midst of the tribes whose language they learned, and whose customs they carefully observed, that they might be able to discharge the solemn duty in which they were engaged. The relators are persons who had received the most liberal education, and who voluntarily relinquished all the advantages of civilized society, and buried themselves in the depths of the wilderness, exposed to every privation and affliction, for the sake of bearing the testimony of truth to a neglected portion of their brethren; they foresaw the probability of martyrdom, and it was not unfrequently the recompense of their laborious devotion to the Gospel of truth. Their letters were not intended generally for publication, but were the official communications of what was their observation of the progress which they made, transmitted to their superiors. Thus we may safely look upon them as good witnesses, being competent and faithful.

In a former part of this essay, I used the assertion of those who, whilst they denied the truth of revelation, asserted that our Indian tribes were pure Theists, who worshipped only one God. In order to refute their assumed principle, and to destroy that theory which they have substituted for history, I now come to the examination of the questions. Is the religion of the Indian tribes of America pure Theism, or are they Idolaters? Have they any religious system? And if they have, what is its leading characteristic?

Father Sebastian Rasles, a Jesuit, who was slain at Narantsonak, an Indian settlement, in what is now the state of Maine, on the 23d of August, 1724, left France in July, 1689, for the missions of Canada, and arrived on the 13th of October, in the same year, at Quebec, when he immediately commenced the study of the Indian languages. Father de la Chasse, of the same society, and superior of the missions of New France, writes of him in the month of October, subsequent to his death, "we were surprised at the facility with which he could acquire languages, and the application with which he sought the knowledge of the dialects of the different tribes. There is not a dialect on this continent, of which he had not some tincture. Besides the language of the Abnakis, which he spoke during a long period, he knew also the Huron tongue, that of the Ottoways and of the Illinois; he had served with great fruit in the several missions where they are used."

In the month of October, preceding his death, Father Rasles wrote to his brother a very long letter, giving an outline of his labours and observations, during upwards of thirty years' continual residence in one or other of the tribes which occupied the range of country from Kaskaskia to Lake Superior, and skirting the then British settlements round on the north to the mouth of the Kennebec. In this he remarks, that he found the general principle of their superstition was the same as that which he discovered amongst the Ottowas. This people, he states, worship *Manitous*, and the description which he gives of this worship bears a strong similitude to that which we find amongst pagan nations, save that their worship was not generally public and social, but private, and paid by them individually. Though they speak of spirit, yet being acquainted only with sensible objects, especially the animals found in their country, they imagine that in these animals or rather in their skins or plumage there exist Manitous, or Genii, or spirits who govern the universe, and are the masters of life and death. They call the great spirit of all beasts and birds *Oussakita*, or, as we, perhaps, would pronounce it, Wassakita. There are *Manitous* who preside over nations, and each individual has his own. When they went to hunt, they made offerings of tobacco, powder, and lead, and of the skins of beasts, well dressed, to Wassakita. The offering was fastened to the end of a pole and raised on high, accompanied by a prayer to the following effect:—"Wassakita, we present to thee the herb for smoke, and the means of slaying beasts, vouchsafe to receive these presents, and do not permit the game to escape our track; allow us to kill them in great numbers, and of the very fattest, that our children may not want either clothing or food."

Michibichi was the *Manitou* of the waters and of fish, and sacrifice was offered to him in nearly the same manner, when they were going to fish, or to make a voyage; this sacrifice was made by casting into the waters, tobacco, food, kettles, &c., beseeching him that the waters of the river might flow gently, that no rock should break the canoe, and that he would grant them abundance of fish.

I am greatly inclined to believe that the mode in which individuals selected their Manitous is the foundation of those names of Indians, which are so peculiar to our aborigines. The subject might, perhaps, be worth an inquiry, unless more be known concerning it than I am as yet aware of. The account given by Father Rasles of the selection, is as follows:

"When an Indian wishes to adopt a Manitou, the first animal which presents itself to his imagination during sleep is generally that which he selects; he kills one of this description, and places the skin or plumage in the most respectable part of his hut; then he prepares a feast in its honour, during which he makes his harangue, in terms the most respectful; thenceforward it is recognised as his Manitou."

He also gives an account of the manner in which the Indian uses this consecrated spoil: "Besides the common Manitou, each has his own individually, which is either a bear, or a beaver, or a bustard, or some such animal. He carries the skin of this animal with him to war, on hunting expeditions, and on his journeys; he is persuaded that it will preserve him from every danger, and make him successful in his enterprises."

Amongst the different tribes through which he passed, from leaving the Hurons and the Ottowas, and arriving in the country of Illinois, he reckons, of different tongues, the following tribes, *Maskoutings, Jakis, Omikoues, Iripegouans, Outagamis.* Most of those names probably differ in the mode of spelling, from that by which we should better recognise them. However, in 1768, Carver informs us that the Ottegamias were met by him, but farther west; and in 1780, Hutchins mentions them as as a considerable tribe in Illinois. Between those five nations and the Ottowas, he states the only difference is in language, consequently, they were worshippers of the Manitous.

The next piece of evidence which I adduce, is founded upon the testimony of

Father Gabriel Marest, of the same society, in a letter written by him to Father German, also a Jesuit. It is dated from Kaskaskia, November 9, 1732; Father Rasles was still living, but had been fourteen or fifteen years withdrawn from the mission of Illinois, and stationed amongst the Abnakis. In stating the situation of the place from which he writes, he informs the person to whom his letter is addressed, that the Illinois discharges itself into the Mississippi in little less than the 39th degree of latitude. I believe it is but about eight minutes south of the 39th degree, upon our best modern maps; seven leagues below this, he fixes the mouth of the Missouri, which he writes was better known then by the name of Pekitanoui, or the muddy river. After describing the country, as far as the Wabash, and fixing the latitude of Kaskaskia in the 38th degree, where it appears upon our modern maps, he proceeds to give the account of people who occupied the country:

It would be hard, he writes, to say what was their religion; for it consisted only in some superstitious practices by which their credulity was imposed upon, and giving similar reasons as those which we have before seen for the worship of the Manitous in the manner described, he proceeds to a more particular detail.

"The warriors," he writes, "carry their *Manitous* in a mat, and unceasingly invoke them to be victorious over their enemies; the charlatans likewise have recourse to their *Manitous* when they compose their medicine, or heal their sick; they accompany those invocations with songs and dances, and frightful contortions, to create the belief that they are agitated by their *Manitous*." "Who, they say, can resist the power of the *Manitou?* Is he not the master of life and of death? If the patient dies, the death is attributed to some occurrence which took place after the departure of the charlatan." I have seen, in one of the letters, an account of the attack made upon an Iroquois Christian, as the death of a woman who had been under the influence of the Manitous, was attributed by the charlatan to the repetition of the beads. Father Marest relates a similar occurrence within a month previous to the date of this letter in Illinois, and also gives an account of many narrow escapes of his own on similar occasions; this father places upon record, the account of a very curious public conference, which took place some time previous to the date of his letter, between Father Marmet and one of the conjurers of the tribe of Mascoutens, who dwelt upon the Wabash. The conjurer adored a buffalo as his Manitou. The father gradually brought him to declare that it was not the buffalo, but the Manitou of the buffalo, which was under the earth, was the object of his adoration, and that it was this Manitou which did benefit to his patients; he farther brought him to acknowledge that the bear, the wolf, and the other animals whose Manitous his countrymen adored, were also powerless. He then asked if man, who was the master of beasts, had not a special Manitou, to which the other answered, that doubtless he had, whence the father drew the inference for him, that as man had dominion over the beasts, the Manitou of man was superior to all others, and that it was folly to invoke those who were subordinate, to the utter neglect of him who was superior. Whatever the force of the reasoning might have been, it was lost upon the conjurer and his followers.

The fact of sacrifice being offered to the *Manitou* is very clearly established in this letter of Father Marest. He states that a great mortality occurred amongst the Indians on the Wabash, near the station of Father Marmet. During the prevalence of the sickness, the conjurers, finding the deaths increase, held a solemn assembly, at which nearly forty dogs were slain, and the victims thus immolated, were lifted on poles and offered to the *Manitous*, in order to implore the removal of the plague. When the mortality increased they attributed it to their Manitou having been overcome by the deity of the French, and the chief conjurer made a procession round the fort, acknowledging that life and death were in the hands of the Manitou of the French, and that the Indians were almost exterminated, and intreating the good Manitou to keep death back and to send forth life from his coffer, that they might be healed. An instance of an opposite description is also testified in this letter. Father Bergier, the missionary in the village of the Tamarouas, having died, the conjurers came into the village after the departure of Father Marest, who had interred him, and danced with great joy round the cross which had been planted in the centre of the village, and each boasting as he sung that it was his Manitou that caused the missionary's death; they concluded by pulling up the cross and breaking it to pieces.

Coming down farther on the Mississippi, we shall make, for the present, but a transitory visit to the Natchez. In the month of July, 1730, Father Petit, of New Orleans, gave an account of the massacre committed upon the French at Natchez, on the 28th of the preceding November, to Father Avau-

gour, the procurator of the North American missions.

In this letter he states that the Natchez is the only nation on this continent that appears to have a system of religion regularly established, and he finds much similarity between some of their practices and religious customs, and those of the ancient Romans; probably we shall draw different conclusions at another time, than that the aborigines of this continent either were a Roman colony, or derived their religion from Italy. I shall at present confine myself to a mere recital of facts, of whose truth I am convinced by the testimony. At Natchez they had a temple filled with idols; those idols were figures of men and beasts. and were held in the highest veneration. The architecture was indeed rude; the place had the appearance of a large oven of earth, about one hundred feet in circumference, and the entrance to its interior was through a door of only four feet in height, by three wide; it had no window, and the roof was protected by a triple covering of mats. On the outside were the wooden figures of three eagles, one white, one red, and one yellow: in front of the door was a porch, with an outer door, the guardian of the temple held his station in this porch, a pallisade enclosed the whole, on this were placed the skulls of those whom their warriors had slain.

Within the temple were shelves upon which the bones of their chieftains were kept in baskets, and those of their attendants who were immolated to accompany them in death, were placed near the remains of the chief. But one shelf, which stood alone, had several painted boxes, in which the idols were kept; they were stone and brick figures of men and women, the heads and tails of extraordinary serpents, the skins of owls stuffed with grass, pieces of crystal, and the jaws of large fishes. In the year 1699, they had a bottle and the bottom of a glass which they preserved with great care. The sisters of the great chief were the only women who had permission to enter the temple, and only some of the men had the privilege; the common people were not allowed even to carry in the food which was to be placed near the relics of their friends, to satisfy their spirits, but it was carried by the guardian. About a century since the nation had six villages only, but each possessed its temple; however, their statement was that at one period they had sixty towns, in each of which there was an edifice of this kind.

I suspected, at first, that the idols might have been only kept as in a museum, more as objects of curiosity than for the purposes of worship; but a little examination soon convinced me that this conjecture was unfounded, as I perceived distinct evidence to the contrary. Two great festivals were annually celebrated at the temple, at the termination of each of which, in the exhortation to the discharge of duty given by the chief, the principal and concluding admonition regarded the worship of the spirits which resided in the temple, and the instruction of the children in their religious duties to them. In the year 1702, the temple of Natchez was destroyed by lightning, and seven or eight women, who cast their children into the flames for the purpose of appeasing the gods by the sacrifice of what they held most dear, were publicly applauded for this act of religion by the chief, who also exhorted the other women, on similar occasions, to imitate so excellent an example. The first fruits of the harvest were also brought to be offered at this temple, and all gifts made to the nation were first presented within, by the guardian, to the deities, before they were taken to the chief who subsequently distributed them. A perpetual fire was kept burning herein, but great care was taken to prevent its blazing; the guardian, who during his quarter of duty staid in the porch, had care of this fire, the old men brought the fuel, which was either oak or walnut tree, and the logs are never laid over each other lest a blaze should be produced.

The chief appoints the guardians of the temple. But the sun was their principal object of adoration, and the chief was therefore styled the brother of the sun, and his hut was always built upon an elevated mound of earth, and of a similar appearance with the temple itself; at sunrise he came out to salute his elder brother with three cries, for which purpose his door was open to the east; after this salutation he called for his calumet, and offered the three first whiffs of smoke from his tobacco, then he pointed out the course which his brother was to travel to the west, and thus concluded his morning service.

Father Petit also informs us that when the Natchez went to war, the head warriors carried their idols, which they called their spirits, securely wrapped up in skins, and in the evening, when they were about to encamp, they hung those idols upon a red pole, fixed in a slanting way, so that the idols should hang at the side where their enemies lay. Before lying down, the warriors danced singly before them, each with his tomahawk bravely menacing the distant foe. The doctors, also, when they attended their patients carried their spirits, as they

call them, in baskets; and made frequent invocations to them for aid during their stay or their operations. Other conjurers regulated the weather, and some undertook to procure drought, whilst the power of others extended only to rain, it being acknowledged that the same spirit or idol could not procure both. Father Petit, who has given this account during his priority at New Orleans, had previously spent a considerable time amongst the Choctaws.

One consideration forces itself upon the mind. If the Indians of this continent had been theists, they would have been almost an exception to those other hordes of whom we have any history, and must have appeared so to those missionaries who would not have failed to notice the difference and to mention the fact: but they, on the contrary, call them idolaters, and place them on a level with the uncivilized tribes of whom the church had in all ages numerous accounts, and who were almost universally polytheists. The history of their manitous and the gradations, and of the opposition of those manitous, and of the opposition supposed to exist between the Indian and the French manitous is plainly exhibited. The worship of the sun and of the idols in the temple of Natchez and in the other temples of that nation, all tend clearly to the conclusion that the aboriginal Indians of what is now the middle range of our states, were polytheists, and as we have reason to believe that their religion was a correct general exhibition of that of their brethren, I think it may be fairly deduced that the religion of North America was polytheism. Such also was that of most nations when, following their own devices, they swerved from the ancient religion of their progenitors, which was the worship of one god, as we have good proof, from history and from other monuments, to establish.

Should my more urgent duties permit my devoting some time to the investigation which I have commenced, I shall follow up my inquiries regarding the origin of our aboriginal tribes. But it will afford me more abundant gratification should some more competent person undertake the task.

THE RELIGION OF THE ABORIGINAL AMERICANS.

FROM THE "SOUTHERN REVIEW" FOR NOVEMBER, 1828.

Lettres Edifiantes et Curieuses. Tomes vi. vii. viii. et ix. A Paris. Chez J. G Merigot, le jeune. MDCCLXXXI.

It must be an object of interest, at least to every American, to become acquainted with the customs and manners of the people who once possessed the soil which he now inhabits. The first European settlers do not, however, appear to have had sufficient leisure, opportunity, or inclination for the research, to enable them to obtain that knowledge, or to leave upon record what they did learn. Engaged in the search after precious metals, the providing for pressing wants, guarding against menacing danger, or repairing the consequences of disaster, they knew little of the language of tribes which they despised for their barbarism, and dreaded for their cruelty, cunning, and deceit: they appear to have had little of that philosophical curiosity which leads to investigation for mere speculative purposes, and they felt more interested in learning how to improve their fortune, than in discovering whom the savages worshipped, and by what ceremonial. The history of the colonies, as well as that of the states, exhibits to us the continued retreat of the red man from the encroachments of the white, and the latter still occupied with his own projects, regardless of the domestic or peculiar concerns of the former. This will probably satisfy the inquirer, who would ask why we possess so few documents and so little information upon the subject of Indian customs.

However, the work which we now examine is well calculated, to a certain extent, to supply much of what appears wanting upon this head.

This collection of letters is a selection from several which had been received in Europe, during a considerable portion of the seventeenth and eighteenth centuries, from missionaries of the Roman Catholic Church, stationed in various regions of both hemispheres. The edition now before us consists of twenty-five volumes, four of which, viz.: the sixth, seventh, eighth, and ninth, contain the documents regarding the

American continent and the West Indies. The editor commences his preface to this portion, with a passage which we translate:

"The Memoirs of America present to the reader's curiosity objects very different from those of the missions of the Levant. The islands of the Archipelago, Constantinople, Syria, the adjacent provinces, the kingdom of Persia, and that of Egypt preserve, as yet, traces of their ancient splendour; and in these countries, which we may call degraded, still everything reminds us of the industry, the riches, and the magnificence of their former inhabitants. America, on the contrary, scarcely presents to us anything besides lakes, forests, unreclaimed lands, rivers, and savages.

"Cupidity, and a sort of restlessness, produced the discovery of this fourth portion of the world. We treat here neither of the voyages nor of the conquests of the first navigators. A sufficient number of other writers have described the hardihood of the enterprises, and the too direful success of the modern argonauts; immense regions discovered, depopulated, devastated; millions of men, free and tranquil in their possessions, immolated as victims to the avarice, even to the caprices of their new guests, might indeed excite our interest, but would create in us a more afflicting sympathy."

The writer then vindicates France from such charges, and proceeds to show how she entered upon her lands by purchase, and cultivated peace with the Indians; that the King of France, informed of the superstition, ignorance, and barbarism of his new allies, sent missionaries of the Society of Jesuits to the Iroquois, the Hurons, the Illinois, &c. He proceeds:

"Those icy regions have been watered by their sweat and soaked with their blood. Several died in torments, the bare recollection of which causes our nature to shudder, and all suffered incredible pain and fatigue.

"Obliged, in some degree, to become savages with those barbarians, thus to bring them to be men, that they might subsequently become Christians, they learned their languages, lived according to their manners, traversed the woods in their society, and became like to them in everything which was not evil, that they might induce them to hear, to love, to esteem, and to practice that which was good."

The opportunities for observation which these men possessed, were therefore of the very best description; of the ability to turn these opportunities to account, few will be disposed to raise a question; and for the fidelity of their relation, perhaps as little doubt can exist, as in most cases of good testimony; they may be considered as perfectly disinterested, and the relations were given by persons, who, because of their remote stations, could not have conspired to frame a system of deceit; they were given to affectionate friends and for superiors, to whom they were bound by the most solemn and sacred ties, to be plain and candid. If ever documents possessed internal evidence of truth, that evidence is found in these letters, of which the editor says:

"They bear, as do all the other letters of this work, a character of simplicity and of truth, which affects and which persuades. There is observable throughout, great care to hazard nothing, to speak only of what is within the writer's knowledge, only of what he has examined with a scrupulous attention, a taste for observation which extends to everything, a desire to be informed and to communicate knowledge, the result probably of a good education, of a laudable emulation, and of a sensitiveness happy and profound, which, without permitting the missionary to forget what is required by the most pure and ardent zeal, teaches him to discover the secret of uniting with the love of useful science the most continued, persevering, and painful duties of his ministry."

Having premised these few observations as to the credit of the writers, the first question which presents itself to us is, whether the Aborigines were pure theists, as has been frequently asserted, or whether their religion, like that of the other degraded and barbarous nations known to us, was a blending of polytheism, idolatry, and superstition. Upon this subject, we meet with the following passage, in a letter of Father Gabriel Marest, a Jesuit missionary in Canada, to his superior Father Lamberville, procurator of the Canada missions. Father Marest was chaplain to two vessels which sailed on the 10th of August, 1696, from Quebec, under the command of M. D'Iberville, to take possession of stations which the British were forming upon the shore of Hudson's Bay. On the 13th of October, the English surrounded a small fort at the confluence of two rivers, which he calls the *Bourbon* and the *St. Therese*, the former of which, the English, he says, called the *Pornetton*, in the latitude of something more than 57 degrees. Upon the arrival of the expedition in September, Father Marest states that he applied with assiduity to perfect himself in the language of the Indians. In September of the following year, the English recaptured the fort, and the writer was taken and sent to Plymouth, in England, where he was confined in prison until exchanged. He states, that, during the year of his residence at the fort and in its vicinity, upwards of three hundred canoes had arrived, for the purposes of traffic, from seven or eight of the neighbouring tribes, the most distant, the most numerous, and the most considerable of which were the *Creeks* and the *Assiniboels*, the former of which were sometimes called the *Knistinnons:* the language of the *Creeks* he calls the Algonquin, and that of the *Assiniboels*

the same as that of the *Sioux*. He then describes their places of residence and alliances; after which, he proceeds to describe their religion, regarding which we give the following passage:

"As to the religion which they profess, I believe that it is the same as that of the other savages: I do not know, as yet, with precision in what their idolatry consists. I do know that they have a sort of sacrifices; they are great jugglers; they use, as the others do, the pipe which they call *calumet;* they smoke at the sun; they also smoke towards absent persons; they have frequently smoked to our fort and our vessel: yet I cannot tell you, for certain, what notions of the divinity they might have, not having been able to fathom them. I will only add, that they are extremely superstitious, greatly debauched, that they live in simultaneous polygamy, and in a great estrangement from the Christian religion."

Although this extract gives us very little information respecting the facts which we seek, yet it exhibits to us the candour of the writer, and the difficulty of attaining, in a short time, accurate notions of a religion to which we are perfect strangers: whilst it is a striking contrast to the presumption of persons, who, with less opportunity, have in similar cases dogmatically pronounced upon what they did not understand.

The fifth letter, in the sixth volume, is one from Father Sebastian Rasles, a Jesuit, to his brother, who lived in France, and is dated at Narantsouac, on the 12th of October, 1723. It was written, at the request of his brother, to give him some notion of the state of the country and its inhabitants. He recites the history of his departure from France, and his travels and residence in America, in such a manner as to exhibit to us his full competency as a witness:

"On the 23d of July, in the year 1689, I embarked at Rochelle, and after a good voyage of three months, arrived at Quebec on the 13th of October; I immediately began to learn the language of the Indians, which is very difficult: for it is not enough to study the terms and their signification, as well as to lay in a stock of words and phrases; it is, besides, necessary to know the turn and arrangement which they receive from the natives, which can be attained only by intercourse and habits of intimacy with them.

"I thence went to live in a village in the nation of the Abnakis, which was in a forest, about three leagues from Quebec: this village was inhabited by about two hundred Indians, most of whom were Christians," &c.

He next describes their mode of building, dress, and occupations; after which, he continues:—

"It was in the midst of this people, who are considered the least rude of our Indians, that I served my missionary apprenticeship. My principal occupation was to study their language. It is learned with great difficulty, especially when one has no other teachers but Indians."

After a dissertation upon the languages, and giving specimens of the dialects of the Abnakis, the Algonquins, the Hurons, and the Illinois, he states, that after nearly two years residence in this nation, he was ordered to the missions in the country of the Illinois. Previous, however, to his setting off, he was detained three months in Quebec, studying the Algonquin tongue, and on the 13th of August, probably 1692, he set out from Quebec in a canoe, to go through rivers and lakes, over unreclaimed lands, and in the midst of forests, a journey of eight hundred leagues to the nation of the Illinois. After much suffering near the lake of the Hurons, the company having been scattered by bad weather, he had to send some provisions to his comrades from *Missilimakinak*, where two missionaries were stationed, one for the *Hurons*, the other for the *Outaouacks* —probably *Ottowas*. Of those he gives the following account:—

"They are very superstitious and much attached to the juggling of their charlatans. They claim an origin equally absurd and ridiculous! They pretend to have come from three families, and each family composed of five hundred persons. Some are of the family of *Michabou*, or "the Great Hare." They pretend that this Great Hare was a man of prodigious size, that he spread nets in the water to the depth of eighteen arms length, and that his hand was scarcely sunk to the armpit; that one day during the deluge, he sent the castor to discover land; but this animal not having returned, he sent another, which brought back a small quantity of earth covered with froth; that he went to that part of the lake whence the earth was brought, and which formed a small island; that he walked in the water around it, and that this island became extraordinarily large, on which account they attributed to him the creation of the earth: they add, that after having effected this, he fled to the sun, which is the usual place of his residence; but before leaving this earth, he directed that upon the death of any one of his descendants, their bodies should be burned, and the ashes cast into the air, that they might more easily ascend to the heavens; that if this was neglected, snow would descend to rest upon their lands, their rivers and lakes would remain locked up with ice, and not being able to procure fish, which is their usual diet, they would die in the spring."

Believing, as we do, the Mosaic account of the general deluge, and the origin of all the families of the earth from Noah, and seeing amongst so many Asiatic tribes the similar accounts of an extraordinary man, who, according to some statements, was saved in a canoe; according to others, walked over the waters; or which, like this, make his size gigantic, and thus enable him

to overtop the billows; we look upon them all to be the rude traditions of degenerate nations, who, in their wilds and barbarism, preserve the outline of that history which Shem, Ham, and Japheth related to their children, and the accurate detail of which is recorded in the sacred volume. We also view the departure of the great Hare for the sun, together with the worship which it is evident several of our tribes paid to that luminary, to afford a strong presumption of an intimate alliance between the progenitors of our red brethren and some of the Asiatic nations; this, we think, is also much strengthened by their precept for burning the bodies of the deceased, and esteem for jugglers, as well as their expertness in the practice. How far the tradition of the three original families might be founded upon the fact of the three sons of Noah, we shall not venture to determine; but, we strongly incline to the opinion, that most of the early practices of pagans, and their principal religious traditions are founded upon incorrect and mistaken views of the primitive theism, and the history of the early patriarchs.

Father Rasles gives us an account of the manner in which some circumstances served to confirm the family of *Michabou* in their notions.

"It is but a few years since, that the winter having been longer than usual, there was a general consternation amongst the Indians of the family of the Great Hare. They had recourse to their usual jugglings; they frequently met to devise the means of dissipating the inimical snow which obstinately kept possession of the earth, when an old woman addressed them thus:—'My children, you have no sense; you know the orders left by the Great Hare to burn the bodies of the dead, and to cast their ashes to the winds, that they might the more speedily return to their country in heaven, and you have disobeyed those orders by leaving, during several days, the body of a man in this vicinity without being burned, as though he did not belong to the family of the Great Hare. Repair your fault without delay; be careful to burn it if you desire to banish the snow.' 'You are right, mother,' said they; 'you have more sense than we have, and the advice which you give restores us to life.' They immediately detached twenty-five men to burn the body; they were occupied on the journey and return during about fifteen days; meantime the thaw came, and the snow disappeared. They heaped praises and presents upon the old woman who had given this advice; and this event, quite within the range of natural causes, as it was, greatly served to keep them in their foolish and superstitious credulity."

The second family of the Ottawas are the descendants of *Namepich*, or the Carp, the eggs of which being laid on the bank of a river, were impregnated by the sun, and from them sprung a woman who is their mother.

The third are derived from *Machovo*, or the Bear, but no explanation is given of the mode of their descent.

The custom of burning the dead is peculiar to the family of the great Hare; the others inter the deceased, and a detailed account is given of the modes in which the chiefs are decorated for interment, and of the funeral chaunt. Our readers are sufficiently acquainted with those particulars. But the following extract will, probably, exhibit what is not so generally known:

"Where the superstition of this people appears most extravagant, is in the worship which they pay to what they call their *Manitou*. As they know only the beasts with which they live in their forests, they imagine in those brutes, or rather in their skins, and the plumage of birds, a sort of genius which governs all things, and is the master of life and death. According to them, there are *Manitous* common to the whole nation, and special ones for each individual. *Oussakita* or *Wassakita* is, they say, the great *Manitou* of all the animals that walk upon the earth or that fly in the air. It is he who governs them; thus when they go to hunt, they offer to him tobacco, powder, lead, and skins well prepared, which they tie to a long pole, and lifting them in the air, they say, '*Oussakita*, we give thee to smoke, and we offer thee the means of killing animals; vouchsafe to be pleased with these gifts, and do not permit the beasts to escape our path; permit us to kill them in goodly numbers, and of the fattest condition, that our children may have no want of clothing or of food.'"

The Manitou of the waters and of fish, is called *Michibichi*, probably the same as Missisippi: they offer sacrifice to him when they go out to fish, or make voyages: for this purpose, they throw tobacco, food and kettles into the river, and they beseech the genius to cause the waters to flow slowly, and to save their canoes from rocks, and to grant them abundance of fish.

Each individual has also his peculiar Manitou, which is a bear, a castor, a bustard, or such like. In the selection of his Manitou, an Indian regarded his choice (whatever it were) as directed by some superior influence which exhibited to him in his sleep that animal, which it would become him to adopt. He as soon as possible after this imagination, killed one of the description, and kept his skin or plumage in the place of greatest honour in his hut, feasted his friends, respectfully harangued the spoils; and adopted his Manitou. Thenceforth its preservation became a peculiar object of his religious care, and itself an object of his veneration; he was specially careful to take it with him to war and to hunt, that

it might be a source of his pr' . tion and safety.

Their attachment to the indul ences permitted by their education, was, in general, a serious obstacle to their embra ing Christianity. The missionaries found in their tribes, as amongst civilized men, that human nature was everywhere the same; that men frequently evaded the search after truth, or disregarded it when discovered, whensoever its profession was likely to require the sacrifice of passion or of convenience upon the altar of duty. Writing of the Illinois, the following is an extract from the letter of Father Rasles.

"That which we understand by the word *Christianity*, is known to the savages only by the name *prayer*. Thus, when in the course of this letter, I might inform you that any savage nation has embraced prayer, the meaning will be that it either has become Christian, or is disposed to become so. There would be far less trouble in the conversion of the Illinois, if prayer would permit them to retain polygamy: they acknowledge that prayer is good, and they are delighted that their wives and children should be taught, but when they are spoken to for their own concerns upon the subject, one immediately finds how hard it is to fix their natural unsteadiness, and bring them to resolve upon each having but one wife, and to have her for ever."

It is not our business nor our disposition to preach, but we may be permitted to remark, that if Father Rasles now lived, he might find that what he witnessed among the aboriginal Illinois, was not peculiar to the savage nor to the pagan.

As our object in this review is rather to collect facts than to write a dissertation, and by this collection to add to our store from the gatherings of foreigners, as well as to excite our fellow-citizens to a more laborious and systematic research into the antiquities of our country, we shall prefer putting together a number of passages from the letters, to entering into speculations as to what might have occurred. Indeed, we humbly believe, that what are called philosophical historians, have of late years done much mischief by giving their own conjectures, instead of the record of facts. A passage which is just under our eye, confirms us in this notion, whilst it fully explains our mind.

The sixth volume contains a letter from the chaplain of the *Abnakis*, warriors who formed part of the army which attacked Fort George; and of the surrender of which, and the calamitous scene that followed, Mr. Cooper has given so striking a description in his novel of the "Last of the Mohicans." We must acknowledge that we prefer the chaplain's recital, and suspect that the novelist also has read the narrative which lies before us.

The Indian canoes had come to, under cover of a point of land, by doubling which they would have been fully in view of the fort, to the attack of which they were advancing with considerable precaution; here they were to remain for the night; the chaplains of three Indian divisions were in one canoe. Our informant writes:

"About eleven o'clock, two barges from the fort made their appearance upon the lake. They sailed with such apparently calm consciousness of safety, that they were approaching to where we lay. One of my neighbours, who watched for the general safety, observed them at a considerable distance. The news was communicated to all the savages, and the preparations for receiving them were made with admirable promptness and silence. I was immediately summoned to provide for my safety by going ashore and keeping in the wood. It was not from an exhibition of bravery, unbecoming a man of my state, that I turned a deaf ear to the advice which was so generously offered; but I could not believe it was seriously given, since I thought I had excellent reasons to suspect the truth of the news. Four hundred boats and canoes, which, during two days, had covered the waters of the Lake of the Holy Sacrament, must have formed too considerable an exhibition to escape the attentive and clear eyes of an enemy. Upon this principle, I could scarcely persuade myself that two barges would have the rashness, 'I will not say to enter into combat with, but to present themselves before such a superior force; I was philosophizing, where I had only to open my eyes."

We suspect that there is great injury done to the cause of truth by too much philosophism, and too little viewing of fact; and, therefore, we here shall content ourselves chiefly with gleaning matter, upon which our readers can reason as well as we can.

In the pursuit of these barges and their capture, one Indian was killed, and another wounded. The chaplain gives us the following account of the interment of the former:

"Scarcely did dawn commence, before a party of the Nipistinguian nation proceeded to the ceremonial obsequies of their brother slain in the action of the preceding night, and deceased in the errors of paganism. These obsequies were celebrated with all the pomp and show of the savages, the body having been decked in all its ornaments, or rather overloaded with all the attire which the most original vanity could bring to bear under circumstances of the most melancholy nature. Collars of porcelain, bracelets of silver, decorations and pendants of the ears and nose, and splendid dresses, all had been most prodigally heaped on; the aid of paint, especially of vermilion, had been so given, that the paleness of death might disappear under the effect of these showy colours, and the counte-

nance have the appearance of that life which it did not possess. None of the decorations of the Indian soldier were forgotten; a neck-piece, tied with a fire-coloured ribbon, hung carelessly on his breast; his rifle lay on his arm, the tomahawk at his girdle, his calumet in his mouth, a spear in his hand, and a full kettle at his side: in this warlike posture he was placed sitting on an eminence covered with turf, which formed his bed of state. The savages ranged around the body in a circle, preserved for some time a mournful silence, which had all the appearance of grief. This was broken by the orator who pronounced the funeral oration; then followed songs and dances, accompanied with the music of the tabor and bells. In all this there was something of an indescribable lugubrity, which was well adapted to a melancholy ceremonial. The whole ended by the burial of the dead, after which care was taken to bury also a good quantity of provisions, doubtless, to guard against the possibility of his dying a second time by hunger. I do not relate this as an eye-witness; the presence of a missionary would badly comport with ceremonies of this sort, dictated by superstition, and adopted by stupid credulity. I have my information from those who saw it."

We are sorry that the chaplain should have attempted a witticism instead of making an inquiry; and it would be interesting to us to learn the object of this interment of the provisions. We suspect the reverend gentleman did speculate against fact on more occasions than where English barges were in question. To play off wit or its semblance against a religious rite can never lead to information, but to inquire of those who are qualified to explain, might conduct to useful knowledge. The missionary would have done no harm by his attending to observe, and might have aided our investigation into the nature of the Indian religion, by having asked a few questions. But though we cannot approve of his speculation, we must applaud his candour; and we are always gratified by having the distinction drawn by the witness himself between his conjecture and his knowledge.

Father Gabriel Marest, of whom we made previous mention as chaplain to Iberville's expedition, was a Jesuit missionary, subsequently stationed at Kascaskias, a village of the Illinois tribe, and named as the station of the Immaculate Conception of the Blessed Virgin. A letter written by him to Father Gernon, of the same society, on the 9th of November, 1712, describes with great accuracy the site and course of the Mississippi, the Missouri, the Illinois, and the Wabash rivers, as also the productions of the land, and much of the natural history; he next gives the character of the inhabitants, and proceeds:

"It would be hard to say what is the religion of our savages; it consists only in some superstitions by which their credulity is amused. As all their knowledge is confined to that of beasts, and the wants of life, so too is their worship bounded by these objects. Some charlatans, who have a little more mind than the rest, procure their respect by their capacity for deceiving them. They persuade them to honour a sort of genius to which they give the name of *Manitou;* and, according to them, it is this genius which governs all things, and which is the master of life and death. A bird, an ox, or rather the plumage of birds, or the skin of a beast, is their *Manitou;* they exhibit it in their huts, and they offer to it sacrifices of dogs or of other animals.

"The warriors carry their Manitous in mats, and they perpetually invoke them to obtain victory over their enemies; the charlatans have likewise recourse to their Manitous, when they compound their medicine, or that they may heal their patients. They accompany their invocations with chaunts, dances, and frightful contortions, to create the belief that they are agitated by their Manitous; and they at the same time so shake the patient as frequently to cause his death. In those various contortions, the charlatan names sometimes one beast, sometimes another; then proceeds to suck that part of the patient's body in which he feels most pain; after having sucked for some time, he runs on a sudden and casts out the tooth of a bear, or of some other animal, which he had concealed in his mouth. 'My dear friend,' he cries, 'you have life, behold what was killing you.' After which, applauding himself, he cries out, 'Who can resist my Manitou? Is he not the master of life and death?' Should the patient die, some pretext is ready to cast the blame of death upon some other cause which occurred after his departure from the patient; but if the sick person recovers, then the juggler is held in esteem, is himself considered as a Manitou, and, after having been well paid for his trouble, the best things in the village are brought to regale him."

Another passage in the letter exhibits to us the grounds upon which we are fully warranted in calling their worship idolatrous. Idolatry is the giving to any created being the worship of adoration which is due to God alone. The person who acknowledged the existence of only one God, and paid to him adoration under any name by which he might be designated, would not be an idolater, because the object of his adoration was the supreme and only God. The person who believed the divinity to reside in a statue or image, and therefore made that statue or image the object of his adoration, would be an idolater; but if he viewed that image as it really was, not divine, nor partaking of the divinity, nor having any inherent sanctity, but a mere memorial by which his attention was awakened, his imagination fixed, and his religious feeling excited, and that in its presence he adored the eternal and spiritual God, and him alone, clearly he was not an idolater—for though, by occasion of

the creature, he was brought to the adoration of the Creator, he adored God, and him alone. Thus he who, filled with the piety which nature excites, raises himself from the contemplation of a flower, or the consideration of the solar system, to the adoration of Him who gave to the one its delicate tints, and to the other its admirable order and wondrous harmony, is not the adorer of nature, but of nature's God. He who pays the homage of adoration to created beings, however intelligent and superior they may be, whether they be holy or wicked, gives to the creature that which is due to the Creator alone, and is thus an idolater: thus, the worshippers of Mars, of Juno, of Ceres, and the other deities of Greece and Rome, gave to created beings the homage of adoration, and were idolaters; and though they should never have represented, by statues or paintings, those objects of their homage, the crime would have been fully committed; the adoration of those demons, by occasion and in presence of the image, was still the undue worship of creatures—and they who were so far besotted as to adore the statue itself, were, if possible, more criminal. The adhering to this idolatry so far as to withdraw its votaries from the adoration of the only and true God, would have been the consummation of this apostacy, and such was the state of the Indians of whom we treat. The Manitou is not considered as an intercessor with God, as a fellow-worshipper with man of the Deity,—but is the object of adoration, the lord of life and of death. Father Marest informs us:

"The French having established a fort on the river Wabash, demanded a missionary, and Father Mermet was sent to them. This father thought it to be his duty to labour also for the conversion of the *Mascoutens*, who had constructed a village on the bank of the same river. This nation understands the Illinois language, but was so devoted to the superstitions of its jugglers, as to have no disposition to hear the instructions of the missionary.

"Father Mermet resolved to confound in their presence one of the charlatans who used to adore the ox as his Manitou. Having insensibly brought him to acknowledge that the ox itself was not the object of his adoration, but a Manitou of the ox which was under ground, and which animated all oxen, and gave life to the sick; the father asked him whether other beasts, such for instance as the bear, which some of his brethren used to adore, were not likewise animated by Manitous which were under ground. 'Doubtless,' replied the juggler. 'But if so,' said the missionary, 'men also ought to have their Manitou by which they are animated.' 'Nothing more certain,' said the juggler. 'I want no more,' replied the missionary, 'to show you how unreasonable is your conduct; for if a man who is upon the earth is the master of all animals,—if he slays them,—if he eats them, the Manitou that animates man must be the master of all other Manitous. Where, then, is your sense not to invoke him who is the master of the rest. This reasoning disconcerted the juggler, but produced no other effect; for they continued no less attached than before to their ridiculous superstition."

After these extracts no doubt remains upon our mind of the idolatrous character of the Indian religious practices. We are accustomed indeed to hear and to read of the Great Spirit, and attempts have been made to prove that the red wanderer in our deserts was a pure theist and one who, if he worshipped at all, adored God, who is a spirit, in spirit and in truth. We have here adduced but a few particular facts; were they all that we possessed, our conclusion would be too extensive for our premises, and our deduction would be of course unwarranted because unsustained; but these few are only a specimen of many analogous accounts which make the foundation sufficiently large to uphold our superstructure. They exhibit adoration paid to created beings, whether the plumage or skin, or the genius which animated the creature whose spoils were thus held sacred, matters little, and they who paid this homage, were thereby withdrawn from the adoration of the true and only God, the creator of angels, of men, and of beasts; and this was perfect idolatry. If each Manitou was the giver of life and death, each had the attribute which is essentially that of the divinity, and we discover not only idolatry but polytheism to be fairly chargeable upon the aborigines of our states.

This position is confirmed by the relation of another occurrence. An epidemic having broken out amongst the Indians, their jugglers zealously endeavoured to appease their deity.

"Meantime the jugglers removed to a short distance from the fort to offer a grand sacrifice to their Manitou. They immolated as many as forty dogs, which they placed on the ends of poles, singing and dancing, and making a thousand extravagant postures. Notwithstanding this the mortality did not cease. The principal juggler took up the notion that their Manitou being more feeble than the Manitou of the French, was obliged to yield to him. Under this impression, he made several circuits round the fort, crying with all his might, 'We are dead: sweetly, Manitou of the French, strike us lightly, do not kill us all.' Then addressing the missionary, 'Stop, good Manitou, permit us to live, you have life and death in your chest, let death remain there, give out life.'"

The best evidence of adoration is the offering of sacrifice, which is the highest

act of religion. The best evidence of polytheism is the undetermined contest between deities, or the victory of one over the other. They who believe in such a contest or such a victory must be polytheists.

Amongst the letters which enter most into detail upon the subject of the belief and ceremonial of the Indians, we may place one written at New Orleans, on the 12th of July, 1730, by Father Petit, one of the missionaries, to Father d'Avangour, Procurator of the Missions of North America. He states that the tribe of the Natchez, though at that period considerably reduced, was one of the most powerful on the banks of the Mississippi. We shall give in another place, a description of their temple and ceremonial; we desire at present only to remark his testimony of their adoration of the sun, and of a great number of idols which they had in temples; together with their preservation of a perpetual fire, and their carrying the idols with them to war, together with several superstitious rites upon various occasions.

One remark as to the probable origin of this people: Father Du Poisson, a Jesuit missionary amongst the Akensas, now Arkansas Indians, on the banks of the river which we denominate Arkansas, who writes from a town of that name, on the 3d of October, 1727, gives a most amusing description of his voyage up the Mississippi: he embarked on board a pirogue on the 25th of May, accompanied by two other missionaries, Father Souel for the Yatous or Yazoos, and Father Dumas for the Illinois; they were to be followed immediately by Father de Guienne for the Alibamons, and Father Petit for the hunting grounds. Though we have already made several digressions, we hope to be excused for giving a few stages of the progress of the letter-writer, that a comparison might be thus made between what is now done upon that river with what was a grand effort a century ago. Soon after losing sight of New Orleans, they were nearly wrecked by a snag, and had to remain at Chapitulas with M. Dubriel, a Parisian, who had taken up a *concession* on the father of rivers; this delayed them till the 29th, on which day they advanced two leagues, and partook of a carp which weighed over thirty pounds; heavy and reiterated charges are made against *mosquitoes, gallinippers,* and every other species of fly; the good father doubts whether Pharaoh was more afflicted by *omne genus muscarum.* Gad-flies and wasps appear to have been more formidable to the voyagers than Don Cossacks and Kalmuc Tartars were to the good people of Paris, in 1815. On the night of June 2d, they got beds at the *concession* of the Messrs. Paris, at Bayagoulas: on the 4th, they lodged at Baton Rouge, so called from a post painted red, which divided the hunting grounds of the upper and lower Indians: on the 7th, at Point Coupée: on the 13th, they arrived at Natchez, and were entertained by Father Philibert, a Capuchin friar, who was the parish priest. It was in this place Father Du Poisson learned the fact to which we desire to draw the attention of our readers, namely, the custom amongst the Natchez, which has been also testified by several other missionaries, that upon the death of their chief a considerable number of male and female attendants are willingly immolated for the purpose of attending him in the next world. The French settlers vainly endeavoured to put a stop to the practice. The Natchez state that their great ancestors came over the seas to this continent; and Father Du Poisson informs us that persons better acquainted than he was with their customs and usages, give them a Chinese origin. We have to repeat our regret that the special grounds of these opinions have not reached us.

Leaving Natchez on the 17th of June, our travellers arrived at the mouth of the Yazoo river on the 23d, which was nearly a month from the day of their departure; here Father Souel remained, and on the 26th, Father Du Poisson departed for his station, and arrived at the lower branch of the Arkansas River, on the 7th of July.

As it is very probable that the aboriginal inhabitants of both our continents had a common ancestry, it will be as well that we should now extend our view to the south, as we have gone over a portion of the north. Our object shall be in the first instance to examine the nature and number of deities worshipped, next the rites used in that worship, especially on public occasions, and then the other practices of superstition. Before entering upon our examination we cannot avoid remarking a singular discovery which was made about the year 1731, near the mouth of the river Ouyapoc, in French Guiana; in digging for the foundations of the first church which was to be built in that place, and which was erected and dedicated in 1733, there was found in the soil, at the depth of four or five feet, a small medal greatly rusted, which when cleaned exhibited an image of St. Peter, the Apostle. Father Lombard, the superior of the Jesuit missions amongst the Indians of Guiana, mentions the fact in a letter from Kourou in that province, on the 11th of April, 1733, to Father Neuville of the same society, procurator of those missions in

France, and offers to send the medal if it should be considered worth inspection by any of the learned antiquarians of that country; he also remarks upon the extraordinary character of the fact, since the Indians had neither money nor medals, and the piece appeared to him to be of the earliest ages of Christianity, nor was it known that any Christian had ever lived in that country. Another statement, in a letter of Father Jerom Herran, a Spanish Jesuit and procurator of the missions of Paraguay, might perhaps be placed in juxtaposition with this; Father Herran's letter is compiled from a memoir drawn up in Spanish by Father John Patrick Fernandez, of the same society, and presented to the Prince of Asturias, in 1726, in which, describing the religion of some of the Indians, he gives it as his opinion that in the midst of their gross fables and superstitions might be discerned many traces of the Christian religion, said to have been preached to their ancestors by St. Thomas, or some of his disciples. We shall not here enter into an examination of the probability of this continent having been peopled from Asia, though long before the doubling of the Cape of Good Hope by the Portuguese; and of the migrations having been from that part of India where the Portuguese discovered the Jacobites, called latterly "Christians of St. Thomas," and that this medal and some of those customs which Father Fernandez describes, might have thus found their way to South America; we shall see abundant evidence of many religious ceremonies similar to those of Persia and India, having been in existence amongst our tribes. Father Fauque, however, one of the French missionary Jesuits in Guiana, conjectures from a variety of their customs that they are of Jewish descent; and he relates one fact upon the statement of which he takes occasion to mention his opinion. The Palikours, of whom he writes, were a tribe on the borders of the river Ouyapoc; and the Galibis were upon the same river, but at some distance.

"Having gone into a high hut which in the Galibi we call *soura*, I at once perceived a cadaverous smell; and as I mentioned my surprise, I found that persons were disinterring the bones of one who was dead and which they were to carry to another country, and at the same time showed me a sort of urn which contained the remains. I recollected that about three or four years previously, I had seen in this same place two Palikours who had come to seek the bones of one of their deceased relatives: as I then omitted questioning them upon the subject, I now did, and the Indians told me that it was the custom of their nation to remove the bones of the dead to the place of their birth, because they looked upon it to be their true and only country. This usage is in perfect conformity with the conduct of Joseph respecting his father Jacob: and I will say, by the way, that we remark amongst these nations so many customs of the Jewish people, that one cannot avoid believing them to be their descendants."

We regret much that the good father did not prefer giving an enumeration of facts to mere general opinion, for we must confess, that as yet we feel much less disposed to come into his conclusion, than if we saw more substantial grounds upon which it might rest. We are quite prepared to receive his testimony as respects facts observed by himself, but we must be excused from adopting his opinions merely because he says there is good reason for their support. We have other, and what appears to us better testimony to maintain their Chinese descent. And if we were to hazard a conjecture upon what we have seen of the Asiatic and American researches, we should feel greatly disposed to believe with Sir William Jones, that they are of Hindoostan origin, perhaps after an intermediate residence in China. This would be in a great measure supported by the statement of Father Du Poisson as referred to above.

We now proceed to inquire concerning the religious practices of the South American Indians, &c.

One of the best remarks that we recollect to have met within these letters on the subject of our present inquiry, is contained in one written by Father Cat, a Jesuit Missionary from Buenos Ayres, on the 18th of May, 1729.

"To undertake painting for you manners which would equally characterize all the savage people of India would be to attempt an impossibility. You conceive that usages and customs vary to infinity, I shall therefore content myself with giving you what appears to me the most universally established amongst them."

He then draws a line of distinction between tribes perfectly barbarian, and nations considerably advanced in civilization. He shows that Mexico and Peru appear to have been already civilized, and therefore the accounts given of them by Las Casas, exhibit a mild and amiable race of men, whilst the savage of Paraguay was debauched, dissolute, ungovernable, and negligent. After extending those remarks, and exemplifying his positions, he proceeds to give a general idea of their religion:—

"The Roman orator has said that in no part of the world does there exist a people that does not recognise a Supreme Being and pay to him homage. This is perfectly verified amongst certain tribes of Paraguay; a stupid and barbarous race, some of whom in truth do not pay any

homage to God, yet are persuaded of his existence, and fear him greatly. They are equally convinced that the soul does not perish with the body, at least I judge so from the care with which they bury their dead. They place near them provisions, a bow, arrows and a club, so that in the next world they might be able to procure subsistence, and not be induced through hunger to return to this world to torment the living. This principle, universally received amongst the Indians, is of great use to lead them to the knowledge of God. In other respects, there are but few of them who care much what will happen to the soul after death."

"The Indians give to the moon the title of *mother*, and pay to her due honour as such; when she is eclipsed, you might see them come in crowds from their huts yelling and shouting dreadfully, and shooting a vast number of arrows into the air to guard this star of the night against the dogs which they believe have seized upon her, to tear her to pieces. Many nations in Asia, though civilized, look upon the eclipses of the moon very nearly in the same way as do our American savages. When it thunders, these nations think that the storm is raised by the soul of some deceased enemy who thus wishes to avenge the shame of his defeat. The Indians are very superstitious in their inquiries into future events; they chiefly consult the singing of birds, the cry of some beasts, and the changes of trees: these are their oracles, and they suppose that from them they can obtain certain knowledge of untoward accidents with which they are threatened."

We find in a letter written by Father Stanislas Arlet, a Bohemian Jesuit, to the general of his order, in 1698, September 1st, from the Peruvian province in the latitude of 14 deg. south, and in the Spanish government of Moxos, an account of the aborigines who wandered near the river which they called Cucurulu, and in a country which they called Canisi. After describing them as barbarians who went perfectly naked, and had no fixed habitation, no laws nor form of government, he states of their religion, that although they had sufficient notions of a supreme being, they did not appear to worship either God or the devil; they were given to drunkenness, and exhibited in their conduct all the bad consequences which this vice produces upon a barbarous people with unrestrained passions: yet from his account there was much less difficulty than usual in bringing them to Christianity. In consulting an ancient map of the missions of the Moxos under charge of the Jesuits, we have been enabled to fix the spot where Father Arlet built his church of St. Peter, at a little less than 14 deg., about twenty miles east of the river Mamore, one of the head streams of the Madeira, a principal tributary of the Amazon.

A question would naturally appear to present itself. If this was part of Peru, or in its vicinity, how shall we reconcile the favourable account which we have of the Peruvians to this statement of the Bohemian Jesuit? In the first place, the entire range of country now known as Peru and Chili, together with the United Provinces of South America, was all known as the province of Peru, and the character of its inhabitants was first designated from that of the portion which occupied the seaboard of the Pacific; secondly, the province of Cusco, though an interior division of Peru, is separated from the territory of Moxos, by the territory of La Paz, from which latter it is also divided by the high and craggy Andes of Chuchon, and the river Beni on the northeast, and on the southeast by the lake Titiaca or Chucuito, which cut off their intercourse: and thirdly, the usual ingress into the territory of Moxos, was by the pass of Santa Cruz de la Sierra, in the present Province of Cochamba, until after several heroic efforts, which had nearly cost him his life, Father Cyprian Baraza, a Spanish Jesuit, who might properly be called the founder of this mission, discovered a trail over the Andes, passing several Cordilleras, by which he understood from the Indians that some Spaniards under Quiroga had begun to open a passage many years previous. This was about the year 1695. From Peru to the stations of Father Baraza, on the right bank of the river Mamore, was now but a journey of fifteen days, and this discovery was viewed as a junction of two nations which had previously no intercourse save by a circuit of several months' journey: hence the one might be well civilized, and the other perfectly barbarian. Father Baraza had proceeded from Santa Cruz de Sierra, in a northerly direction to the 15th degree of latitude, establishing his missions; and after this new pass was discovered, the two Bohemians, Fathers Arlet and Borina, were sent, in 1697, by the new passage, to a more northerly place to found a new mission, and fell in with the Canisi, whose station they fixed at St. Peter's.

We shall now advert to the testimony of Father Cyprian Baraza and his associates, for we will call it such, though it be not written by him but by them. The extracts which we make, and the testimony which we advance are from "an abridgment of a Spanish account of the life and death of Father Cyprian Baraza, of the society of Jesuits, and founder of the mission of the Moxos in Peru; printed at Lima by order of the Right Rev. Nicholas Urban de Matha, Bishop of La Paz, 1704." In the year 1705, Father Nyel, a French Jesuit, wrote on the

20th of May, from Lima to Father la Chaise, confessor to the King of France, an account of his voyage from St. Malo, together with several other missionaries bound to China, but who in consequence of the danger of capture by the British or Dutch, preferred taking the western passage to this most eastern part of the Asiatic continent: another letter of his written six days later to Father Dez, rector of the college of Strasburg, gives amongst others an account of the missions of the Moxos. In it he mentions that he has sent to Father Gobin the history of Father Baraza, who had been martyred two years and a half before, which history he says "was printed at Lima by order of one of the most holy and enlightened prelates of Peru." Our readers will now be able to form some opinion of the value of its statements:—

"There is not amongst the Moxos either law, or government, or regulation: if any difference arises between individuals, each person seeks to do himself justice; there is no one who commands, nor does any one obey."

* * * * *

"They have no regular time for their meals; when they can find anything to eat, it is an excellent hour for the repast. But as their food is coarse and insipid, they seldom are guilty of excess; but they well know how to make up for it in their drink. They have found the secret of making a very strong liquor with an infusion of some rotted roots which they decompose in water. This liquor quickly intoxicates, and drives them to the last excess of madness. They chiefly use it on festivals which they celebrate in honour of their gods. At the noise of instruments, whose sound is very disagreeable, they assemble under bowers which they form by intertwining the branches of trees; and there confusedly dance through the day, and swill long draughts of this inebriating beverage. These festivals generally end in a tragical and indecent manner."

* * * * *

"The only alleviation which they obtain in sickness, consists in calling certain enchanters who they imagine have received a special power to heal them. These jugglers visit the sick, repeat some superstitious prayer over them, promise to fast for their cure, and to smoke tobacco for them a certain number of times every day; or, what is a special favour, they suck the part affected, after which they withdraw, but always well paid."

* * * * *

"All the people of this country live in a profound ignorance of the true God. There are amongst them some who adore the sun, the moon, and the stars; others adore the rivers; some worship a pretended invisible tiger; some others always carry with them a great number of little ridiculous idols. But they have no dogma which is an object of their belief; they live without any hope of future reward, and if they perform any act of religion, it by no means flows from love; fear alone is its principle. They imagine that in everything there exists a spirit which sometimes is angry with them, and sends upon them the evils with which they are afflicted, hence their chief care is either to avoid offending, or to appease this secret power, which they say it is impossible to resist. They do not exhibit any solemn external form of worship, and amongst so many tribes, only one or two can be discovered who use any kind of sacrifice. There exist amongst the Moxos, however, two descriptions of ministers of religion; some might be truly called enchanters, whose only function is to restore the sick to health; others are like priests, destined to appease the gods. The first are not elevated to this grade of honour until after a rigorous fast of a year, during which they abstain from flesh and fish: besides, they must have been wounded by a tiger, and escaped from his claws; they are then revered as men of rare virtue, as it is believed they are respected and favoured by the invisible tiger who has protected them from the efforts of the visible one which they have combated.

"When they have during a long time discharged the duties of this office, they are raised to the priesthood, but to render them worthy of this, they must fast during another year with the same rigour, and their abstinence must have given them sad and emaciated countenances; then the juice of certain herbs, which are very pungent, is extracted and spread over their eyes, by which they are greatly tortured, and thus the sacerdotal character is imprinted upon them; they pretend that their vision is made more clear by this, and hence their priests are called Tiharaugui, or 'he who has clear eyes.'

"At particular periods of the year, and especially about the time of new moon, these ministers of Satan assemble the people upon some hill, not far from their village. From early dawn the people go in silence towards this spot, but when arrived there, they break out into frightful yells, to mollify, as they say, the hearts of their divinities: the day passes away in fasting and shouting, and at nightfall, they conclude by the following ceremonial:—Their priests commence by cutting off their hair, which is amongst them a sign of joy, and then cover their bodies with red and yellow feathers; large vessels are then produced, into which the inebriating beverage, prepared for the solemnity, is poured; this is received by them as a first-fruit offering to their gods, and having drank abundantly, they leave it to the people, who following their example, swallow down unmeasuredly: the night is employed in drink and dance; one intones, the rest form a circle around, mark time with their feet, carelessly loll their head from side to side, with indecent gestures; this is their whole dance; and those who are most foolish and extravagant in this exhibition are considered the most religious and devout. The rejoicings usually terminate in the wounds or death of several. They have some knowledge of the immortality of the soul, but this light is so obscured by the dark clouds amidst which they live, that they do not even suspect anything of future rewards and punishments; and, therefore, scarcely give themselves any concern about what will happen after death."

We have taken this extract pretty fully and at some length, as the result of the ob-

servations of Father Baraza and his companions, as well to confirm as to explain the testimonies of Fathers Cat and Arlet: these two latter wrote their letters within the second year of their acquaintance with these people, and might not have been sufficiently acquainted with their customs to know in which of the ceremonials that fell under their observation, the public worship consisted; whereas, in the other body of witnesses, we have the close observation of persons who resided twenty years amongst the people whose religion they describe. Father Cyprian Baraza was slain by the Bauros, the last tribe which he undertook to instruct, on the 16th of September, 1702, at the age of sixty-one years; upwards of twenty-seven of which he had lived amongst those people. Hence he had a better opportunity of knowing the fact of their adoration and its mode. The Canisians, described by Father Arlet, and some of the tribes of Paraguay, mentioned by Father Cat, might have resembled the *Guarayens* described in the history of Father Baraza. After describing the *Cirioniens*, amongst whom he made a mission:

"The missionary remained some time amongst them, and it was in going through their different abodes he obtained knowledge of a nation called that of the *Guarayens*. This tribe made itself formidable to all the others by its natural ferocity, and the custom which it has of eating human flesh. They hunt men in like manner as others do game, and take them alive if possible; they then carry them about, and kill them as they are hungry. They have no fixed residence, for they say that they are continually terrified by the lamentable cries of those souls whose bodies they have eaten. Thus roaming and wandering through all those regions, they spread abroad terror and consternation."

Father Cyprian accompanied by some neophytes, met a few of this tribe, and with some exertion saved their lives from the justice of his disciples. Grateful for this kindness, these savages introduced him to their tribe, which he was anxious to visit: he was received with great marks of affection; he preached against their cannibal practice, and procured from them a promise to abstain from it thenceforward; but the sequel proved how soon such an obligation was forgotten. On a subsequent occasion he found amongst them seven young Indians as a stock of provisions: he besought them with tears, not to repeat their crimes, and they gave him the most solemn assurances that they would desist: upon his return from a short excursion, he was horror-stricken at seeing the ground covered with the bones of four of the wretches, and the other three still kept in store; he procured their release, took them to one of his settlements, and he and they subsequently brought, one after another, a large portion of those savages to become incorporated with Christian tribes.

In a letter written from Conception, in Chili, by Father Labbè, a Jesuit, to another of the same name in Europe, on the 8th of January, 1712, an account is given of the edifying conduct of the Christian Indians in Paraguay, and of some of the unconverted tribes: these latter he calls idolaters, though he does not mention the specific mode of their worship nor its object. But having lain, during some months of the previous year, at anchor, off the island of St. Gabriel, at the confluence of the Uruguay and Parara, where they form the Rio de la Plata, he had an opportunity of noticing some of the tribes of that vicinity. The following extract is of a singular character:

"Before our departure, Indians of another caste came to see us; they are mostly idolaters, warlike and dreaded through all South America. A custom exists amongst these people which was to us a matter of great surprise. They are in the habit of killing all the females who survive the age of thirty years. They had brought one with them who was only twenty-four; and one of these Indians told me that she was very old, and had not a long time to live, as in the course of a few years they should slay her. Our fathers have converted several of this caste to the faith, and it were to be desired for the sake of the females that they could all be converted."

We find in some of these letters, accounts of nations where, when the mother had twins, one was slain, as it would occupy the attention of the nurse too much to have the care of both. We have read in others, accounts of the slaying of aged men in certain tribes, as an act of piety to release them from want and suffering, when they could no longer hunt or fish; but this is the only instance that we recollect of a custom of shortening, and to so limited a period, the lives of females. Could we collect together the various barbarities which Christianity has destroyed; could we calculate the accumulated effects by multiplying ages and nations and destructive customs; could we add to this result, that of a similar multiplication of blessings which were its inevitable consequences; we might well cast away all the enjoyments of a world to come, and pointing to the mighty mass of destroyed evils and created good, say to those who have written or spoken of wars, persecutions, and other evils or crimes, which according to their allegation it has produced, and triumphantly ask, how much does the alleged evil fall short of the undoubted good? But this is not our theme.

There is a letter dated March 30, 1718, at Buenos Ayres, from Father James de Haze, a Belgian Jesuit, who had then spent thirty years in the province, twenty-two of which he had been amongst the Indians, and then, much against his inclination, was withdrawn from the missions to be placed at the head of the college of Paraguay. The letter is addressed to Father John Baptiste Arendts, provincial of Flanders. He describes amongst others, some tribes on the river Paraguay, particularly the Guaycureens, a very barbarous and ferocious nation; they are generally horsemen, who without clothing for themselves, or saddles on their steeds, rove about the country; also the Paraguays, who principally lived on fish, and remained in their canoes on the river, a cruel and perfidious race, greatly opposed to Christianity, and of whose enmity and deceit he gives some melancholy instances. He writes—

"All these barbarians adore the devil, and they report that he appears to them occasionally under the figure of a large bird."

Father Fauque, of whom we made previous mention, writing from Ouyapoc, in French Guiana, on the 27th September, 1733, to Father Neuville, procurator of the American missions in France, relates a conversation which confirms the testimony here given by Father de Haze. He had gone out from Ouyapoc into some of the neighbouring settlements of the Palikours, and states—

"On Monday I left the river Tapamouru, and lay down at night in a thicket, on the banks of the Ouassa. I was obliged to sleep in the same place next night, for having gone to the middle of a creek which separated me from the other habitations, and finding it too deep, I was obliged to return. On Wednesday I arrived at the dwelling of an Indian named *Coumarouma*, who had invited me to visit him, and had even offered me ground to establish a mission; but the place is not at all so convenient as the height of Ouassa, which I previously mentioned. As this Indian had been to Kourou, and there witnessed the charity of the missionaries for their neophytes, we conversed for a long time upon the steps which might be taken to form a similar establishment in this vicinity. I said, among other things, that the Pyapes who are a sort of enchanters or magicians, were altogether driven from the mission of Father Lombard; and I knew of only one who was reputed to be of that description. I mentioned his name; he knew him, and being aware of his being blind of one eye, 'Whew,' said he laughing, 'is that fellow a Pyape? How could he see the devil with only one eye!' This witticism pleased me the more, as it confirmed what I already began to know, that the Palikours cannot bear these sort of jugglers."

However strange the assertion might seem at first to some of our readers, that those Indians on the Paraguay stated the apparition of the devil to them, yet when we find from the remark of our friend *Coumarouma*, that a monoptic was scarcely fit for the ministry because of the difficulty he must experience in seeing his Satanic majesty; we must be led to conclude that this belief was really prevalent amongst them, and when we discover it upon the Paraguay and in French Guiana, we find reason to suppose that it must have pervaded the intermediate country.

In a letter of the same Father Fauque, written nearly five years later, to the same superior, 20th of April, 1738, he is giving the account of his mission in company with Father Besson, to some new tribes more to the northwest, and after relating the great fervour and piety of the converted Indians of the settlement of St. Paul, where the tribes of Pirious, Palanquas, and Macapas, had united with some of the Caranas, he proceeds—

"After having remained three days in this mission, we set out upon our journey, Father Besson and myself, each in his canoe. After the first day's passage, found one of the famous Pyapes, named Canori, who is held in great esteem amongst the Indians, and had the audacity, during a short absence of Father Dayma, to come to his mission of St. Paul's, and perform his superstitions all around the house which had been built lately for his lodging. I endeavoured to no purpose to learn what were his intentions. One can never draw the truth from persons of this description, who are long extensively accustomed to perfidy and falsehood. * *

"What gives influence to this sort of Pyapes, is the talent which they have of persuading the Indians, especially when they are attacked by any sickness, that they are favoured by a spirit much superior to the one that afflicts the patient; that they are ready to ascend to heaven, to call upon this benevolent spirit to drive off the malicious one, who is the sole author of the evils endured, but they generally make the good folk pay very highly, and beforehand, the expenses of their journey."

The Chiquitos ranged through a very extensive territory, stretching from that of the Moxos, which our readers will recollect joined Peru on the west, to the head waters of the Paraguay, comprehending not only the present government of Chiquitos, in the United Provinces, but a large portion of the province of Matto Grosso, in Brazil. In the beginning of the last century, Father Francis Burges, procurator-general of the Jesuits of Paraguay, made a report to the King of Spain of the state of the missions in that province and some of the neighbouring territory. We suspect that he writes of the Chiquitos, but must be construed in the same manner as we have treated Father Arlet's account of the Moxos.

"There is no nation, how barbarous soever it may be, that does not recognise some divinity. But as regards the Chiquitos, there is no vestige amongst them of any worship paid to anything visible or invisible, not even to the devil, of whom they are in great dread. Thus they live like beasts, without any knowledge of another life, having no God but their belly, and bounding all their happiness by the gratifications of the present life. For this reason they have been led to the complete destruction of the sorcerers, whom they looked upon as the greatest enemies of life; and at present, if one of them only dreamed that his neighbour was a sorcerer, it would be sufficient cause for taking away his life if he could. Yet they have not ceased to be very superstitious, especially as regards the singing of birds, which they observe with a most scrupulous attention; they augur evils from them, and thence often suspect that the Spaniards are about to make an irruption into their country; the sole apprehension of this is capable of making them fly far beyond the mountains; the children are separated from their parents, and the fathers regard their children no more than if they belonged to strangers. The bonds of nature, which are found even in the brute creation, do not appear to unite them; a father would sell his child for a knife or a hatchet; this causes great apprehension to our missionaries, that they may not succeed in placing this people in villages, because they must be humanized before they can be Christianized."

The description given in this place is not of a nation of atheists, but of savages, who had cast away a mode of worship which they once practised, having found the leaders in this worship, the sorcerers, a curb upon their enjoyments; and though Father Arlet stated that their neighbours, the Moxos, had no worship, still we find that Father Cyprian Baraza, who had better opportunities of knowing, discovered that they had a form which he describes. This report states of them that they had no form of government or police; still, even this assertion must not be understood in its full latitude, for the writer qualifies it by the immediate addition of the statement "that in their assemblies they followed the advice of their ancients and their caciques;" and we are again told, that "the power of these latter is not transmitted to their children, but must be acquired by valour and merit." Hence, the want of government and policy is rather relative than absolute; and, in the very next passage, it is mentioned that polygamy is, in a measure, rendered necessary for the caciques, for the purpose of supporting their rank and dignity, by supplying a sufficient quantity of *chichi*, their intoxicating beverage, which is made by their wives; the measure of which, to meet the decent hospitality of a cacique, could not be brewed by less than two or three women. All this exhibits a degree of power and a subordination of rank. In another part of the report, we are informed that those caciques possess great influence.

"They know of but two modes of treatment in sickness: the first is to have the part in which they feel pain sucked by persons whom, on this account, the Spaniards call *Chupadores;* this function is discharged by the caciques, who are the principal persons of their nation, and who, on that account, assume great authority over the minds of this people. They ask a good many questions of the patient. 'Where do you feel pain?' 'Whither have you gone immediately before your sickness?' 'Have you spilled any chica?' [They make it a matter of great concern if any of this inebriating liquor is spilled.] 'Have you thrown away any of the flesh of the stag, or any piece of the turtle?' If the sick person acknowledges any of these things, 'It is all correct,' the physician answers; 'this is the cause of your death; the soul of the stag or of the turtle has entered you, for the purpose of avenging the outrage you have committed.' The physician begins to suck the part affected, and after some time he spits out some black matter; 'Behold,' he says, 'the poison which I have extracted from your body.' The second remedy to which they have recourse, is more in conformity with their barbarian custom: they kill the females whom they suspect to have been the cause of their sickness, and thus give to death a sort of tribute, by payment of which, they persuade themselves they will obtain an exemption."

We have alluded to these parts of the report, to show that the expression of their having no government must be restricted, for they have governors; and to show, that however limited their notions of another state might be, they were not altogether confined to ideas of this material world. We shall now quote another passage of the report, which testifies a custom, similar to one exhibited to us by Father Baraza and his companions, as religious worship amongst the Moxos.

They received the name of *Chiquitos* or the *diminished*, from their habit of gliding like serpents, at full length, into their huts, which are small, low, and oven-like, made of straw, with a very small aperture close to the ground, for creeping in. This they have been forced to, for the purpose of endeavouring to avoid the musquitoes, by which they are dreadfully annoyed in the rainy season.

"They have, however, large houses, constructed with branches of trees, in which they lodge their sons who have attained fourteen or fifteen years of age, and who must no longer live with their parents; in these houses, too, they regale their guests with *chica*. These festivals last usually during three days and three nights, passed in eating and drinking. The contention is, who will drink most *chica*, with which they become so furiously drunk, that they immediately fall upon those from whom they have

received any imaginary affront, and frequently, these sort of rejoicings terminate in the death of some of these wretches."

Let our readers compare this with the account of the worship and festivals terminated by the chica, as described by Father Baraza, and he will, probably, be inclined to our opinion, that the Chiquitos and Moxos were not only neighbours in territory, but were allied in barbarity and worship.

The eastern part of Charcas and the northwestern portion of Paraguay, were occupied about a century since, as are now the United Provinces, by an extremely barbarous tribe, called, by the Spaniards, Chiriguanos: during more than a century previous to that period, several ineffectual attempts had been made by the missionaries to bring them to the faith, but they had firmly determined to reject all that the Jesuits could bring them, save the little presents by which sometimes it was sought to purchase their good-will; when voluntary distributions had been completed, those Indians frequently stripped the father of what formed his own little stock, even to his altar furniture and clothing, and more than once shed his blood; still the indefatigable society returned to the attack, and abundance of volunteers were found to go upon this forlorn hope. We have some account of this nation, in a letter written by Father Ignatius Chomè to Father Vanthiennen, from Tarija, on the 3d of October, 1735. Tarija is a small town in the northeastern part of Potosi, upon a stream of the same name, which falls into the Rio Vermeiò, about the 22d degree of south latitude, and was then a missionary station, dedicated to St. Bernard, and a frontier Spanish post. Father Herran, the provincial, sent from this place three missionaries, who had arrived from the banks of the Uruguay, Fathers Lizardi and Pons, together with the letter writer, and after a persevering, but unsuccessful effort, they were withdrawn by the provincial. The letter gives an account of their mission; and towards its close, is a general description of this people, and some of their customs; it is to be observed, that these fathers dwelt for some time amongst them, and spoke their language. Father Chomè states that they have no divinities nor public worship; their females make a strong drink, with which they are frequently intoxicated. The following conversation occurred, he writes, between him and one of them:—*Indian.* "You give yourself a great deal of useless trouble; the Indians, *shutting his hand*, have their hearts closed like my fist." *Missionary.* "You deceive yourself; you do not say enough: their heart is more hard than a stone." *Indian.* "Neither more nor less; but then they are more clever than you think, and more cunning; there is no man, however sharp he may be, whom they will not deceive; unless, at least, he has precaution, and is greatly on his guard."

We shall now mention a few of their customs, which he testifies, from whose nature, and the analogy to what has previously fallen under our view amongst the other nations, we are of opinion that if the missionaries had had the same opportunity in this place as in the neighbouring tribes, they would have found a belief in one or more divinities and a species of worship:—

"They have no physicians, but one or two of the most aged in their villages; all the science of these quacks consists in puffing round the patient to blow away the disease. When I, at the first time, left Caya, one of the daughters of the captain was sick. Upon my return soon after, she was recovered. Being somewhat feverish, her mother strongly recommended to me to be blown upon by the doctor. She perceived that I ridiculed it as folly. 'Listen to me,' said she, 'my daughter was very sick when you went away from us, you find her in perfect health at your return. How has she been cured? Solely in consequence of having been blown upon.'"

This looks very like the power which the jugglers in other places claim, through the interference of their Manitous: if the blowing of any ordinary individual would answer the healing purpose, there would only be the appearance of expecting a natural effect from its proper cause; but when the sanitory puff is expected from only a special description of persons, it appears to be a recourse through that particular order of men to a supernatural power. This we take to be a clear evidence of a religious sentiment in the people amongst whom it is found. If it was evident revelation from heaven that the effect would be produced by the Almighty upon the performance of this ceremony, the belief would be faith, the expectation would be hope, the observance would be religion: but without this evidence it would be superstition, which is the religious principle misapplied.

The father relates that whilst he was at Caya he observed an Indian, who worked at his hut with him, become very feeble and scarcely able to labour; this led to the inquiry if he was sick, "No," said the Indian, "it is only the consequence of fasting." Upon the missionary asking why he fasted, he stated that his wife had just been delivered of a child, and it was therefore unlawful for him to taste food or drink during three days. Father Chomè expostulated with him, and concluded by advising

him to eat, that fasting might be useful for his wife but not for him, and the Indian seemed to think so too. We cannot but surmise that this custom, which was general in the tribe, is founded upon some superstitious belief, and regret that the missionary's curiosity did not lead him to make some inquiry, or if he did, that he has not given us the result.

When they perceive the approach of dissolution, they surround the bed of the dying for days previous, to pour forth their lamentations: the omission of which would be most painful to the patient, as it would be a token of disrespect: they bury their dead with great care; having first inurned the body they inter it in their dwelling; the women continue for months to visit thrice a day the spot of interment, to bewail the dead after the decease:

"They believe in the immortality of the soul, but without knowing what becomes of it hereafter, they imagine that after leaving the body it wanders in the briars and underwood of the forests round their villages, and go every morning in search of it, until tired of their fruitless inquiry they abandon the pursuit. They must have some idea of the metempsychosis, for whilst I was one day conversing with an Indian woman who had left her daughter at a neighbouring village, she was terrified at seeing a fox pass near us. 'Might not that,' said she, 'be my daughter's soul, who perhaps has died?'

"They draw a bad augury from the singing of certain birds, and particularly of one of an ash colour, not larger than a sparrow, which is called *chochos*. Should they begin a journey and hear it sing, they go no farther, but return immediately home. I recollect that one day, conversing with the *captains* of three villages and a great number of Indians, one of those *chochos* began to sing in a neighbouring wood; they were dumb and terrified, and the conversation was terminated."

He informs us that the sorcerers who are held in high estimation in other tribes will not be allowed amongst them, but are execrated. A few months before he visited Caya, four Indians, of the tribe of *Sinindita*, had been burned alive, upon the suspicion that the son of one of their captains died by their sorcery: and when the puffers cannot quickly blow away sickness, they are persuaded that the patient is bewitched. He concludes his letter by stating that he knows not how far he would be carried were he to enter into a detail of all the ridiculous superstitions of this nation. This we look upon to be evidence that they had a belief in the existence of one or more gods, and believed the interference of those supernatural beings in human concerns, and frequently through the agency of man, by means of rites, or invocations, or covenant; and thus we believe they had religion, though the missionary could not exactly testify, in a satisfactory manner, in what it consisted.

Previously to his entering upon this mission, Father Chomè wrote from Buenos Ayres, on the 21st of June, 1732, to Father Vanthiennen; in that letter he gives the history of this nation, which we insert, as it will tend greatly to explain the origin of the neglect which he testifies; and also to exhibit the insufficiency of those grounds upon which some European writers have endeavoured, by means of this testimony, to establish the position, that since whole nations of atheists were discovered by the missionaries in South America, we must naturally conclude that the belief in the existence of a God is a human and political invention.

After describing the nation of the Guaraniens, to the east of the Paraguay, which consisted of thirty congregations, comprising one hundred and thirty-eight thousand souls, who, "by the fervour of their piety and the innocence of their manners remind us of the first ages of Christianity," he tells us a fact which would appear obvious, that, in a nation just emerged from barbarism, the ideas, through the senses, are those which are predominant and most permanent:

"But these people greatly resemble arid lands which need perpetual culture. That which does not strike their senses leaves but a slight impression on their minds; and on this account it is necessary to inculcate, unceasingly, upon them the truths of faith; and it is only by the assiduous care which is taken in their instruction that they are preserved in the practice of all Christian virtues."

Hence, too, we must naturally conclude that if the most irreligious portion of this nation, separated from the better part previously to their having received instruction, and through hatred to that instruction, and having made it a leading principle to destroy even those who taught the Indian worship, for the purpose of keeping aloof from religion of every description, emigrated from their country, very little public worship would be found amongst their children; yet it would not be a good logical consequence that their progenitors were atheists, and that the cunning of man introduced notions of a divinity. We have already shown that this nation of the Chiriguanos would not allow amongst them any of those magicians or enchanters who were the ministers of religion amongst other tribes. We now produce evidence to show that the remaining characteristics, above mentioned, belong to them. The account which Father Chomè gives in his letter from Buenos Ayres,

previously to his going amongst them, he had learned on the mission which he had just left, that of the Guaraniens:

"To give you some idea of this nation I must go back. When the Guaraniens submitted to the Gospel, and formed into congregations by our first missionaries, began to be a numerous and fervent Christian people, there were amongst them some infidels whose ferocity could not be overcome, and who obstinately refused to open their eyes to the light of faith. These barbarians, fearing the anger of their countrymen whose example they refused to follow, resolved to abandon their native country, and search an asylum elsewhere; for this purpose they crossed the Paraguay, and, advancing into the country, fixed their habitation in the midst of the mountains.

"The nations into whose country they came felt distrust towards them, and after having deliberated upon the part they should take, whether to declare war against the strangers or permit them to live quietly in the mountains, they determined that, having been born under a scorching sun and migrating to a very cold region, they could not long withstand the rigours of so severe a climate, and would soon be miserably wasted away. *Chiriguano*, said they in their own language, the cold will destroy them; hence their name of Chiriguanos, which distinguishes them from the Guaraniens from whom they sprung, and whose country they desired to forget."

The conjectures of the council were baffled, the Chiriguanos multiplied, and in a few years amounted to over 30,000 souls; they were warlike, and by gradual inroads and boisterous assaults, got possession of the larger portion of the mountain region which spreads about the head waters of the Picolmaio and Parapiti, the upper streams of the Rio Mamore. Various efforts had been made by the Jesuits, the Dominicans, and the Augustinians to introduce the Gospel amongst these persons; but upon the same principles that they forsook their country and nation, they generally refused to hear the instructers, and having at one time allowed the Dominicans to form a missionary establishment, they after some time surrounded them at night, and massacred them and their converts, which caused an irruption of the Spaniards from Tarija into their country, who, in a few battles, slew 300 and made 1000 prisoners; after which this tribe, that before considered itself invincible, was greatly humbled, and besought peace, joining a request that Jesuit missionaries might be sent to them. This was but the insincere petition of a cunning, and hypocritical, and defeated foe: and it was under such circumstances that Father Chomè and his companions were received by them. We in like manner discover that those cannibals, of whom mention was made in a former page, were the descendants of refugee Indians who, having plundered and murdered, upon his return, a noble Portuguese, that first penetrated, in the reign of John II., from Brazil nearly to the country of the Peruvian Incas, fled to the mountains, dreading the vengeance of his countrymen. We have, perhaps, devoted too much of our space to expose the assertion that those nations in which there was no appearance of religion were the children of atheists, who preserved the belief of their fathers, and thus gave evidence that the belief in the existence of God was an invention unknown to the children of nature; and to show that they were descended from nations who had divinities and worship which those abandoned men cast away and disregarded, as also that the practices of superstition which they retained were full proof of their belief in supernatural powers and the influence of those powers upon the affairs of men: and thus that even amongst those who appear to be upon the lowest scale of the human race there exists the evidence of religion. Father Chomè himself writes of the Chiriguanos, that "at their head are caciques, who are a sort of enchanters, given up to witchcraft and magical practices."

The following extract of a letter from Father Cat, written at Buenos Ayres, on the 18th of May, 1729, will explain the source of the caciques' power, and exhibit the foundation of the statements which we so often meet with, that there was no regular government amongst those tribes:

"These savages have no knowledge of kings or princes amongst them. In Europe it has been said that their government is republican; but those republics have nothing stable in their character: there are no positive laws nor fixed principles for their civil government, nor for the administration of justice. Every family believes itself absolutely free, and every Indian considers himself absolutely independent. Yet as the continual wars in which they are engaged with their neighbours, continually place their liberty in jeopardy, they have thence learned the necessity of forming a sort of society, and electing for themselves a chief, whom they call *cacique*, that is, captain or commander. They do not intend by making this choice to subject themselves to a master, but to select a father or protector, under whose guidance they desire to place themselves. To be elevated to this dignity it is necessary to have given striking examples of courage and valour. In the ratio of the fame of a cacique for brilliant exploits, his people increase in numbers, and sometimes one hundred and fifty families will be ranged under one captain.

"If we are to give credit to some of our ancient missionaries, there are amongst those caciques, magicians who know how to make their authority respectable by the practices which they employ to avenge themselves upon those who are discontented. Did they undertake to punish

them openly by a regular mode of justice, their ranks would soon be thinned. Those impostors create the belief amongst the people that lions, tigers, and the most ferocious beasts are under their orders, to devour those who refuse obedience. They are more easily believed, as it happens, not rarely, that they whom the cacique has threatened, are seen to fall into wasting sickness, which is rather the consequence of poison astutely administered, than of fear which results from the threat.

"To arrive at the dignity of cacique, the aspirants have usually recourse to some magician, who, after having rubbed them with the grease of certain animals, brings them to see the spirit of darkness by which he says he is inspired, and after which he names the cacique, to whom he enjoins always to preserve a profound veneration for the author of his promotion."

Thus the very mode of instituting a cacique exhibits the existence of a form of religion.

Perhaps it might not be amiss to state here a cause which contributed greatly to establishing in Europe exaggerated notions of the neglect of religious rites in South America. Some of the refuse of society in the old world were amongst the earliest adventurers upon the newly discovered shores of the south. Avarice, cruelty and deceit were prominent in their character, and the last two were made subservient to the first. A great object of the missionaries was the civilization of the aboriginal barbarians and the preservation of their rights as freemen: to aid them in this holy work, they besought the protection of the courts of Europe: but were opposed by the friends of those adventurers who frequently were the most powerful and influential families in the kingdoms of Spain and Portugal. Amongst other statements which they were instructed to make was one to which they were prompted, as the most likely to exclude the missionaries from all intercourse with the Indians. They averred that the savages were not human beings, but a subordinate species between men and brutes, and only fit to labour under the direction of men: that slavery was the state for which they were evidently designed by the Creator, and that they were incapable of receiving or benefiting by the Christian faith; for that they not only had no religion of their own, but were incapable of religion. To combat such a statement as this, emanating from so powerful a source, and maintained with astute and practised ingenuity by experienced and well-paid advocates, was not so easy a task as we may now imagine; for then America was a world in itself with which Europe was only beginning an imperfect intercourse, and we need not be astonished that the decision of the question was seriously referred to at Rome. The flippant writers who sneer at the ignorance of those that solemnly undertook to examine the question would, perhaps, had they lived at that period, have maintained the interests of the freebooters by whom it was raised:—and though Rome decided upon the petition of Juan De Garcez, Bishop of Hazcala, and others, *Indos ipos utpote veros homines, non solum Christianæ fidei capaces decernimus et declaramus*, &c., and that they ought to be instructed and admitted to the sacraments; still their ignorance and irreligion and stupidity were published and magnified in Europe. An interesting reference to this circumstance may be found in the extract from the memorial delivered to the prince of Asturias, to which we before referred.

We now proceed to give a more accurate and detailed account of the religion of the great body of the South-American Indians. The extract which we give is taken from the second letter containing an abstract of the memoir in the Spanish language, drawn up by Father John Patrick Fernandez, and presented to the prince of Asturias by Father Joseph Herran, procurator of the Jesuits for the province of Paraguay. After enumerating upwards of eighty tribes, he proceeds:—

"As regards the religion of those tribes, and the ceremonies which they observe, there is not in the entire of the West Indies,* a more superstitious people. Nevertheless, through the gross and ridiculous fables, and the monstrous doctrines which place them in subjection to the devil, one cannot avoid discovering some traces of the true faith, which according to the common opinion, had been preached to them by St. Thomas or his disciples,† it even would appear that they had some confused idea of the coming of Jesus Christ incarnate for the redemption of men.

"They have a tradition, that in past ages, a very beautiful lady conceived a very fine infant, without any intercourse with man, that this infant being arrived at a certain age, wrought great prodigies, which filled the whole world with admiration; that he healed the sick raised up the dead, made the lame to walk, gave sight to the blind, and wrought a number of other mar-

* This name was then given by the Spaniards to the entire of the continent and islands at this side of the Atlantic.

† St. Thomas was said to have preached to the people of India, where he was put to death; but *India* was certainly not *this India*, and we doubt very much that the Apostle or any of his disciples crossed the Pacific; so that if the good father meant to say that it was the common opinion that the preaching was in *this India*, it is to us quite an amusing novelty which we do not recognise as a common opinion. We would not however quarrel with him for meaning that their remote ancestors had heard the Apostle or his disciples in the *other India*, i. e. East India.

vellous works which are far above human power; that one day, having assembled a great multitude of people, he raised himself into the air and transformed himself into that sun which we now see. 'His body,' say the *mapono* or priests of idols, 'is all luminous, and if the distance between him and us was not so great we could distinguish the features of his countenance.'

"It would appear very natural that so great a personage should be the object of their worship; yet they adore only devils, and they say that they sometimes appear to them in horrible forms. They recognise a trinity of principal gods, which they distinguish from the other deities who have less authority; to wit, the father, the son, and the spirit. They call the father *Omequeturiqui*, or *Urago-Zorizo;* the name of the son is *Urasana;* and the spirit is called *Urupo*. The virgin whom they call *Quipoci* is the mother of the god *Urasana*, and the wife of *Urago-Zorizo*. The father speaks distinctly with a loud voice; the son speaks through his nose; and the spirit like thunder. The father is the god of justice and punishes the wicked; the son, the spirit and the goddess discharge the functions of mediators and intercede for the guilty.

"A large hall of the house of the cacique serves as the temple of the gods. One part of this hall is closed by a great curtain; this is the sanctuary in which those three divinities who have the common appellation to each of *Tinimaacas*, come to receive the homage of the people and to publish their oracles. No one but the principal mapono can enter this sanctuary, for in every village there are two or three other subalterns, who are forbidden under pain of death to approach it.

"It is generally at the time of their public assemblies that those gods come to their sanctuary. A great noise which rings through the house announces their arrival; the people, who now pass their time in drinking and dancing, interrupt their gratifications, and shout vehemently to show their joy, and to honour the presence of their deities. *Tata equicep*, say they, that is 'Father, are you arrived?' They hear a voice which answers *Panitoques*, that is 'be of good cheer, my children;' as if to say, 'continue to drink well, to eat well, to enjoy yourselves well, you cannot give me greater pleasure; I am very careful of you: it is I who procure for you all the benefits you derive from hunting and from fishing; and from me you derive all the good which you possess.'

"After this answer which the people hear with great respect in silence they return to their dances, and the *chica* which is their drink; and their heads being soon warmed by their excessive potations, the festival ends by quarrels, wounds, and often by the death of several.

"The gods are thirsty in their turn, and want drink. Vases ornamented with flowers are prepared, and the man and woman most respected in the village are selected to present their drink: the mapono, lifts a corner of the curtain, and receives the beverage for the purpose of carrying it to the gods, for he only is their confidant, and he alone has a right to entertain them: neither are the offerings of game and fish forgotten.

"When those persons are at the height of their intoxication and quarrels, the mapono comes forth from the sanctuary and commanding silence, announces that he has laid their necessities before the gods; that he has received very favourable answers, that they have promised to the people all sorts of prosperity, rain as it might be wanted, a good harvest, abundant game and fish, everything which they can desire. One day an Indian less credulous than his fellows said, in a good-humoured way, that the gods had taken a good drink, and were put into a good temper by the *chica:* the mapono, who heard this ebullition of jest, immediately changed his magnificent promises, and threatened the people with tempests, thunders, famine, and death.

"Sometimes the mapono reports very cruel answers from his gods. He orders a whole village to take up arms, and casting itself upon a neighbouring people, to pillage all that can be brought away, and to destroy the rest in fire and blood. He is always obeyed. This perpetuates enmity and uninterrupted war amongst these tribes, which lead to their mutual destruction. Such is the recompense of their servitude to the infernal spirit who loves discord and strife, and whose sole aim is the eternal ruin of his adorers.

"Besides these principal gods, they adore others of an inferior order, whom they style *Isituus:* 'Lords of the water:' their employment is to pass through the rivers and lakes, and to stock them with fish for their devotees: the people invocate them in the fishing season, and incense them with the smoke of tobacco: if the game or the fish be abundant, they go to the temples of these deities to make the offering of a portion as a testimony of their gratitude.

"These idolaters believe that the souls are immortal (they call them *oquipau*,) and that at their separation from the body they are carried by their priests to heaven, where they are to have everlasting joy. When any person dies the obsequies are celebrated with more or less solemnity, according to the rank of the deceased. The mapono, to whom they believe the soul is entrusted, receives the offerings which the mother and the wife of the departed bring to him; he pours about water to purify the soul from its stains, consoles the mother and wife, and encourages their hopes that he will speedily have good news to bring them, of the happy lot of the soul of the deceased, which he now goes to conduct to heaven.

"After some time, when he has returned from his journey, he sends for the mother and wife: and, assuming a cheerful air, he orders the wife to wipe away her tears, and to lay aside her mourning, because her husband is happy in heaven, where he waits to share his felicity with her.

"This journey of the mapono with the soul is very troublesome. He must traverse thick forests, rugged mountains, plunge into valleys filled with rivers, lakes, and soft marshes, until, after many labours and great fatigue, he arrives at a large river, over which is a wooden bridge, guarded day and night by a god named *Tatusivo*, who presides over the passages of souls, and puts the mapono in the way to heaven.

"This god has a pale visage, a bald head, and a countenance which inspires horror; his body is full of ulcers, and his clothing is only wretched rags. He does not go to the temple to receive the homage of his devotees: the nature of his occupation does not afford him leisure, for he is

continually employed in passing souls. Sometimes this god seizes upon the soul on its journey, especially if it be that of a young man, for the purpose of purifying it. If the soul be not very docile, and offers resistance, he grows angry, and, taking it up, hurls it into the river to be drowned. This, they say, is the source of so many mishaps which take place in the world.

"Continual rains had ruined the harvest in the land of the *Jururaros*. The people, who were inconsolable, applied to the mapono, to inquire of the gods the cause of their great calamity. The mapono, after having taken sufficient time to consult the deities, reported their answer, which was, that in carrying to heaven the soul of a young man of their village, who refused to be purified, the soul treated *Tatusiso* so disrespectfully, that he was flung into the river. At this news, the young man's father, who had great affection for his child, and believed him already in heaven, was inconsolable; but, in this extremity, the mapono was at no loss. He told the parent, that if he prepared a proper canoe for him, he would go in quest of his child's soul to the very bottom of the river. The canoe was soon provided, and the mapono took it away upon his shoulders. Soon afterwards the rain ceased, and the weather became settled. He came with good tidings to the old man, but the canoe never made its appearance. Their paradise, after all, is but a poor one; and the pleasures which exist there will be only a wretched mode of satisfying the most moderate reasonable being. They say that it contains a forest of huge trees, which distil a gum, upon which the souls subsist, and that there are apes there which you would take for Ethiopians; there is honey and a small quantity of fish. You see a great eagle flying about in every direction: and the fables which they relate of him are so ridiculous and pitiable, that one cannot help deploring the blindness of these poor people."

These volumes contain extremely interesting geographical, statistical, botanical, and historical information, besides, the singular recital of the astonishing labours, the persevering exertions, the untiring zeal, and incalculable sacrifices made by the men who sowed the seeds of Christianity, and laid the foundation of civilized society on this continent.

To attempt a general review of the volumes is altogether out of the question; and though we have by no means exhausted the topics which we selected, as likely to be interesting for their novelty, if for no other cause, still, we believe that enough has been produced to show how unfounded is the argument which some very elegant and admired European writers have attempted to build upon the allegation, that the Christian missionaries found in South America entire and extensive nations, in which there never had been any religion, and whose inhabitants not only had no form of worship, but that the existence of a God was never known to them or to their progenitors.

We have in vain sought for some evidence in these volumes, of the splendid worship of the Peruvians, which has so often dazzled our young imagination, and led us to consider the people of this *El Dorado*, as something far beyond what our blanketed brethren of these states now exhibit; once we turned eagerly to the account of *Pisco*, in whose vicinity is a mountain, which was, in former days, the great station for the adorers of the sun. Though we did not seek such ruins as those of Athens, nor calculate upon beholding what might vie with the Coliseum or the Pantheon—yet we did expect something, considerably less, it is true, than the Pyramids or the Sphinx. We had determined to be satisfied with even less than a remnant of one of the hundred gates of Thebes. We met only the following, in a letter from Father Morghen to the Marquis of Reybac, dated at Guacho, on the 20th of September, 1755:

"Two or three leagues from this (Pisco) is a mountain, where it is pretended the Indians formerly used to assemble to adore the sun. There is a tradition, that those savages used to throw from the acclivity of this mountain into the sea, pieces of gold, of silver, and of emerald, which abounded in this country, together with a quantity of other jewels which they had. This mountain is so famous in the province, that it is the first object of a stranger's curiosity upon his arrival. I followed this established custom, but found nothing worthy of a traveller's notice."

Father Morghen is but the relator of what was seen by a companion, for his letter to the Marquis is compiled from the observations of another missionary; but he had a good opportunity of forming a correct opinion, in several instances, from his own observation: and in others, as well from conversing with his brethren, as from reading their notes and narratives. Perhaps several of our readers, after the perusal of this article, will be disposed to agree with his remark to the Marquis.

"I have not forgotten the glowing pictures which you once gave me of this country, but I beg leave to assure you they by no means resemble the original, and that the travellers who have suggested those notions to us, have taken less pains to give true statements, than to delight the minds of their readers. I am far from saying that Peru is one of those sterile and wild regions which has nothing pleasing for strangers. There certainly might be found here many singularities to draw the attention of curious travellers; but there must be a serious deduction made from the stock of notions which a European has formed. You will judge by the recital of the missionary, whose mere copyist I might call myself."

We shall conclude the view of South

America, with the following extract from the same letter:—

"In leaving the territory of Pisco, I entered upon the province of Chinca, whose capital is at present a small Indian village of the same name. Formerly it was a powerful city which contained nearly two hundred thousand inhabitants; they used to count their population by millions in this province, but to-day it is nearly a desert; there is a remnant of something over two hundred families. I found on my road some monuments which had been erected to preserve the recollection of those giants who are mentioned in Peruvian history, and who were struck by thunder for crimes similar to what formerly brought down fire from heaven upon the cities of Sodom and Gomorrah. The Indians furnish the following tradition:—They state that during a deluge, by which their country was inundated, they retired to the tops of the hills until the waters flowed off into the sea; that when they descended to the plains, they found there men of an extraordinary stature, who waged a cruel war upon them; those who escaped from its desolation, were obliged to take refuge in the caves of the mountains; where having remained for some years, they perceived in the sky a young man, who launched thunder against the giants, and upon the destruction of those usurpers, the refugees were enabled to repossess their ancient domains. One cannot learn when this deluge occurred; perhaps, it was partial, like that of Deucalion and Pyrrha, in Thessaly, in the account of which, ancient authors have left us a mingling of truth and fable. As regards the existence and the crimes of the giants, I shall give no opinion, especially as the monuments which fell under my view, have no characteristic of antiquity. The traces of the famous wars which have devastated this province, have something more of reality. Once a charming country, it is now a vast desert, which saddens you by the recollection of the unhappy lot of its ancient inhabitants; one cannot pursue his journey through it without feelings of awe; and the tranquil melancholy of the few Indians whom he meets, appears to remind him incessantly of the misfortunes and death of their ancestors. These Indians most fondly preserve the recollection of the last of their Incas. They assemble occasionally to celebrate his memory. They sing verses in his praise, and perform upon their flutes such melodiously mournful and pathetic airs, as to create sympathy in all who hear them. Persons have seen striking effects of this music. Two Indians, melted by its strains, some days since cast themselves from the summit of a craggy mountain to rejoin their prince, and render to him in another world those services which they would have gladly paid to him here. This tragic scene is frequently renewed, and thus eternizes in the Indian mind, the affecting recollection of their progenitors' calamities."

We have thus taken a pretty extensive view of the materials which these volumes furnish respecting the religion of our aborigines. They were idolatrous polytheists, having a variety of rude, barbarous, and too often demoralizing rites in their ceremonial. They were grossly superstitious. Superstition is the relying upon any rite or observance for an effect, which it is not calculated by its own nature to produce; or which has not in the supernatural order been attached or promised to its performance by God, who can, if he will, certainly bestow the effect on such an occasion by his own power, without using the natural cause. Neither the nature of the act, nor the revelation of the Godhead led the Indian to this expectation; he blindly observed the rites, and foolishly expected, without any rational grounds, a result for which no sufficient cause existed. And the superstition varied with the caprice of those who had the power to regulate; this power was established sometimes by force, often upon accident, not unusually by the observance of some custom that might, in its origin, have been rational, but obscured, perverted, misunderstood, and misapplied, degenerated into a sort of mysterious tradition of a forgotten date, and an unexplained import; the blind and obstinate adherence to which is, indeed, the very essence of this criminal folly.

We are of opinion that amongst various tribes, similarity of religious observances goes far to prove a common origin; and impressed as we are, with a belief in the probability of the occupation of our soil, in the first instance, by an Asiatic race, whether Persian, Hindoo or Chinese, whether the colonists were Chinese of a Hindoo descent, or were the children of the various southern and eastern portions of that continent, who, in their canoes, were borne from spot to spot, as resting-places in the Pacific, till they reached our shores; whilst the more hardy sons of Northern Asia, having penetrated through the Scandinavian woods, deluged the older Europe, we cannot well determine. But when we recollected the sun-worship of Persia, and the Gheber's fire; when we knew of the fidelity of the widow of the East, and found also among several of the Asiatic tribes, customs similar to those which we observe at this side of the globe; we were anxious to discover some authentic account of the Mexican and Peruvian worship, as those nations appeared to us to rank foremost in civilization amongst our red brethren. Our readers have seen how little we have been able to learn as regards the latter, and we have nothing of the former. In looking through the four volumes which lie before us, we have found the most copious and detailed account of the worship of the sun, and some other religious observances to be that which Father Petit furnishes us respecting the Natchez,

and with which we shall conclude this article.

"Their religion, in many points, comes very near that of the ancient Romans; they have a temple filled with idols; these idols are the different figures of men and animals, to which they pay the most profound veneration. Their temple, in its form, resembles an oven of earth, about one hundred feet in circumference; it is entered by a little door four feet high, and not more than three in breadth: in it there is no window to be seen. The circular roof of the edifice is covered with three layers of mats placed one upon the other, to prevent the rains from wearing away the masonry. Above these, and outside of the building, are three figures of eagles in wood, painted red, yellow, and white. Before the door is a kind of shed, with a double door, where the guardian of the temple is lodged; all around extends an enclosure of palisades, upon which are fixed the skulls of all the heads which their warriors have brought back from the battles which they have fought with the enemies of their nation.

"In the interior of the temple are shelves disposed at regular distances, one above the other. Upon these are placed baskets of cane of an oval figure, in which are enclosed the bones of their ancient chiefs, and by the side of them, those of the victims who are strangled to follow their masters to the other world; one other shelf, separated from the rest, supports many wide, well-painted baskets, in which their idols are preserved; these are figures of men and women made of stone and baked earth; heads and tails of uncommon serpents; stuffed owls; pieces of crystal and jaw-bones of large fish. They had there, in the year 1699, a bottle and the foot of a glass, of which they took peculiar care.

"They take great pains to keep in this temple a perpetual fire, and their attention is required to hinder it from blazing; for that purpose, they use nothing but the dry wood of the walnut tree or the oak. The old men are obliged to carry, each in his turn, a large billet into the enclosure of the palisade. The number of the guardians of the temple is fixed, and they serve by the quarter. He that is upon duty, stands, like a sentinel, under the shed, whence he examines if the fire is in danger of being extinguished; he supplies it with two or three large billets, which are kept burning only at the extremity, and which in order to avoid a blaze, are never placed one upon the other.

"Of all the women, none but the sisters of the Great Chief have the privilege of entering into the temple: to all others, admittance is prohibited, as also to the common people, even when they bring food to the *manes* of their relations, whose bones are reposing in the temple. These meat-offerings are given to the guardian, who carries them to the side of the basket where are the bones of the deceased: this ceremony continues only during one moon. The eatables are then cast over the palisades of the enclosure, and are abandoned to wild beasts.

"The sun is the principal object of worship among these people. As they conceive nothing superior to this luminary, nothing, therefore, appears to them more worthy of their homage; and for the same reason, their Grand Chief, who knows nothing upon earth superior to himself, takes the title of Brother of the Sun. The credulity of the people preserves for him the despotic authority which he assumes. To maintain for him a stricter obedience, a mound is raised with earth brought for the purpose, whereon is built his hut, which is of the same construction as the temple, with its door towards the rising sun. Every morning the Great Chief honours with his presence the rising of his elder brother, and hails with many howlings his appearance above the horizon. Next he orders his calumet to be lighted, and makes him an offering of the first three mouthfuls of smoke which he inhales; then elevating his hands above his head, and turning himself from the east to the west, he points out to him the course which he must pursue in his journey.

"When the Grand Chief dies, his hut is demolished, and a new mound is raised, whereon is built the hut of the successor to his dignity, who never dwells in the lodging of his predecessor. There are old men who teach the laws to the rest of the people; one of the principal of these is to have a sovereign respect for the Grand Chief, as being brother of the sun and master of the temple. They believe in the immortality of the soul. When they leave this world, they go, say they, to inhabit another, there to be rewarded or punished. The rewards which they promise themselves, consist principally in good cheer, and the punishment in a privation of all pleasure. Thus they believe that those who have been faithful observers of their laws, will be conducted to a region of delight, where all sorts of the most exquisite viands will be furnished them in abundance; that their days will glide away pleasantly and calmly in the midst of festivities, of dances and women; in fine, that they will taste of all imaginable pleasures: that, on the contrary, the violators of their laws will be cast upon lands sterile, and covered with water; that they will have no kind of grain; that they will be exposed entirely naked to the piercing bites of mosquitoes; that all nations will make war against them; that they will never eat meat; and that they will be fed with nothing but the flesh of alligators, of bad fish, and shell-fish. * *

"One of the principal articles of their religion, especially as concerns the domestics of the Grand Chief, is to honour his funeral ceremonies by dying with him, for the purpose of serving him in the other world; these blinded creatures submit themselves willingly to this law, in the foolish persuasion, that, in the suite of their chief, they are going to enjoy very great happiness.

"To form some idea of this bloody ceremony, it must be known that whenever a presumptive heir to the Grand Chief is born, each family that has a child at the breast must do homage to him on its account. From all these infants a certain number is chosen, who are destined to his service, and when they arrive at a competent age, are given some employment conformable to their talents; some pass their lives either in hunting or fishing, for the supply of his table; others are engaged in agriculture; others are employed for no other purpose but to swell his train. If he chances to die, all his domestics sacrifice themselves with pleasure to follow their dear master. They immediately put on their most splendid attire, and go to the place of

execution, which is opposite the temple, where all the people are assembled. After having sung and danced for a time sufficiently long, they pass around their neck a cord of ox-hide, with a slip-knot, and immediately the ministers appointed for this kind of execution set about strangling them, at the same time charging them to go and rejoin their master, and to resume in the other world stations still more honourable than those which they have filled in this. The principal domestics having been strangled after this manner, their bones, especially those of the arms and the thighs, are cleaned of the flesh; they are left to dry up for two months in a kind of tomb, after which they are taken out to be inclosed in baskets, and placed in the temple by the side of those of their master. As to the other domestics, their kindred carry them to their huts, and bury them with their arms and their attire. This same ceremony is observed in like manner at the death of the brothers and sisters of the Great Chief. The women are always strangled, to follow their mistresses, except those who have infants at the breast,—for, in that case, they continue to live in order to suckle them. Many, however, seek nurses for their children, or they themselves strangle their infants, that they may not lose the right of sacrificing themselves in the public place, according to the ordinary ceremonies, and as the law ordains.

* * * * * *

"Formerly the nation of the Natchez was very considerable—it counted sixty villages, and eight hundred suns or princes; now it is reduced to six small villages, and eleven suns. In each of these villages there is a temple, where the fire is always kept up, as in that of the Great Chief, to whom all the other chiefs are subordinate. It is the Great Chief who appoints to all the most considerable offices of the state, such as the two commanders in war, the two masters of ceremony in the worship of the temple, &c. * * * *

"Every year the people assemble to sow a great field of Indian corn, of beans, of gourds, and of melons. They assemble in the same manner to gather in the harvest. A great hut, situated in a beautiful prairie, is intended to preserve the fruits of this harvest. Every summer, towards the end of July, the people collect together by order of the Great Chief, to partake of a grand feast which is given. This festival lasts three days and three nights. Every one contributes whatever he can furnish,—some bring game, others fish, &c. There are dances almost continually. The Great Chief and his sister are lodged in a hut elevated and covered with foliage, whence they observe the amusements of their subjects. The princes, the princesses, and those who, by their offices, hold a distinguished rank, keep very near the Chief, to whom they show their respect and their submission by an infinity of ceremonies.

"The Great Chief and his sister make their entry to the place of assemblage upon a sedan carried by eight of the largest men. The Chief holds in his hand a large sceptre, adorned with painted feathers; all the people dance and sing round about him, in token of the public joy. On the last day of this festival, he collects all his subjects, and makes them a long harangue, in which he exhorts them to fulfil all the duties of religion; he advises them, above all things, to have a great veneration for the spirits who dwell in the temple, and to instruct their children well. If any one has signalized himself by any action of zeal, he publicly eulogizes him. This happened in the year 1702. The lightning having struck the temple, and reduced it to ashes, seven or eight women cast their infants into the midst of the flames to appease the wrath of heaven. The Great Chief summoned out these women, and bestowed upon them great praise for the resolution with which they had sacrificed that which was most dear to them,—and finished his panegyric by exhorting the other females to imitate so noble an example in a similar conjuncture.

"The fathers of families never fail to carry to the temple the earliest productions of their fruit, their grain, and their vegetables—they are, indeed, presents made to the nation; they are immediately offered at the door of the temple, where the guardian, after having displayed them and presented them to the spirits, carries them to the Great Chief, who makes such a distribution of them as he thinks proper, without exciting the least sign of discontent.

"They never sow any land of which the grain has not been presented to the temple with the usual ceremonies. Whenever these people approach the temple, they lift up their arms, through respect, and give three howls. After which they strike their hands upon the earth, and rise up three times with as many reiterated howls. When they only pass before the temple, they stop simply to salute it, with their eyes cast down, and their arms elevated. If a father or a mother perceives that their child omits this ceremony, he will be immediately punished by some strokes of the *baton*."

We trust that exertions will be made to collect the facts respecting a race of men who must be viewed by every American with deep interest. The nature of the publication which we have thus partially reviewed, has greatly confined the view which we should like to see taken by our literary associations. It is too much the fashion to be satisfied with noticing what falls under our own observation; and, speculating upon possible causes, we waste that time which might be employed in the investigation of what has actually occurred.

In conclusion, we throw out the question amongst our antiquarians, whether the mounds upon which the Natchez built their temples, might not account for those hillocks, of which so many are found, and concerning which so little is known?

ORATION DELIVERED BEFORE THE WASHINGTON LIGHT INFANTRY,

AT THEIR REQUEST, IN THE ROMAN CATHOLIC CATHEDRAL CHURCH OF ST. FINBAR, IN THE CITY OF CHARLESTON, ON THE 22D OF FEBRUARY, 1838; BEING THE THIRTY-FIRST ANNIVERSARY OF THE COMPANY, BY THE RIGHT REVEREND JOHN ENGLAND, D. D., BISHOP OF CHARLESTON, AN HONORARY MEMBER OF THE COMPANY.

Charleston, March 5, 1838.

RIGHT REVEREND SIR:—We have been appointed a committee of the Washington Light Infantry, to return you the thanks of the company for your very interesting and eloquent oration, delivered before them on the 22d February last, and to request of you a copy of the same for publication.

You will permit us, Right Reverend Sir, to express the hope, that you will consent to put in a more permanent and accessible shape, a discourse, which, independently of all its other excellencies, is particularly calculated to exercise a happy influence over the minds of our young men, by directing their attention to the principles and influences which tended to form the early character of Washington, and to train him up for the distinguished part he was afterwards to perform in the great drama of human affairs.

We have the honour to be,
Most respectfully,
Your obedient servants,
WILLIAM D. PORTER,
JOHN C. WALKER. JR.,
THOMAS J. HORSEY.

Right Reverend Bishop England.

Charleston, March 6, 1838.

GENTLEMEN:—I have just received your note of yesterday's date, expressing the thanks of the Washington Light Infantry, for the discourse which I had the honour of delivering before them on the occasion of their anniversary; and requesting a copy for publication.

I feel highly gratified, that the topics have met the approbation of young gentlemen, for whom I have such high esteem.

It is now a good number of years since I have written and delivered a discourse. I almost always, for the last twenty years, have spoken without committing what I speak to writing. I have, however, on the present occasion, substantially embodied what I intended to say, and what I have written expresses sufficiently what I have delivered.

Such as it is, gentlemen, that writing is at your disposition. Should you think it worth publication, I shall consent, but with the expression of my regret, that I could not make a nearer approach to exhibiting the excellence of the father of our country.

I am, gentlemen,
With great esteem and high respect,
Your obedient servant,
† JOHN, *Bishop of Charleston.*

Messrs. Porter, Walker, Horsey,
Committee.

ORATION.

FRIENDS AND FELLOW-CITIZENS:—That it is useful to lay aside particular days for the celebration of great events, is sustained not only by the usage of all nations, but by the advantages resulting from that usage. Each succeeding week is, by divine institution, marked by a day made holy; man is thus reminded of his duties to his Creator; he thereon withdraws from the bustle of worldly occupation, he devotes himself to the contemplation of his eternal destiny, he seeks to discover the means whereby he may secure his lasting happiness; for this purpose he revises his conduct, endeavours to correct his faults, to make progress in virtue, to partake of the benefits of religious observance. He also, by the observance of the day, gives encouragement to his companions, and trains up those who depend upon him, and who are to succeed him, in an acquaintance with the great principles which are to direct their practice, so as to perpetuate the service of God, and to secure the salvation of himself and of others.

That great Being from whom the precept for this observance emanated, was well acquainted with our nature; because he formed us, and was able to regulate and to direct the work of his own hands. The law was enacted to preserve in our memory a

recollection of our duty, to enforce its obligation on the understanding, to excite the will to resolve upon its performance, and to interweave an attachment for it with our dearest affections. But though the religious homage of God, be our first duty, it is not our only obligation. Not only is man destined to be an inhabitant of heaven, but he is also doomed to sojourn for a while upon the earth; during that period assigned for his pilgrimage here, he is surrounded by many cares, and subject to several wants, for which he not only is bound to provide, but in exerting himself for which purpose, he may lawfully seek, especially for those who depend upon him, or with whom he is connected, such a measure of enjoyment and happiness, as will gratify him and them, without endangering that more glorious inheritance, to which we all aspire.

In his relation to transitory things, man is liable to more immediate, more vivid, and more lasting impressions from those things which affect him directly and personally, than from those which regard him but generally as a member of society, and indirectly through that circumstance; just as he is more wrought upon by sensible objects and present enjoyments, than by the invisible things of a future world, and by the remote prospects of happiness or of misery. Yet it frequently happens in society, as in religion, that our true welfare depends infinitely more upon what is least calculated to attract our immediate attention, or to excite our first or our warmest interest. And upon the same principle that the Lord instituted his holy day, to correct this evil as regards religion: so is it useful to have certain days set apart, to correct the mistakes of human selfishness, and to convince individuals that their own respective advantages will be better secured by labouring together as members of society to promote the general welfare. Hence, civil and political festivals, judiciously regulated, are of great advantage to the state at large, and consequently to the individuals who compose the body politic.

That same character of our nation, to which I have alluded, also shows, that the bulk of mankind are necessarily more affected by those objects that strike their senses, than by any abstract meditations. Man is not a merely spiritual being; he sees through the eye, he hears through the ear, he tastes by the palate, and so of the other organs of sense. They are the usual channels through which his soul is informed, impressed or excited, and therefore, by a common usage of our race, on those festive occasions, there are exhibitions to the eye, information by addresses or excitement by music for the ear, the indulgence of the feast, and other devices of enjoyment; and all are calculated by a proper and judicious distribution to produce the happiest effect upon the mind, though like every other good, they may be abused, and may thereby occasion the most deplorable results.

The mind also, is much more easily and securely instructed by the contemplation of striking events properly displayed before it, than by any abstruse reasoning or speculative disquisition. In this contemplation, objects are easily grasped by the senses or apprehended by the imagination, and retained by the memory. Hence, festivals are not, whether in religious or civil society, the mere contemplation of abstract principles, but the commemoration of events, in which principles are practically and beneficially exhibited.

Man is easily and powerfully wrought upon by the example of his fellows. We would derive little, if any benefit from attempting a philosophical inquiry into the cause; it is enough that we know the fact; and hence the public good is greatly promoted, by holding forth to the world the bright examples of the benefactors of mankind; not only are salutary emulation and a virtuous ambition thereby created, but the vain excuses of timidity or sloth, when they plead the existence of insuperable difficulties and the impossibility of success, are at once triumphantly answered, by showing what men like ourselves have achieved; and the noblest human motives to exertion are furnished, by showing the benefits which one man may procure for millions; and whilst the deeds of our honoured brother are recounted, we feel an energy for whose origin we cannot indeed account, but whose effects are powerful and may be highly beneficial. Thus has the roll of Fame been inscribed in every age and in every nation, with the names of the wise, of the good, of the learned, of the brave, of the holy, of the devoted, of the laborious, of the benevolent, and of the just. Temples have been erected, cities have been named, monuments have been raised, games have been instituted, festivals celebrated, and a variety of other modes devised, to hold forth their example, and to perpetuate their renown. But in the whole multitude, I find few, who in respect to the peculiar end for which he appears to have been fitted by Providence, stands so honourably conspicuous; not one whose example can be so beneficially held forth as a lesson and a model to the citizens of our republics, as OUR OWN WASHINGTON. And I undertake the task, which you have so kindly assigned

me, with high gratification indeed, for the honour you have conferred upon one whom you have long since thought proper to enrol upon the respectable list of honorary members of your corps, but with a diffidence which is as unfeigned as it is unusual; because the undertaking in which I have engaged is quite new to me, and the theme is as difficult as the subject is elevated.

Though I cannot attempt to delineate the character of the father of our country, I shall endeavour to sketch an imperfect outline, and my deficiency will require all your indulgence.

The date of his birth is well known, the 22d of February, 1732; and that his family was one of repute for a considerable period previous to the departure of his ancestors from England, as his relatives and connexions were subsequently amongst the most respectable in Virginia.

I am far from attributing merit to birth, but I am by no means inclined to deny the general influence of station and society upon the education, the sentiments and the conduct of individuals. Several of the greatest men that have conferred benefit upon the human family, have steadily risen from the humble position, into which they have been cast by the obscurity of their origin; and we have numberless instances of the degrading vices, the mischievous pranks, the criminal courses, and the base and unprincipled tyranny, of not only individual members, but of entire progenies of the aristocracy. Unfortunately also, it is but too true, that instances of the former description are far more rare than of the latter. This, however, does not interfere with the position that I would lay down; which is, that the civilized habits, the polite manners, the more extended information, which are generally found in some classes; the necessity under which their station places them of giving to their children the best education, and the facilities which they have of procuring it; as well as the conviction of the child, that it is only by sustaining himself in his place, by having the manners, the conduct and the information, which are expected to be found therein, that he can escape degradation and contempt, form a union of powerful aids and incentives to improvement. We need not, therefore, distribute mankind into classes of different blood and unlike nature, in order to arrive at the conclusion, that the circumstance of birth is in many instances favourable to the improvement of the individuals; and so far from being injurious to our republican principles of the equality of citizens, and tending to degrade a large portion of the community, I can consider it only as giving more merit to the individuals, who with less favourable auspices have, by the power of intellect, the adherence to principle and the application of industry, outstripped those who had greater original advantages. I consider the mischievous concession to aristocracy, to consist in attaching peculiar privileges to those born in a particular family; but not in the admission, that from the peculiarity of their position they have greater opportunities of improvement.

George Washington was thus at his earliest moments placed in the most favourable position that the circumstances of the colony would allow, for the best education that could be obtained, from an intercourse with those whose minds were cultivated, whose principles were established, and whose habits were formed by a good stock of knowledge, by industrious pursuits, and honourable occupation. The schools then existing, afforded indeed but little scope for great progress in science. At the period of his father's death, in 1743, he could read, write, and solve a considerable number of arithmetical questions; and very few schools at that time in the southern country carried education to a higher grade. The character of the mother is generally supposed, and I believe not inconsiderately, to have from nature, even more than from the force of teaching or example, a powerful influence upon the character of the son. As far as we can learn, Washington was again fortunate in this respect. This widow had been a Miss Ball, and was the second wife of Mr. Augustine Washington, who, at the time of his death, placed in her a well-deserved confidence of managing a large property, chiefly acquired by his own industry, and of superintending the education of her children, of whom George was eldest. She continued to keep him at school, and to enable him to acquire such information as could there be afforded him.

At this early period, he had obtained over the minds of his companions that moral ascendency, which through life he was enabled by the very same principles, more fully developed and more extensively applied, to gain over his fellow-citizens and to preserve to the termination of his life. His love of discipline caused him to be placed at the head of their little military organizations; his probity and judgment secured to his awards, as arbiter in their differences, a ready and willing execution. His exercises were such as fitted him for activity and vigilance, and his love for mathe-

matics, and attention to forms of business, showed a fondness for order, a patience of toil, a desire of improvement and a steadiness of purpose not often found in a youth of only fourteen years of age.

His eldest brother, Lawrence, the first son of Mr. Washington's first wife, was at this period a respectable officer in the British forces; he had served under General Wentworth and Admiral Vernon, at the siege of Carthagena, and he had acquired with them some influence by his correct and gentlemanly conduct. Lawrence was greatly attached to his brother George; and believing from what he had seen of his capacity and habits, that he would easily win his way to distinction in the British navy, procured for him, through these friends, a midshipman's warrant, in the year 1746. George, pleased with the appointment, was preparing to enter into a service that, if once taken up by him, would probably have materially interfered with the progress, if not the issue of a revolution, which amongst the many that have shaken the nations within the last century, stands alike distinguished for the justice of its grounds, the moderation of its proceedings, the wisdom of its process, and the success of its results. A mother's authoritative request was the mode through which this difficulty was removed, by that God, who sweetly and powerfully brings about his own wise purposes, without exposing his counsels to the over-curious scrutiny of men.

We have already seen in the boy many traces of what became the character of the man. The eye of the artist discerns in the block of marble the fair proportions of the concealed statue; the material is precious, but much of it must, by patience, by attention, and by exquisite skill, be cut off and pared away, before the majestic figure which he detects, can be exhibited to the eye of an admiring multitude. Washington may, under God, be considered as having been fashioned by a special providence. At this early period, he had already either laid down or adopted a wise code for the regulation of his conduct. This consisted of one hundred and ten rules, of which, Mr. Sparks, his biographer, justly observes, "that whoever has studied the character of Washington will be persuaded, that some of its prominent features took their shape from these rules thus early selected and adopted as his guide." In another place, he says of some of them, that they were "fitted to soften and polish the manners, to keep alive the best affections of the heart, to impress the obligation of the moral virtues, to teach what is due to others in social relations, and above all to inculcate the practice of a perfect self-control."

"In studying the character of Washington, it is obvious that this code of rules had an influence upon his whole life. His temperament was ardent, his passions strong, and, amidst the multiplied scenes of temptation and excitement through which he passed, it was his constant effort and ultimate triumph to check the one and subdue the other. His intercourse with men, private and public, in every walk and station, was marked with a consistency and fitness to occasion, a dignity, decorum, condescension and mildness, a respect for the claims of others, and a delicate perception of the nicer shades of civility; which was not more the dictate of his native good sense and incomparable judgment, than the fruits of long and unwearied discipline."

It would be well. if the respect that is so justly due to the father of his country, engaged its children to adopt the maxims by whose influence he became worthy of their esteem! It would be well if, in place of encouraging a spirit of bad pride, of arrogant self-sufficiency, and permitting unchecked rudeness to become a habit, under the notion of preserving a spirit of independence, parents would instil into the minds of their children such maxims; and by the proper exercise of their authority, keep them within the restraint of that politeness which so peculiarly characterized, perhaps, the least offensive and the most resolute man that the eighteenth century has produced!

At the age of sixteen, he entered upon the laborious duties of a land-surveyor, in a wilderness. The profession, besides promising to be lucrative, afforded an excellent opportunity for the inspection of new lands, and for making valuable purchases. His first excursion was beyond the eastern Alleghany range, whither he went in March, 1749, whilst winter still held possession of the summits of this lofty barrier, rivers were swollen by falling rains and melting snows, and his path lay through tangled forests, abrupt precipices, uninvaded swamps, and in a region where it was a luxury to find a log hut, as a relief from the inconvenience of the surveyor's tent; yet was this, in the order of Providence, a suitable preparation for the man who was destined, at a future day, to share in the privations and to direct the movements of ill-provided armies, in similar circumstances; and this was the very spot in which he was destined to make his first military movements, in the service of the colony, several years previous to the Revolution. During three years that he continued thus occupied, he had acquired a habit of business, and established a character for ability and integrity; nor was he estranged from his family, for he was sometimes a welcome inmate at the residence

of his eldest brother, who now resided on the banks of the Potomac, at a farm to which he gave the name of Mount Vernon, from his affectionate regard to his friend the admiral: and he also visited his mother, whom he occasionally aided in the regulation of the family concerns.

When he had attained the age of nineteen, the frontiers of Virginia, which then comprised the present state of Kentucky, was threatened by Indian depredations and the encroachments of France, whose Canadian possessions stretched along on the west towards Louisiana, and were said to include Indiana, Illinois, and even Ohio. The colony of Virginia was laid off into military districts, over each of which was appointed an adjutant-general, with the rank of major, who was to assemble and to exercise the militia, to inspect their arms, and to enforce the disciplinary regulations to which they were subjected. Washington was appointed to this office in one of the districts, and felt that it was now his duty to acquire as perfect a knowledge as possible of the use of weapons, of tactics, and of evolutions. In the society of his brother and others, who had served in the wars, he had sufficient opportunities.

The death of his brother increased his cares; for the confidence and affection of the dying man, and the high esteem in which George was held by the surviving members of the family and their friends, placed him, though the youngest of the executors, in the administration of an estate which was ultimately, by the arrangement of the deceased, to vest in himself. The military organization of the province was changed, but Major Washington's appointment was renewed; so that he found himself, at a period when very few think of commencing the duties of life, already at the head of a large property, in the administration of an extensive estate, loved by his family, confided in by the public for his integrity, and entrusted by the government with a charge of nearly the first rank and of the highest importance. If we stop to inquire how this occurred, we shall have no difficulty in discovering; for unceasing industry, the well-regulated ambition of improvement, a proper respect for the established rules of society, immovable integrity, patient endurance of toil, and the self-denial which arose from the determination to answer the confidence that was reposed in him, all united to a systematic course of conduct laid down and steadily followed, enabled him to perform with facility, order, and success, duties that would have otherwise perplexed by their confusion, overwhelmed with their weight, and destroyed in their ruin, the individual who would rashly undertake them. Washington has scarcely attained to manhood, and yet his character is already formed, and is extensively and advantageously known! He had laboured greatly, he had endured much, he had overcome many a temptation, before he could attain the eminence upon which he already stands; great efforts are, however, still to be made, that he may preserve his position; but, habituated to labour, to combat, and to overcome—his passions are in his keeping; there is more need of vigilance than of effort; but there must be no relaxation on the part of him who guards so wily and so powerful a foe as strong natural propensities, subdued indeed and restrained, but yet vigorous, powerful, and seductive. One day's negligence may render unavailing all the achievements of years.

What a lesson, my friends, is this for the youth of our country! What an admonition for parents! Why have we not amongst us more men bearing this true stamp of the nobility of virtue? Because the child is too fond of pleasure, too impatient of restraint; because the parent has false notions of glorious independence, and fondly imagines that lost virtue may be easily restored; because a weak and miscalculating fondness persuades itself that the bridle which restrains from licentiousness destroys that strength which it but directs to a useful and a pleasing course. How greatly preferable is the noble animal, that, trained to the hand, patiently submits to its directions, to the untamed beast that menaces ruin to every one that approaches! The one smells the battle at a distance, and proudly lifts his head, whilst he impatiently paws the ground: yet he rests in his place, prepared but steady. He hears the note of preparation in the trumpet's blast, and he now looks for the onset. At the signal, he bears his rider in the midst of his companions, in safety and in victory, over the ruins of the broken host. He holds back when he is checked; he returns, fatigued indeed, but not exhausted; he is nourished and cared for; he is grateful to his attendants, and, before the rising sun, he neighs to prove his desire for the pursuit of the succeeding day. Wo to him who would enter into battle with the other! Should he not be shaken from his seat, or be carried wildly from the face of the array—he is separated from his troop—he is borne powerless into the thick of his enemies, where he soon falls, the bewildered victim of his own rashness, and to the fury of those who sur-

round him. His corpse is found under the carcass of his worst enemy! Even in death, the cause of his ruin is manifest to that friend who would seek, under shade of twilight, to render the last rites to the body of his associate! What a picture of the folly of a parent, and of the ruin of a child! Call you this glorious independence?

In truth, we have now only to contemplate the character thus formed, developing itself as circumstances permit, and becoming more fixed and better matured by experience.

Washington's first public mission was not only of a highly confidential, but of an extremely perilous nature. The French had crossed the Northern Lakes, which had been assumed by Great Britain as the natural boundary between their respective colonies. It was suspected that they sought to establish themselves upon the Ohio. A messenger had been sent from Virginia, in the character of an Indian trader, to visit the friendly tribes in that quarter, and to procure accurate intelligence of their disposition, and of the French advances. He had returned without having fully accomplished the object for which he was employed, but bringing sufficient information to prove that the fears expressed by the British cabinet to the Governor of Virginia were well founded, and that France was disposed to establish posts within the territory claimed by England. The Governor had been furnished with cannon and ammunition, to repel, if necessary, by force, any effort of this description. Not only was it ascertained that troops had descended from Canada, but it was found that others had ascended from New Orleans, and that it was contemplated to lock up the British within a line of posts extending from the lakes, by the Ohio and Mississippi, so as to secure at least all the territory west of this line for the crown of France. The Governor and Council of Virginia resolved, that it would be proper, as both nations were at peace, to send an officer to the French commander, with a request to know by what authority he had advanced, and also to learn what was his object. Major Washington was selected.

"He was directed to proceed without delay to the Ohio River, convene some of the Indian chiefs at a place called Logstown, make known to them the objects of his visit, and, after ascertaining where the French were stationed, to request an escort of warriors to be his guides and safeguard the rest of the journey. When arrived at the principal French post, he was to present his credentials and a letter from the Governor of Virginia to the commandant, and in the name of his Britannic Majesty, to demand an answer. He was furthermore to inquire diligently, and by cautious means, into the number of the French troops that had crossed the lakes, the reinforcements expected from Canada, how many forts they had erected, and at what places, how they were garrisoned and appointed, and their distances from each other, and, in short, to procure all the intelligence possible respecting the condition and objects of the intruders.

"Fortified with written instructions to this effect, with credentials and a passport, to which the great seal of the colony was affixed, he departed from Williamsburg, the seat of government in Virginia, on the 31st November, 1753. The distance before him to the extreme point of his destination, by the route he would pursue, was about five hundred and sixty miles, in great part over lofty and rugged mountains, and more than half of the way through the heart of a wilderness, where no traces of civilization as yet appeared."

With a party of seven companions he set forward, and by climbing, scrambling, fording, and swimming, as well as by riding, he reached the Monongahela and Alleghany, at the point where their junction forms the Ohio. His eye soon discerned the peculiar advantages consequent upon the erection of a fort at this spot. It was from the erection of this work the colonists were driven in the subsequent year; it was completed by the French, and called after the name of their Canadian governor, Du Quesne: subsequently retaken by Washington, when it was called Fort Pitt, and at this day has risen to the important rank of an industrious city, Pittsburg. About twenty miles below this fork, he called together some Indian chiefs, with whom he entered into friendly relations, and formed the acquaintance of Tanacharison, or the half-king, who was subsequently his ally and companion. He thence proceeded to the French post, and was told by the commander, M. de St. Pierre, in a respectful but firm tone, that his troops could not retire, for he had received orders to occupy the place: that his duty was obedience, and that discussion could be had only with those who commanded him. He treated the British envoy with hospitality, and gave him supplies upon his departure; yet, by some means, Major Washington found many impediments to his return, a considerable part of which he had to make on foot with but one companion, carrying on his own back his knapsack, containing his papers and his food, with a gun in hand, amidst falling snow and over thickening ice, and having only by great ingenuity and exertion escaped the treachery of some Indians.

Upon his return he delivered the answer of the French commander, and placed his own journal in the hands of the Governor; and it was clearly ascertained that the case

had arisen in which force must be repelled by force. This journal was not only printed in Virginia, but also by the directions of the English government it was published in Europe, and was highly commended in each place. Major Washington was appointed to command a force of two hundred men, who were to proceed to the Ohio and erect a fort at the spot which he had indicated. Captain Trent was appointed to command one of the companies. He was directed to go forward and raise his company by enlisting the traders accustomed to the Indians and the woods; to proceed to the fork of the Ohio, and commence the fort. Washington, at Alexandria, waited to assemble the remainder of the troops, to organize them, to collect supplies and to send them forward, together with the cannon to be mounted in the fort.

The Legislature of Virginia, upon its meeting, increased the force to six companies, under the command of Colonel Fry, making Washington lieutenant-colonel. The British government also authorized the governor of Virginia to call upon New York for two companies of continental troops, and upon South Carolina for one. The officers of such companies held their commissions, not from the colonial government, but from the crown, which caused them to claim an exemption from the authority of the colonial officers, and to be regarded more in the light of an allied or auxiliary force, than as men to be commanded. On the 20th of April, 1754, Col. Washington arrived at Will's Creek, which was then the border of civilization, with three companies under his command. Here he learned that Captain Trent's men had been summoned, by an immensely superior French force, to capitulate and retire from the fort which they were erecting. The French, having possessed themselves of it, in compliment to their governor called it Fort Du Quesne. Col. Fry had not arrived—Washington's own force was very small—a wilderness was before him, with an opposing army far more numerous, well organized, and already habituated to the country, ready to fall upon him, he knew not at what moment or in what place. He held a council of war and determined to proceed to the erection of a fort upon another spot on the Monongahela. Thus, at all events, would his men be employed, the bane of idleness be removed, and by the constructions necessary for their advance, a road would be opened for those who would follow, whilst they themselves would be at least approaching to the attainment of their object. He sent expresses to the governors of Virginia, Maryland, and Pennsylvania, advising them of his situation, and requesting reinforcements.

As this was his first campaign, I shall dwell upon it; for here we shall perceive his qualities as a commander, as fully developed as will be necessary to exhibit his character in that position. His determination to advance shows none of the rashness or impetuosity of the unthinking brave: it was the result of deliberation and counsel, and for sufficient reasons. To retreat would have been a degrading abandonment of his duty, a betraying of the trust reposed in him; it would have stricken a panic into his men, from which they could not be recovered; it would have given to the enemy confidence, time, and undisturbed possession; and would have totally bewildered the colonial councils, whilst the Indians would have been gained over by the French. Did he remain where he was, nearly all these effects would have been equally the result; at all events, his troops would have been idle and discontented; they would have lost all confidence in him, and did they not desert him on the first failure of supplies, insubordination and plunder would have left him despised and powerless, the butt of a mob, not the commander of soldiers. As it was, from the neglect of the commissaries, provisions failed upon their march. Besides the perplexity of this misfortune, he had to overcome the difficulties of exploring his way and of constructing his road. He was, on those occasions, himself the pioneer, who, with a few attendants, penetrated the recesses of the forest, to learn how a swamp might be avoided; or he encountered, in a canoe or on a raft, the perils of an unexplored river, to discover its obstructions or its falls, to ascertain where it was fordable, or where a bridge could be placed. What patience, ingenuity, judgment, and perseverance was necessary for such an expedition! This was the school to which Providence led him, that he might be taught for a period of equal difficulties upon a more extended scale, and for a nobler purpose. Not to secure for one monarch rather than for another, the nominal and useless sovereignty over the wild hunting grounds, which as Tanacharison, speaking of the French and English, told both parties, "the Great Being above allowed to be the residence for him and his people," but to redeem the people of a continent from the dictation of a distant island, and casting off the bands with which it was sought to confine them, leave them to exercise those faculties and those powers with which God had endowed them, with that freedom which is the right of every nation,

and by whose proper use she can better secure her happiness, than she can by any foreign direction.

As he advanced towards the Monongahela, he received notice from Tanacharison that the French had sent a party out from their fort, who had determined "to strike the English" should they be met with. Soon afterwards he received another message that the French party was advanced to within fifteen miles of him. Knowing his situation, he thought it better to choose his field, and accordingly drew his little force to a place called the Great Meadows; and having cleared it as well as circumstances would allow, he threw up an entrenchment, nearly protected on three sides by a stream, and sufficiently distant from the wood to require that an assailant should show his men upon the open ground. He sent out scouts mounted on his wagon horses, to reconnoitre; but they returned without having made any discovery. His camp was, however, alarmed during the night; his sentinels fired, and his men were kept under arms till morning. A respectable settler then came in with information that a French detachment of fifty men had been at his place on the previous day, and that he had discovered their tracks within five miles of the camp. In the early part of the next night another express arrived from the Indian, who was within about six miles of the Great Meadows with his people, stating that the French were in his vicinity, and that he had seen two tracks. Within an hour after this arrival, Washington, at the head of forty men, left the camp in the midst of torrents of rain, on one of the darkest nights that could be imagined. The soldiers strayed from the path, frequently lost their way, climbed over fallen trees and opposing rocks, and stumbled over each other; and it took them as many hours to reach the Indian station, as they had miles to pass over. It was nearly sunrise when they arrived.

The occurrence of this day was in many ways remarkable. It was a battle between the troops of two nations actually at peace. The force engaged was small, but it was the commencement of a contest which deprived France of one of her most important colonies, after the vicissitudes of nearly seven years of war. It was the military essay of a young man who was destined to lead the armies of half a continent, struggling for that freedom which it was to achieve, against the efforts of that nation on whose behalf he was now himself engaged; but that freedom was not to be obtained without the aid of that country against which he was then armed. Such are the vicissitudes of human affairs! But this was also, for the character of Washington, an event, the proper understanding of whose circumstances is of peculiar importance. It is the only battle in which he was engaged which even an enemy ventured to point out as unjustifiable carnage.

It was stated in Europe that M. de Jumonville, who commanded, was not an officer sent for a hostile purpose, but an ambassador sent on an errand of a peaceful character. That a rash, impetuous and inexperienced youth wantonly assailed and cruelly murdered the envoy and his attendants.

Let us examine the case. This statement was made in Europe by the diplomatists of France, at a moment when they were engaged with those of England, apparently seeking to adjust their differences, but really, it is believed, seeking a colourable pretext for war. The French had made their preparations already in America to surround the British colonies, and to confine them, as nearly as they could, from extending to the west. It was, according to the rules of what is called diplomacy, the business of the French agents to create the impression that England had given occasion for their hostile movements, and this occurrence furnished the pretext they sought.

Let us now see Washington's position! Fully aware of the objects of the French, from his previous interview, when he had gone, unaccompanied by a retinue of soldiers, to deliver a letter and to hold a discussion with the principal officer of the force that was making descents and settlements within what the English regarded as their lands, he not only found his remonstrances useless, but he saw the aggressions extended. Commissioned and sent out by his own government, with an armed force, to repel this invasion and to protect its limits, he finds a portion of his command dispossessed of a fort which they had been erecting, his troops threatened with violence if they did not yield. He finds, by the report of his scouts, that an armed band was advancing still farther into his country—that they were hovering about his camp. He is informed by his Indian allies, that their avowed object is to attack the English. His camp is alarmed. By whom? It is true that a few of his men had deserted, but surely deserters are not found lurking round the spot where capture and punishment would be the probable result. He consults Tanacharison. He discovers that this armed band has withdrawn from the common road, which peaceful envoys

travel, and lay in a concealed and well-protected retreat, like invaders, and had sent scouts to observe the British position. This fact was ascertained by the discovery of their tracks. Messengers had also been sent back by them, to the main body of their force, clearly to carry information, probably to call for an advance of larger numbers. Was he to await the arrival of an army superior in force, and permit the object which he had been selected to accomplish, to be lost? Is he to permit himself to be trifled with, and overreached? His ally, who had the means of information, assures him that their intention is hostile. There is but one course open for him. He plans the mode of attack, should it be necessary, yet he leaves an opportunity to the others to see and to explain. He advances against the position of the armed invaders. They are discovered; he is himself at the head of his little detachment; he is seen. The ambassador, of course, will now show his symbol of friendship—will demand protection, and seek to attain the end of his mission. Washington advances, and he is received, not with the etiquette of an envoy, but with the warning of loaded muskets. He is prepared, and the return is quickly made. The whole effort of the assailants, for such are they to whom he is opposed, is directed against the Virginians; the Indian is left unassailed. If the commander and ten of his soldiers have lost their lives before the surviving twenty-two have called for quarter, they have fallen victims either to their duty, if they were enemies, or to their folly, if they were friends. It is true, that in the pocket of the commander there was found a dictatorial summons to the English commander, leaving him the only option of retiring peaceably east of the Alleghanies, or of being compelled by force to do so. Some of the ambassador's officers asserted, when they were prisoners, that they had never seen the document, and they censured its style. However, they said many other things, which Washington declared not to be facts. The captured men were sent prisoners to Governor Dinwiddie, who approved of Washington's conduct.

He wrote to the Governor that he was certain of being attacked by a superior force, as soon as the French should learn what had occurred; that, in his present situation, he would be unable to hold his ground against them. He could only assure him, that he would not be taken by surprise; and would not retreat or surrender whilst the slightest prospect existed of being able to make a useful or an honourable resistance. The succours he received were small; the want of supplies, especially of provisions, was very trying. The distinctions in pay and in rank, between the officers of the colony and those of the crown, were unfortunate and paralysing, and would have produced worse consequences, but for the good sense, the moderation, and kindly feeling that existed between Colonel Washington and Captain Mackay, who commanded, under a royal commission, the only contingent from another state that took the field. South Carolina, always ready to take her place in the day of peril, and at the post of honour, sent her hundred men to share the sufferings and the dangers of this campaign—which terminated by the capitulation of the colonial troops to a superior force of the French, who, during nine hours, had endeavoured, on the 3d of July, to get possession of Fort Necessity;—for so was this hastily erected fortification on the Great Meadows called,—and on the next day, its defenders marched out, with the honours of war, to return home. The commander and his soldiers, besides the consciousness of having done their duty, had also the thanks of the council, the burgesses, and the public. The prudence, the address, the courage, the patience, firmness, and love of discipline of Washington, were universally acknowledged with well-merited eulogy.

The blunders and the difficulties arising from the arrangements of rank, to which I have before alluded, caused Washington to decline accepting a commission which was offered him by Governor Sharpe, of Maryland, who had been lately appointed by the king of England, to be commander-in-chief of the forces against the French. In declining the offer, he added, "I shall have the consolation of knowing, that I have opened the way, when the smallness of our numbers exposed us to the attacks of a superior enemy; and that I have had the thanks of my country for the services I have rendered."

The agency of this man, as he advanced in life, upon a more extended field, in more elevated stations, and amongst persons of more importance, necessarily attracts more attention, and surrounds him with a brighter halo of glory; but the individual is himself unchanged. From the first moment to the last, it is George Washington! Hence it is not my intention to trespass upon your patience by a recital of facts, with which you are well acquainted, nor by leading you through those revolutionary fields whose names are as familiar to your mouths and to your ears as household words.

You know that he accepted the invitation of the brave, but unfortunate Braddock, to be one of his military family. I need not inform you of its results. How Washington escaped, on that day which witnessed the almost total ruin of a fine army, I think is attributable only to a special providence. When the two aids of the General were disabled, he alone was engaged in the duty of distributing the orders. He was seen everywhere on horseback, in the hour of carnage, an object easily marked, and by no means unimportant. He wrote to his brother: "By the all-powerful dispensation of Providence, I have been protected beyond all human probability or expectation; for I had four bullets through my coat, and two horses shot under me. Yet I escaped unhurt, although death was levelling my companions on every side of me."

It is true, that in this action, though unexpectedly attacked, and his veteran European soldiers thrown into inextricable confusion, Gen. Braddock and his officers behaved with the utmost courage, "and used every effort to rally the men, and bring them to order, but all in vain. In this state they continued nearly three hours, huddling together in confused bodies, firing irregularly, shooting down their own officers and men, and doing no perceptible harm to the enemy. The Virginia provincials were the only troops who seemed to retain their senses, and they behaved with a bravery and resolution worthy of a better fate. They adopted the Indian mode, and fought each man for himself behind a tree. This was prohibited by the General, who endeavoured to form his men into platoons and columns, as if they had been manœuvering on the plains of Flanders. Meantime the French and Indians, concealed in the ravines and behind trees, kept up a deadly and unceasing discharge of musketry, singling out their objects, taking deliberate aim, and producing a carnage almost unparalleled in the annals of modern warfare. More than half of the whole army, which had crossed the river in so proud an array only three hours before, were killed or wounded. The General himself received a mortal wound, and many of his best officers fell by his side."

"A report has been long current in Pennsylvania, that Braddock was shot by one of his own men, founded on the declaration of a provincial soldier, who was in the action. There is another tradition, also, worthy of notice, which rests on the authority of Dr. Craik, the intimate friend of Washington from his boyhood to his death, and who was with him at the battle of the Monongahela. Fifteen years after that event, they travelled together on an expedition to the western country, with a party of woodsmen, for the purpose of exploring wild lands. While near the junction of the Great Kahnawa and Ohio rivers, a company of Indians came to them with an interpreter, at the head of whom was an aged and venerable chief. This personage made known to them, by the interpreter, that hearing Colonel Washington was in that region, he had come a long way to visit him, adding, that during the battle of the Monongahela, he had singled him out as a conspicuous object, fired his rifle at him many times, and directed his young warriors to do the same, but to his utter astonishment, none of their balls took effect. He was then persuaded that the youthful hero was under the special guardianship of the Great Spirit, and ceased to fire at him any longer. He was now come to pay homage to the man who was the particular favourite of Heaven, and who could never die in battle."

It is thought that if Braddock had been attentive to the counsel of his Virginian aid, the result would have been different. Washington's sufferings, his services, and his success, when subsequently called from his retirement, by his country, to assume the command of the Virginia forces, and to aid General Forbes, served still further, during three years, to manifest his good qualities, and to prepare him better for the great work which he was destined, at a future day, to achieve. In January, 1759, after having resigned his commission, when he had made his troops efficient, and been crowned with success in his enterprise, he prepared to spend the remainder of his days in private life. Upon his marriage he received a great accession to his property, besides being united to a companion, whose affection for him, and whose domestic virtues exceeded even the meed of reputation which she had obtained for more brilliant, though less valuable qualities. Forty years of vicissitudes always showed their mutual regards, not, perhaps, altogether unchanged, but if altered, they were increasing in respect and affection. Whenever his keen sense of public duty allowed him a short respite from his laborious employments, he sought, with renovated eagerness, the cheerful society of his home, and the pleasing occupation of superintending his domestic concerns. This proved his unambitious disposition, and the excellence of his family circle. Firm and sufficiently forward, when the good of his country required it, he was as ready to face her foes in the field, as he was to expostulate with her governors when he had to point out their oversight or neglect, as it was frequently necessary, in vindicating what was due to his officers and soldiers, and in requiring what was demanded by his circumstances to insure the attainment of the public safety. He was always ready to sacrifice his own private claims, to forego

what were his just recompenses, and to shun public honours. Whilst he was engaged in the field, at the close of his service, he was elected by the county of Frederic to a seat in the House of Burgesses of Virginia. Upon his return, whilst attending the session in his place, in the house, Mr. Robinson, the speaker, by direction of the assembly, returned thanks to the young hero; but unused to such a position, and confounded at the sound of his eulogy, he stood unable to reply, until the speaker relieving him by a still higher compliment, ingeniously added, from the inspiration of truth: "Sit down, Mr. Washington, your modesty equals your valour, and that surpasses the power of any language that I possess."

He was now twenty-seven years of age, and with the exception of his attendance as a legislator at the sessions of the Assembly, he kept as far as possible secluded from public life; occupied at Mount Vernon in the improvement of agriculture, the exercise of a generous hospitality, and finding relaxation in the intercourse with his neighbours, and his loved relatives, with respectable and polished strangers whom his early fame had attracted to visit at his mansion. His chief enjoyment was in the domestic circle, and an occasional indulgence in the sports of the field; the excitement, the labour, and the exposure of which had been rendered in a great measure necessary by his previous occupations and habits from his very boyish days. Nor could he refuse the benefit of his judgment and the weight of his integrity to the solicitations of many who preferred in their difficulties being guided by his advice and decisions, to litigating their claims before public tribunals.

I believe we may safely say, that few members of society are more useful than an independent and upright country gentleman, who is thus the protector of his family, the cultivator of the soil, the model of his neighbours for good conduct, the harbinger of peace in contentious, the patriarch, whose feelings of kindly interest are engaged for the welfare of his servants, and who, from a sense of duty, disinterestedly and without any selfish projects or party schemes, devotes a due share of his time and of his attention, in his proper place, to the public business of the state. Such was the manner in which twelve or fourteen years of his life now passed away. Such is the way in which he desired it should continue to its termination.

It was, however, not so decreed in the order of Providence. Great Britain undertook to impose taxes without their own consent upon the colonies. The amount was immaterial—the principle was everything. Admit that it may be done to the amount of one cent in the year, what is to restrain the imposition? From the first moment, Washington saw what must be the result if the effort was continued, and he declared it as plainly as he saw it; when that declaration was necessary it might be useful. He could scarcely persuade himself that Great Britain would persist. He expressed his hopes that she would not; and cherished, as far as he could, that expectation in the bosom of his friends. He knew well that resistance must end in revolution; revolution in civil war. He abhorred the desolation of his country, the havoc of the people, the thousand evils which accompany and succeed the bloody strife. He had seen the glorious pomp and circumstance of war. Never did he behold a more glorious and splendid pageant than when Braddock's men deployed in well-set order, and moved forward in brilliant uniform, with shining arms glittering in a radiant sun, on the banks of the Monongahela. But before that sun was set, their gory limbs, their shattered arms, their mutilated bodies, lay in terrible confusion on that fatal plain: the moans of the dying, and the wailings of the wounded, were mingled with the blasphemy of the raving and the lamentations and the oaths of the despairing. It is the vain braggart who shuns the field where the contest for his country's rights is to try man's prowess, who too frequently makes a vapouring semblance of a virtue which he has not; it is often the coward who wantonly provokes brave men to those lists, of which he continues to be only a spectator. But that man whose soul is ennobled by true heroism, possesses a heart as tender as it is firm; he is equally ready to soothe and protect a child, as he is to oppose and smite a giant: he avoids exciting to the bloody fray, whilst honour and justice will permit its being declined; but when the battle has become his duty, his arm is indeed nerved and elastic, his eye is keen and discerning, he assails the haughty, but he lifts the suppliant, and he consoles the vanquished. A man who is truly brave is also truly generous; he shudders at the ruin of battle, he endeavours to avoid its necessities; but that necessity once established, he unflinchingly performs his duty.

It is not, however, in the bloody field that the work of desolation is most extensive or most afflicting. It is there, indeed, that the first blow is struck; it is there the ruin commences. But though he who lies mangled and festering amidst the heap of victims, that have been immolated to the Mo-

loch of war, is now insensible to mortal grief or pain, not so the survivors! Separated as the iron soldier appears to be from everything that belongs to the affections of life and the ties of relationship, still he is a man, and bound to others with the most tender ligaments that twine around the heart. There lies one upon the field—his blood still flows; his wound indeed is mortal, but as yet all his soul is in him. Half elevated, he reclines upon the corpse of a comrade who shared in his toils, who partook of his confidence, who was charged, should he survive him, to bear the token of his affection to one far distant from that scene of carnage. With an effort he has succeeded in drawing that pledge from the bosom of his friend; and, whilst his arm rests upon his broken musket, what he meant to be a memorial for the wife of his youth, the partner of his affections, the mother of his children, is now for himself, inseparably united with her image; it is grasped with a hold which even death will not relax, whilst his swollen and distended eye rests upon it. He heeds not the joyous shout, though it proclaims victory for his companions; the wild tumult of flight is around him, but of this and of every other object on the field save that one token, he is now regardless. His mind is far away, his recollection is of other years. His wife, his mother, his children, his cottage,—these are all present to his excited fancy. He seems for the moment to have some new, though melancholy existence amongst them. The ebb becomes slow from his side:—that gasp is convulsive:—he awakes to a consciousness of his state; a petition to his God; an expression of contrition, of resignation, and of hope. His lips quiver as he prays for a blessing on those whom he leaves to the cold charity of a selfish world, as he dies upon what is called the field of glory. A grateful country decks the spot, indeed, with barren laurels, and the cold—cold shafts of affliction penetrate the hearts of those who lived in the expectation of his return. Who will protect his orphans? Who will soothe the mother? Who will sustain the widow?

Washington had witnessed with aching heart many a scene of this description. Generously did he minister to many a family thus stripped in desolation; and therefore he was not a man to rush thoughtlessly upon a course that he knew must entail such miseries upon his country. He felt deeply the wrongs which the British government was perpetrating; he was one of the first to determine that they must not be endured: but he sought, by petition, by remonstrance, by expostulation, by non-importation, to try whether it was possible to avoid recourse to arms; yet whilst he sought to restrain the violence of his friends, he had calmly and deliberately resolved to act and to suffer, and, if necessary, to die in organized resistance, upon clearly ascertained principle, rather than submit to a tyranny whose oppressions would far exceed even the disasters of battle and of death. It is a melancholy choice when one is obliged to take one or the other, in this exhibition of alternatives! It is a great relief when any other mode leaves a probability or even a faint hope, that by patience, by exertion, by time, by moral influence, an amelioration may be obtained, and the horrors of war may be averted! This hope was cherished—this principle was the guiding star of the patriots of the Revolution; and it was not until every ray of parliamentary sympathy was extinguished, and that the royal eye no longer beamed upon the petitions that were laid even at the footstool of the throne, that Washington found himself in the gloom of hopelessness, and that he yielded to the dire necessity of inflicting upon his country the evils of military contest. Still his soul recoiled from it; and fully six years before the declaration of independence, his sentiments were expressed to a friend with whom he consulted, in the following terms:

"At a time when our lordly masters in Great Britain will be satisfied with nothing less than the deprivation of American freedom, it seems highly necessary that something should be done to avert the stroke, and maintain the liberty, which we have derived from our ancestors. But the manner of doing it, to answer the purpose effectually, is the point in question.

"That no man should scruple, or hesitate a moment, to use arms in defence of so valuable a blessing, is clearly my opinion. Yet arms, I would beg leave to add, should be the last resource, the *dernier resort*. We have already, it is said, proved the inefficacy of addresses to the throne, and remonstrances to Parliament. How far, then, their attention to our rights and privileges may be awakened or alarmed, by starving their trade and manufactures, remains to be tried."

Two other extracts from his correspondence, nearly five years later, will show the convictions of a mind that had long and maturely deliberated upon the subject. Writing to a friend who hesitated upon acceding to resolutions of a meeting in Fairfax County, at which Washington presided, he says:

"That I differ very widely from you in respect to the mode of obtaining a repeal of the acts so much and so justly complained of, I shall not hesitate to acknowledge; and that this difference in opinion probably proceeds from the

different constructions we put upon the conduct and intention of the ministry, may also be true; but, as I see nothing, on the one hand, to induce a belief that the Parliament would embrace a favourable opportunity of repealing acts, which they go on with great rapidity to pass, in order to enforce their tyrannical system; and, on the other, I observe, or think I observe, that government is pursuing a regular plan at the expense of law and justice to overthrow our constitutional rights and liberties, how can I expect any redress from a measure, which has been ineffectually tried already? For, sir, what is it we are contending against? Is it against paying the duty of three pence per pound on tea because burdensome? No, it is the right only, we have all along disputed; and to this end we have already petitioned his majesty in as humble and dutiful a manner as subjects could do. Nay, more, we applied to the House of Lords, and House of Commons in their different legislative capacities, setting forth, that, as Englishmen, we could not be deprived of this essential and valuable part of our constitution. If, then, as the fact really is, it is against the right of taxation that we now do, and, as I said before, all along have contended, why should they suppose an exertion of this power would be less obnoxious now than formerly? And what reason have we to believe, that they would make a second attempt, whilst the same sentiments fill the breast of every American, if they did not intend to enforce it if possible?

"In short, what further proofs are wanting to satisfy any one of the designs of the ministry, than their own acts, which are uniform and plainly tending to the same point, nay, if I mistake not, avowedly to fix the right of taxation? What hope have we, then, from petitioning, when they tell us, that now or never is the time to fix the matter? Shall we, after this, whine and cry for relief, when we have already tried it in vain? Or shall we supinely sit and see one province after another fall a sacrifice to despotism?

"If I were in any doubt as to the right which the Parliament of Great Britain had to tax us without our consent, I should most heartily coincide with you in opinion, that to petition, and to petition only, is the proper method to apply for relief; because we should then be asking a favour, and not claiming a right, which, by the law of nature and our constitution, we are, in my opinion, indubitably entitled to. I should even think it criminal to go further than this, under such an idea; but I have none such. I think the Parliament of Great Britain have no more right to put their hands into my pocket, without my consent, than I have to put my hands into yours; and this being already urged to them in a firm, but decent manner, by all the colonies, what reason is there to expect anything from their justice?

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"Satisfied, then, that the acts of the British Parliament are no longer governed by the principles of justice, that they are trampling upon the valuable rights of Americans, confirmed to them by charter and by the constitution they themselves boast of, and convinced beyond the smallest doubt, that these measures are the result of deliberation, and attempted to be carried into execution by the hand of power, is it a time to trifle, or to risk our cause upon petitions, which with difficulty obtain access, and afterwards are thrown by with the utmost contempt? Or should we, because heretofore unsuspicious of design, and then unwilling to enter into disputes with the mother country, go on to bear more, and forbear to enumerate our just causes of complaint? For my own part, I shall not undertake to say where the line between Great Britain and the colonies should be drawn; but I am clearly of opinion that one ought to be drawn, and our rights clearly ascertained. I could wish, I own, that the dispute had been left to posterity to determine; but the crisis is arrived when we must assert our rights, or submit to every imposition that can be heaped upon us, till custom and use shall make us tame and abject slaves."

This, in fact, embodies the whole principle of the Revolution.

Whilst attending a meeting of the first Congress, of which he was a member, he received a letter from a former companion in arms, who held a commission in an English regiment then stationed at Boston. The following is an extract from the answer which he sent.

"These, sir, being certain consequences, which must naturally result from the late acts of Parliament relative to America in general, and the government of Massachusetts Bay in particular, is it to be wondered at, I repeat, that men, who wish to avert the impending blow, should attempt to oppose it in its progress, or prepare for their defence if it cannot be averted? Surely I may be allowed to answer in the negative; and again give me leave to add as my opinion, that more blood will be spilled on this occasion, if the ministers are determined to push matters to extremity, than history has ever yet furnished instances of in the annals of North America, and such a vital wound will be given to the peace of this great country, as time itself cannot cure, or eradicate the remembrance of."

He was also a member of the second Congress, which assembled on the 10th of May, 1775. Blood had been then shed at Lexington and at Concord; the Rubicon was passed, and though no formal declaration had yet been made, yet the sword which smote the freemen of New England had severed the tie which bound that colony to the older land of freemen. An expression of John Adams indicated in a way too plain to be misunderstood, that, though her own sons were in the field, and had confidence in their commander, still she would sacrifice sectional pride to general advantage, and that in selecting the commander-in-chief of the continental forces, the name of a Southron, in whose prowess and prudence universal confidence was reposed, would be presented to the Congress. Washington, who had foreseen what he desired to avoid, rose from his place and retired from the house, to leave their proceedings

unembarrassed by his presence. A day was fixed for entering into the selection; and on opening the ballot-box, into which that band of devoted patriots had cast their suffrages, not another name was found but that of George Washington! Next day he was found in his place in Congress, as a member from Virginia. When the president officially informed him of his appointment, he rose in his place, and signified his acceptance. His words were few and appropriate, but the following expressions show the unchanged features of his character:

"Lest some unlucky event should happen, unfavourable to my reputation, I beg it may be remembered by every gentleman in the room, that I this day declare, with the utmost sincerity, I do not think myself equal to the command I am honoured with."

Nor were these mere words of course. His confidential and affectionate letter to his wife shows that he only yielded to a sense of duty, and looked upon the trust as too great for his capacity. How providential that it was to him it was confided!

You know the history of that war which followed. You have appreciated, as you ought, his prudence, his valour, his courage, his privations, and his endurance. You know what materials he had to mould into an army—men who, in general, bore devoted hearts, but who were unused to discipline, and not always patient of restraint; —men whose unshod feet often marked their track with their blood upon the frozen road, and whose tattered garments in the cold of winter showed that they needed all the fervour of their zeal for freedom to keep them warm in its defence. And amongst the ranks of those born in the country, many a brave foreigner shared in the toil of the battle and endured the privations of the camp. Washington could see no difference between them in the field, and he made no distinction between them in his heart. Lafayette, Montgomery, Hamilton, Steuben, De Kalb, Pulaski, Manning, and even Jasper, are no inglorious names upon the roll of heroes of the Revolutionary war. Brightly do they shine amidst that galaxy of sons of the soil from every state of the old thirteen, that clustered in so mighty a multitude around that calm, steady, and glowing light that outshone them all, and yet seemed to add to their effulgence. Well did they redeem that noble pledge that was made by men of every religious denomination! It was released indeed with the loss of many a life, and with the ruin of many a noble fortune, but by the preservation of their sacred honour. With that honour they also preserved and improved their liberties, and unshackled industry from the bonds of colonial restriction. To the lovers of enterprise and of improvement, and to those hardy children of labour who prize liberty, and are ready as they are able to defend it, they opened inviting passages to those western lands that have already received millions, and are capable of receiving millions more, to make them teem with wealth, and be alive with population. But it is not my theme to enlarge upon what was endured in securing to us those advantages.

The character of strategy pursued by Washington, as far as one, so little skilled as I am, can form an opinion on such a subject, appears to have been one of the most difficult to execute, yet the best adapted to his circumstances, and, as it proved to be, most successful in the result. At the head of what may be called an unorganized mass rather than an army, and the parts of which this collection was composed in a perpetual state of change, by reason of the short periods of enlistment,—without any well-regulated department of subsistence or of supply,—under a general administration which had, over thirteen confederated, and scarcely formed republics, only that moral control that arises from common principles, and common danger;—with many concealed enemies, and hostile partisans, in open and avowed connexion with the enemy, scattered through the land,—the country itself but thinly settled; its settled portions open and badly provided for defence, intersected by large navigable bays and rivers, without any naval means of protection;—but on the other hand, his enemy, though in possession of the sea, was at a distance from his resources, and though highly disciplined, and well provided, yet was unpractised in partisan warfare, and dreading an intricate country,—Washington found it to be his duty to turn his whole attention towards the establishment and the maintenance of discipline; but for this purpose he had not only to exert his authority with great discretion and forbearance with those under his command, but to use all his influence with the several governments, to induce them to correct their system, to supply their deficiencies, to make pecuniary sacrifices, and to sustain his efforts. This was the more difficult, as, even at such a moment, they indulged to a mischievous extent a jealousy, whose theory was just, but whose application at such a moment was unreasonable. They wished to give to the commander as little power as possible, because they dreaded a military despotism; and thus they sent him, as Sheridan ex-

pressed himself upon another occasion, with half a shield, and a broken sword, to protect them from their well-armed enemies, lest if the buckler were entire, and the sword perfect, he might be tempted in the heyday of victory to smite his employers.

It was not only in establishing discipline that his exertions were required. No man loved his soldiers better than he did, and his letters show the manner in which his soul was wounded at the sufferings they had to undergo for the want of the most ordinary necessaries. Yet, with this bitter feeling, was he obliged, as he calls it himself, to play the hypocrite with them; to impress on their minds the obligation of cheerfully enduring everything for the great cause in which they were engaged. But whilst he thus encouraged them to unite with himself in suffering, he earnestly, though not always successfully, appealed to those who ought to provide for those men who were the only bulwark between them and vassalage.

His was not an ambition of glory. He sacrificed no masses of human beings in brilliant charges, that he might gather laurels from the spot enriched by their gore; or that he might indite despatches filled with periods rounded by the swollen phrases of destruction. He weighed the value of every life entrusted to his discretion, and would shudder at the useless exposure of even one. This course was dictated by prudence as well as by humanity and justice. By a Fabian policy his enemy would be harassed and worn out, and his supplies would be more rapidly consumed than they could be increased; whilst the American forces would be improving in discipline, accustomed to action, confident in themselves, and preserved for those occasions when they could be usefully brought into action.

But when an opportunity presented itself, he made no calculation of what it was necessary to sacrifice, whether of repose or of life, to achieve what it would be ruinous or impolitic to forego; though even on such occasions, every precaution was taken, not only to insure success, but to obtain it with as little sacrifice of life as possible. Stony Point, Trenton, and Yorktown, are striking instances of this policy.

His affection for his men caused him to feel keenly for those whom the enemy held as prisoners. At first the British officers undertook to treat them as rebels; indignity, harshness and severe confinement were inflicted, and it was said that these endurances would be followed by an ignominious death. In one instance, the British prisoners were marked out by him as victims for retaliation; they were on their march under an escort to the place of confinement, when they were overtaken by an express, who announced, that General Washington could not permit himself to do what even the usages of war had sanctioned; that he could not punish the innocent for the guilty, and that he had revoked his order. He appealed to the nobler principles of the British commander, and frequently succeeded; but his anxiety and his exertions on this score were unceasing and laborious. Never was his kindly feeling better manifested than when, in order to procure a mitigation of the suffering of General Lee, who had fallen into the hands of the British, and whom they chose to regard and to treat as a deserter, the Congress decreed that Col. Campbell, who was a prisoner in Massachusetts, and five Hessian field officers at Trenton, should be subjected to precisely the same treatment as General Lee; he wrote to the president of Congress:

"In point of policy, under the present situation of our affairs, this doctrine cannot be supported. The balance of prisoners is greatly against us, and a general regard to the happiness of the whole should mark our conduct. Can we imagine that our enemies will not mete the same punishments, the same indignities, the same cruelties, to those belonging to us, in their possession, that we impose on theirs in our power? Why should we suppose them to possess more humanity than we have ourselves? Or why should an ineffectual attempt to relieve the distresses of one brave, unfortunate man, involve many more in the same calamities? However disagreeable the fact may be, the enemy at this time have in their power, and subject to their call, near three hundred officers belonging to the army of the United States. In this number there are some of high rank, and most of them are men of bravery and merit. The quota of theirs in our hands bears no proportion, being not more than fifty at most. Under these circumstances, we should certainly do no act to draw upon the gentlemen belonging to us, and who have already suffered a long captivity, greater punishments than they have experienced and now experience. If we should, what will their feelings be, and those of their numerous and extensive connexions? Suppose the treatment prescribed for the Hessians should be pursued, will it not establish what the enemy have been aiming to effect by every artifice and the grossest misrepresentations?—I mean, an opinion of our enmity towards them, and of the cruel conduct they experience when they fall into our hands, a prejudice which we on our parts have heretofore thought it politic to suppress and to root out by every act of lenity and kindness? It certainly will. The Hessians would hear of the punishment with all the circumstances of heightened exaggeration, would feel the injury, without investigating the cause, or reasoning upon the justice or necessity of it. The mischiefs which may and must inevitably flow from the

execution of the resolves, appear to be endless and innumerable."

What, then, must have been his feelings when a stern sense of duty compelled him to permit the full execution of the sentence of an ignominious death, upon the unfortunate Andrè? This is one of those melancholy instances where a man deserving of a better fate, is, by the inscrutable laws of Providence, so involved in the meshes of difficulty, that it becomes impossible to extricate him; and it is not only the eye of pity which weeps, but every noble and manly heart bleeds, whilst the blow is struck, which it is acknowledged the sternness of justice cannot here be prevented from inflicting. Still, after the lapse of more than half a century, the feeling exists, which will perhaps always continue strong;—regret that it was not Arnold who met a well-deserved fate from the hand of the executioner.

Deeply as Washington felt for the privations and wants of his soldiers, he was, however, careful to repress insubordination. Witness the disbanding a large portion of the Pennsylvania line in the spring of 1781, who, though having cause of complaint, yet took an irregular and most pernicious mode of seeking for redress. Still these men, in the midst of their misery, could not be made traitors by the allurements of the British general. They gave up to trial and to execution the emissaries who had the hardihood to enter upon their seduction; and though worn down by toil and privation, they declared that they scorned to be Arnolds. The contagion of insubordination, however, had spread from them to the troops of New Jersey; but Washington was prepared. The mutineers were taken by surprise, compelled to parade without arms, two of their ring-leaders were tried by a field court-martial, condemned and shot; and the spirit of sedition having been thus laid, the remainder made an unconditional submission and promise of obedience.

The exquisite tact which he possessed, was exhibited, together with his spirit of moderation and respect for the feelings of his brothers in arms, at the surrender of Yorktown. He had with him General Lincoln, who, in delivering up this our city to the British after a brave resistance, had the mortification of being denied the full honours of war at its evacuation. In place, then, of appearing at the head of the united forces of America and France, with the air of a conqueror, to wear the trophies well won by his valour, Washington sacrificed this feeling to one more noble and more exquisite, but to attain whose gratification is the privilege of few indeed. Lincoln had faithfully discharged his duty, and well merited the recompense which he on this occasion received. The British general, Lord Cornwallis, desired to stipulate for his garrison, that it should march out with all the honours of war, and the customary privileges for its officers. Washington would grant only the same that had been allowed by the British general to the garrison of Charleston; and stationed Lincoln in an open space, between the respective staffs of the French and the American armies, to receive, in their view, the surrender of the British leader with exactly the same formalities that had been observed when he made his own capitulation.

Need I undertake to show that his ambition was his country's happiness, and not his own personal elevation? Advert to the proposal which was made to him at Newburg, where an army appeared but to wait his beck, to protect him in assuming a sceptre and a crown. His reproof contained none of that language of affectation which shows that a refusal is made, only because the object appears to be unattainable, or for the purpose of having additional entreaty used to overcome the seeming reluctance of ardent desire.

He dearly loved and greatly esteemed the valuable men who shared in his toils and dangers. His big heart distended with unusual emotions, when, on the 4th of December, 1783, he entered the room in New York to bid a final adieu to the principal officers, his companions in arms. The tear flowed on each manly cheek; he grasped firmly, in succession, those hands that had sustained, together with him, their country's cause. The embrace was that of generous soldiers and firm friends;—not a word was spoken. They followed him in mute procession to his barge. Being seated in it for an instant, he rose; and lifting his hat, he waved it: every head on shore was uncovered;—the splashing of the oar and its measured stroke, alone, now broke the silence of the tender, the respectful, the memorable separation of those men, who, in the face of death, had united to secure the independence of our country.

It was on the 23d of that month, he presented himself before the Congress of Annapolis; and at the close of an appropriate address, said: "Having now finished the work assigned me, I retire from the great theatre of action; and bidding an affectionate farewell to this august body, under whose orders I have so long acted, I here offer my commission, and take my leave of all the employments of public life." He

placed that document in the hands of the president and withdrew, as he fondly hoped, to repair the ravages which his property must have suffered, and to repose in the bosom of his family after the toils of such a tempestuous absence. It is unnecessary to inform you that he would receive no pecuniary recompense; and here is a copy of the settlement of his public accounts. How he enjoyed and sought for the solace of private life, is expressed in his own language to Lafayette.

"I am become a private citizen on the banks of the Potomac; and, under the shadow of my own vine and fig-tree, free from the bustle of a camp, and the busy scenes of public life, I am solacing myself with those tranquil enjoyments, of which the soldier, who is ever in pursuit of fame—the statesman, whose watchful days and sleepless nights are spent in devising schemes to promote the welfare of his own, perhaps the ruin of other countries, as if this globe was insufficient for us all—and the courtier, who is always watching the countenance of his prince, in hopes of catching a gracious smile, can have very little conception. I have not only retired from all public employments, but I am retiring within myself, and shall be able to view the solitary walk, and tread the paths of private life with a heartfelt satisfaction. Envious of none, I am determined to be pleased with all; and this, my dear friend, being the order of my march, I will move gently down the stream of life, until I sleep with my fathers."

To General Knox he wrote:

"I am just beginning to experience that ease and freedom from public cares, which, however desirable, takes some time to realize: for, strange as it may seem, it is nevertheless true, that it was not till lately I could get the better of my usual custom of ruminating, as soon as I waked in the morning, on the business of the ensuing day; and of my surprise at finding, after revolving many things in my mind, that I was no longer a public man, nor had anything to do with public transactions. I feel now, however, as I conceive a wearied traveller must do, who, after treading many a painful step with a heavy burden on his shoulders, is eased of the latter, having reached the haven to which all the former were directed; and from his housetop is looking back and tracing with an eager eye the meanders by which he escaped the quicksands and mires which lay in his way, and into which none but the all-powerful Guide and Dispenser of human events could have prevented his falling."

A few years were sufficient to exhibit the imperfection of the bond which held the confederation together in the period of their struggle. It became inevitable that one of two alternatives should be embraced. Either the Union should be dissolved, or a new bond must be devised by which the States would be in truth and in fact united.

The convention was named; against his wishes, George Washington was at the head of the Virginia list. Yet was he by no means unprepared; because foreseeing the possibility of being obliged to sacrifice his inclinations to his duty, he had seriously studied and analysed the principles of the Lycian, the Amphyctionic, the Achæan, the Helvetic, the Belgic, and the Germanic confederacies; he had also deeply imbued his mind with sound political information, and closely observed the forms of governmental administration. It is not matter of surprise that, by a unanimous vote, he was called upon to fill the chair in that assembly;—for surely none was more worthy to occupy it. Neither could there be any hesitation, when the States ratified the constitution, and it became the expressed will of the people that it should be their form of government, as to who should undertake the task and have the glory of reducing its principles to practice. They had in the whole Union but one man who was, by universal acknowledgment, "first in war, first in peace, first in the hearts of his countrymen." And much as we complain of the injustice of the world, and rationally as we look for the recompense of virtue in a better state, still sometimes a mighty instance is exhibited of the good feelings and the sense of equity of a nation, where we may well use the words of the Trojan exile—

"En Priamus! sunt hic etiam sua præmia laudi!"

He who would not stoop to be a king upon the suggestion of the soldiers, is raised by the acclamation of the people to be the first President of a free confederation, whose destinies are interwoven with the ruin or the resurrection of a hemisphere!

Assiduous in the discharge of duty, he encourages industry, he extends commerce, he regulates the finance, he establishes credit, he organizes the departments, he selects and appoints the officers, and superintends their conduct, he establishes the judiciary, he allays jealousies, he commences fortifications, he arranges the army, he perfects treaties, he vindicates the national honour, he gives the example of a high morality; and thus occupied during eight years, he sees his country eminent among the nations, and putting forth the germs of a rich prosperity. His work is now, indeed, accomplished; but ere he retires from that station which raised him far above the thrones of emperors, he admonishes his children, for he is, indeed, the father of his country, of the difficulties by which they are surrounded; and with the light of wisdom, the sagacity of experience, and the affection of patriotism, he teaches how these may be over-

come or avoided. And, now, covered with the benedictions of his country, and the admiration of the world, he retired again to private life; and there, after a comparatively brief respite from the toils of office, he bowed down his head in resignation to the summons which called him from this transitory state, and passed to another world, leaving after him, not the empty sound of what is called an immortal name, but the mighty monument of that freedom which we enjoy, and the glorious bulwark of that constitution by which it is protected.

Fellow-citizens! I can speak no eulogy of Washington. Though separated from this world, he lives in the centre of our hearts; his name is a talisman of power, the watchword of freedom, the emblem of patriotism, the shout of victory. It casts around us a halo of glory, for it continues to receive the homage of mankind! There have been many sages, there have been many heroes, there have been many legislators, THERE IS BUT ONE WASHINGTON.

Gentlemen of the Washington Light Infantry! you may be justly proud of the name under which you are enrolled. But let it be to you, also, a solemn admonition to fulfil your obligations. Our volunteer companies are not formed for the mere purpose of idle show, of vain parade, nor for empty pageantry. The natural and safest bulwark of our country's freedom is a well-organized militia; the chivalry of that militia should be found in the volunteer companies. Yours bears the most glorious name for an American citizen soldier. You should emulate the bravest, the best-disciplined, the most patriotic of those marshalled in your country's service. You should endeavour, with the noble rivalship of a soldier's honour, but with a soldier's affection, to permit no other company to outstrip you in the accomplishments of the armed citizen. For your country and its freedom; for your country and its institutions; for your own sunny South, and for the whole Union; for its peace and for its rights; for your morals, for your discipline; and, in that discipline the first and the last point, obedience to your officers! Never has your company exhibited any deficiency in this respect, and, therefore, it has always been efficient and respectable. You glory in the name of American, but you receive as Americans every one whom the laws of your country recognise as such. You have not deserted your posts, because the fellow-countrymen of him who led your armies to the walls of Quebec placed themselves by your side, to make common cause with you for that land which their acceptance of your conditions, made your common country. France, Germany, Ireland, and Scotland muster by your side, and with them you form a band of brothers; uniting, as your Washington has done, your whole force for an irresistible protection. Do not those flags wave over men who love to gather round your stars, to be guided by your eagle? When you volunteered to protect our brethren in Florida, were not the Germans your companions? Did not the Irish penetrate into its swamps? But why do I thus address you! Our generous South has fully imbibed the spirit of our hero; and we know not these mischievous distinctions. A man loves not less the home of his choice, because he recollects the spot where he first breathed. The soldier's contest of emulation is then noble, for it is equally free from the meanness of jealousy, as it is from the folly of miserable and mischievous distinctions. Nor did I need the proof which you have given, by affording me this day's opportunity of addressing you, to be convinced that the Washington Light Infantry possess largely that liberal sentiment which pervades all our companies, and most of our citizens.

Thank God, no prospect of war now dims our horizon; but the best security for peace is the power of protection. Upon this principle you should not relax. The best-regulated state is liable to unforeseen derangements, and no one can say when an emergency may arise. It is not when action is necessary, that training should commence. The knowledge that you are ready will be the security for your repose. It was upon those principles, that upwards of thirty years ago this company was formed by one of whom Carolina had cause to be proud; one whose talents were made useful by his wisdom; one to whom senates looked for counsel, and in whose integrity a continent confided. William Lowndes, your first captain, your founder, perhaps partook of the moral qualities of Washington in a larger degree than many who have appeared in the councils of the republic since the establishment of our constitution; and how efficiently the officers who have since its formation been selected have fulfilled the trust which has been reposed in them is sufficiently proclaimed by the comparative smallness of their number. Your memory will easily pass them in review before you.

To you has been confided, by the honoured widow of a brave officer, one of the most precious relics of the revolutionary war. There is the banner that was borne in the gallant charge at Cowpens, on the 17th of January, 1781, when the surge of confusion was arrested, and the tide of war